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This Week

National

Concordia Hillel sues student union for $100,000.
Page 3

Evangelical Christian spawns support for Israel.
Page 5

Arts & Travel

Pettle brothers collaborate again for *Sunday Father*.
Page 28

Business Profile

Kitchenware entrepreneur sells through clicks and bricks.
Page 29

Sports & Leisure

Israeli tennis star smashes million-dollar prize barrier.
Pages 34

Index

On Campus 3
GTA 4
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Just Between Us 15
Coast to Coast 16
What's New 18
Seniors Scene 21
Health & Lifestyles 22
Israel & the Jewish World 23
Arts & Travel 26
Business Profile 29
Classified 30
Sports & Leisure 34

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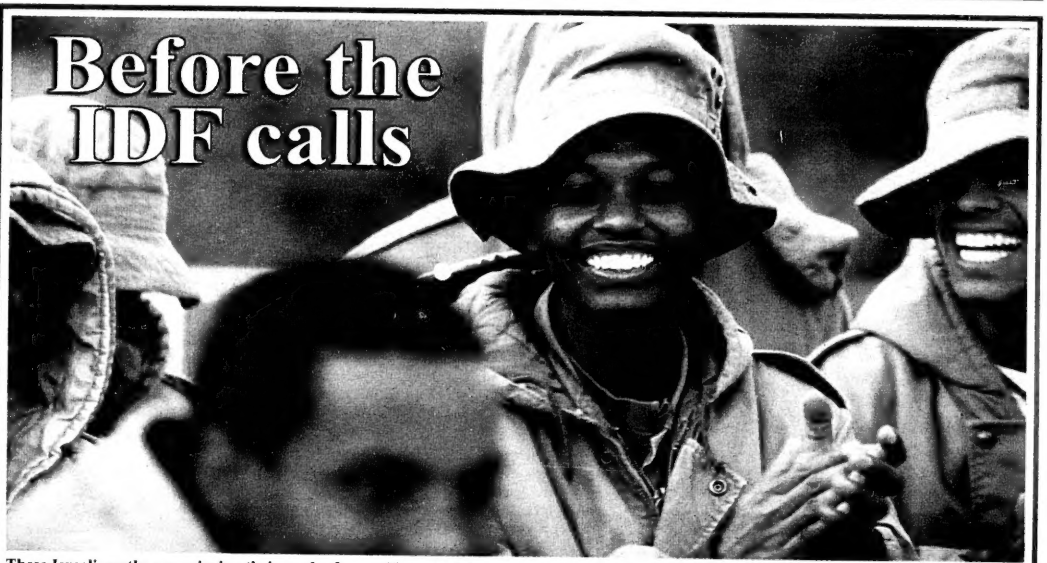
Before the IDF calls



These Israeli youths are enjoying their week of pre-military training as part of the Gadna program. Gadna includes lessons about the history of the Israel Defence Forces, familiarity with weaponry, field training and operational practices. *[Israel Sun photo]*

Cotler defends Egyptian activist

Saad Ibrahim facing 'trumped-up charges'

By PAUL LUNGEN
Staff Reporter

On Tuesday, Jan. 7, human rights advocates around the world will turn their attention to Cairo where Egypt's Cour de Cassation, an appellate court that also sits as a court of first instance, will hear evidence in a case that has become an international cause célèbre.

Pro-democracy advocate Saad Eddin Ibrahim will be in the dock, facing a host of "trumped-up charges" his Canadian lawyer says are a clumsy attempt by the Egyptian government to silence a fragile pro-democracy movement.

Mount Royal Liberal MP and human rights lawyer Irwin Cotler visited Ibrahim in Cairo recently and came away impressed with the Egyptian sociologist's "moral courage" and perseverance, even though he is in poor health and has spent much of the last 18 months years in jail.

Mideast human rights case a cause célèbre

The Jan. 7 trial will be Ibrahim's third since he was arrested in September 2000, but the first in a court in which he can expect a fair hearing based solely on the evidence, Cotler said. Earlier trials were held in the State Security Court, and on one occasion, he was convicted after the court deliberated for only 20 minutes and was sentenced to seven years hard labour. It was a decision of the Cour de Cassation that overturned his earlier convictions and ordered a new trial. He was released in early December pending the new trial.

Ibrahim, 64, is director and chair of the Board of Trustees of the Ibn Khaldun Centre for Development Studies, a Cairo-based research institute he founded in 1988. He is internationally recognized for the study of applied social sciences in Egypt and is a senior advisor to numerous international non-governmental organizations..

In June 2000, Ibrahim and 27 colleagues were arrested for training fellow Egyptians in voter registration and election monitoring. They were held 45 days without charge and the case was referred to the State Security Court after Ibrahim announced he intended to proceed with election monitoring despite his arrest.

Continued on Page 20

Shabbat Rosh Chodesh: Va'era
Candlelighting: 4:35
Havdallah: 5:40

Greater Toronto Area

Israelis debating appropriate response to terror - please see page 23

The News in Brief

CANADA

Hnatyshyn Mourned

OTTAWA — Canadian Jewish Congress mourned the passing last month of former governor general and Tory cabinet minister Ramon Hnatyshyn for his "dedicated service to Canadian society." CJC also noted that as justice minister, Hnatyshyn "championed the legislation enabling Canada to pursue Nazi, and other, war criminals found in our country."

Doer Condemns Terror

WINNIPEG — Manitoba Premier Gary Doer condemned terrorism and anti-Semitism at the recent annual luncheon of the Jewish Foundation of Manitoba, saying he stands with Israel and the Jewish people. "Anti-Semitism must be fought every hour, every day, by every citizen," the New Democratic Party leader told the audience of 600. "I am horrified by the barbarism of indiscriminate terrorist attacks."

ISRAEL

Mitzna Tough Talk

JERUSALEM — The leader of Israel's Labor party attempted to shake off his dovish image last month in an appearance before a group of students. Amram Mitzna threatened harsh retaliation against the Palestinians if they continue launching terrorist attacks. "If you continue with terror, we will beat you to a pulp," Mitzna said. Mitzna is vying with Prime Minister Ariel Sharon for centrist voters in the Jan. 28 general election.

Envoy's Son Dies

JERUSALEM — The son of Israel's ambassador to the United Nations died last month from a kidney infection. Ran Lancry died at 26, 13 years after his father, Yehuda, donated a kidney to him. It has been a difficult year for Yehuda Lancry: his father died of old age and his niece, Noa Shlomo, 18, was killed in a suicide bombing attack on a bus in northern Israel.

Jane Fonda Visits

JERUSALEM — Actress Jane Fonda met last month with suicide bombing victims recovering in one of Hadassah's hospitals in Jerusalem and with female MKs Yael Dayan and Naomi Chazan. Fonda's visit to Israel was sponsored by the women's group V-day, which works to stop violence against women. Fonda also visited Palestinian-controlled areas.

WORLD

Investigations Begin

VILNIUS — Murder investigations have been opened against three men who allegedly served in the collaborationist 12th Lithuanian Auxiliary Police Battalion in World War II that murdered thousands of Jews in Lithuania and Belarus from 1941 to 1943. Zenonas Garsva, Stepas Kuprys and Jouzas Mazeika were on a list of 97 suspects given to Lithuanian authorities in August 2001 by Nazi hunter Efraim Zuroff of the Simon Wiesenthal Center. Zuroff called on Lithuania to press for the extradition of Garsva and Kuprys from Columbia and Mazeika from Venezuela, where they currently reside.

New Dictionary

NEW YORK— A dictionary that translates Hebrew words into a language spoken by a group that describes itself as one of Israel's lost tribes was published recently, the *Jerusalem Post* reported. It contains hundreds of entries in Hebrew, English and Mizo, the language spoken by the B'nai Menashe in northeastern India. Members believe they are descended from the biblical lost tribe of Menashe. Many have immigrated to Israel in recent years after undergoing formal conversions to Judaism.

Poet Appointed

NEWARK — After being criticized for his poem hinting Jews were behind the Sept. 11 attacks, New Jersey's poet laureate Amiri Baraka was named to the same position by the Newark school district on Nov. 26. Jewish groups criticized the appointment when they learned of it late last month.

Arsonist Convicted

NEW YORK — A man has been convicted for trying to set fire to a Bronx synagogue. Mazin Assi, 23, was found guilty last month for the attempted firebombing of Synagogue Adath Israel on Yom Kippur in October 2000. He faces up to 22 years in jail when he is sentenced Jan. 22. He and a second man, Mohammed Alfaqih, 21, both of Yonkers, N.Y., were tried under state hate crimes laws. A second jury is deliberating Alfaqih's case.

Britain Backs Off Ambassador's Remark

LONDON — The British government has distanced itself from a remark last month by the British ambassador to Israel that seemed to justify terrorism under certain circumstances.

"Terrorism defined as attacks on innocent civilians is always absolutely wrong," a British Foreign Office spokesperson told the Jewish Telegraphic Agency.

Ambassador Sherard Cowper-Coles told participants at a conference last month in Berlin that terrorism in the framework of a national struggle is not necessarily wrong.

"We can all think of times in history when the use of terrorism has been justified," he said at the conference on Israeli-European relations, the *Jerusalem Post* reported.

He said Jewish groups in Mandatory Palestine, such as the Stern Gang, had carried out acts of terrorism while fighting for the creation of Israel.

Cowper-Coles later expressed regret for his comments, the *Post* reported.

The Canadian Jewish news

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Concordia Hillel sues student union for $100,000

Alleged rights violations cited

By JANICE ARNOLD
Staff Reporter

Concordia Hillel is suing the Concordia Student Union (CSU) for $100,000 in punitive damages, claiming the CSU has acted illegally and violated Jewish students' constitutional freedoms by withholding Hillel's funding and denouncing it without just cause.

The CSU placed the sanctions on Hillel because it accused Hillel of distributing flyers publicizing Mahal, a program that allows young Diaspora Jews to serve in the Israeli Defence Forces.

In its suit, Hillel alleges that the CSU is deliberately suppressing support of Israel and fostering an atmosphere on campus that is making Jewish students "apprehensive, fearful and threatened."

The suit, filed by lawyer Michael Bergman, also asks that a series of resolutions passed by the CSU last month condemning Hillel be declared illegal and that Hillel be "reinstated immediately and unconditionally."

The suit alleges that the CSU has an anti-Israel agenda and has victimized Hillel because of its support for the state. In advancing its politics, the suit says the CSU has repeatedly defied its own bylaws and university regulations.

Concordia University is named as a mise-en-cause, or co-party, to the suit for "fail[ing] to take control over its campus, to assert its authority over its facilities and university life, and has been insufficiently assertive in the face of the CSU's attempt to hold the university hostage to the CSU's position and agenda."

Hillel wants Superior Court to order the university to enforce its rules regarding use of space, student rights and preserving peaceful discourse.

The suit is a strongly worded and lengthy indictment of the CSU, alleging that since 1999, its leadership has been dominated by "extremists, anarchists and anti-capitalists" who "seek to promote anarchy, oppose capitalism and discredit and delegitimize" Israel and its supporters.

The suit alleges that the CSU only promotes the views of those opposed to Israel, including those who distribute "hate literature," and that it has tried to silence those who are pro-Israel.

As a consequence, Jewish students "find themselves increasingly subject to anti-Israel and anti-Jewish propaganda and harassment, either issued by the CSU, promoted by the CSU or issued and promoted by clubs and organizations sponsored by the CSU."

The current crisis began Dec. 2 when the CSU Council of Representatives adopted a resolution that suspended Hillel's privileges to use student space for information tables or other activities and withdrew its funding from CSU, which this year amounts to $3,000. The resolution, introduced by Adam Slater, denounced Hillel for having been found with flyers for Mahal on its table.

Hillel claims the initial resolution is illegal because it was not given advance notice or a chance to give its version of the facts. In any event, Bergman reiterated that the presence of the flyer does not contravene Canadian law because no intent to recruit can be proven.

On Dec. 6, CSU president Sabine Friesinger proposed a modified resolution, subsequently adopted by the council Dec. 12, which restored Hillel's ability to use space, but continued to withhold funding until it signs a "statement of principles."

This document is similar to the one drawn up by the university before it lifted the moratorium on Middle East-related events. It gives a promise of mutual respect between students of opposing views on the Israeli-Palestinian conflict.

Continued on page 7

The Canadian Jewish news

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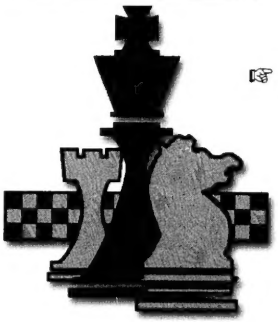

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Impending changes

From the editor's desk

Occasionally in January, we integrate minor editorial changes into *The CJN* as part of our ongoing effort to fine-tune, improve and refresh the paper.

This year is no exception. Readers will soon notice two very important changes. One of them marks the end of an era.

Miriam Herman, our elegant, soft-spoken, sage, super-organized, beloved compiler of the *What's New* column has retired from *The CJN*. After nearly three decades of chronicling the myriad, diverse, weekly activities of the organized Jewish community of Toronto, Miriam has decided to set more time aside for family and for more personal pursuits.

Without a doubt, Miriam's column is the most popular spot in *The CJN*, and for good reason. It is the finely crafted, detailed distillate of the weekly life of a 200,000-strong community.

With the adroit administrative skill of the clerk of the Privy Council, Miriam would assemble, organize and collate the massive amounts of paper, telephone and e-mail announcements sent to her each week. Then, with the artistic skill of Rodin, she would sculpt and pare down the unshaped mountain of announcements into the readable two-page artform of key information that most readers usually turned to first when they picked up *The CJN*.

Her colleagues at the paper will sorely miss her. We, as well as her readers, owe her a great debt. A more comprehensive tribute and expression of thanks to Miriam will appear in the next few weeks.

Miriam passes her pen to Rebecca Nadler, who will begin Jan. 16 to tell readers what's new in the community.

The second change does not mark the end of an era, but it is significant nevertheless. It relates to the op-ed column by Rabbi W. Gunther Plaut. His column will appear monthly rather than weekly.

Deadlines are immoveable and cruel. They create constant, in-the-pit-of-one's-stomach pressure. We have therefore decided to lessen the pressure on the rabbi. For, even after his 90th birthday, which he recently celebrated, the demands on Rabbi Plaut's time have not abated. He deserves, therefore, finally, the opportunity to face a little less pressure from *The CJN*.

Following Rabbi Plaut in a weekly rotation will be Rabbi Chaim Steinmetz of Montreal, Dr. Lawrence Hart of Hamilton, and Concordia University professor Norma Baumel Joseph. We are certain they will be a great addition to the paper, bringing new and unique voices to the diverse harmony that comprises *The CJN*.

* * *

Some seven years ago in this space, I reflected upon the mission of *The Canadian Jewish News* in the context of the unique challenges that confront the North American Anglo-Jewish press.

In those intervening seven years, the basic purpose, the mission, of this newspaper, has not changed. Nor will it change, I hazard to say, in 70 or even in 170 years. That mission proclaims, as propounded by its board of directors, that *The CJN* is "devoted to serv[ing] the Jewish people in Canada, in Israel and in all its habitations."

It is the starting point, the reference point, the end point, indeed, the total enveloping point of it all, as far as *The CJN* is concerned.

How we fulfil our mission, how we "serve the Jewish people," is the ocean on which we sail each week, a vast body of ceaseless currents and swells that ebb and surge according to the countless daily tributaries of Jewish life from around the world that flow into it.

The ship, of course, by which we navigate that mission, is the core activity of our newspaper, namely, to provide our readers with reliable and instructive information, commentary and opinion.

But if our mission has not changed in the intervening seven years, a great deal of the Jewish context has. In that period of time, the Jewish people have absorbed four cataclysmic traumas:

- the assassination of the prime minister of Israel by a fellow Jew;
- the rejection by the current generation of Palestinian leaders of a negotiated peace with Israel;
- the launch of a Palestinian-led, pan-Islamist, "low-grade" war of violence and terrorism against Israelis; and
- the resulting re-emergence, especially in Europe, of ugly, age-old expressions of anti-Semitism against Israelis and Jews.

For the generation of Jews born after 1948, it seems, everything has changed. We were imbued with a sense of optimism that despite the wars Israel had fought and despite the bitter enmities between contending states and contending peoples, a peaceful and fair accommodation among the parties and especially between the Palestinians and the Israelis was inevitable. Peace made sense. Peace was the highest manifestation of concern by the leaders for their respective peoples. Peace was the political, social and economic means by which the sanctity of life was embodied and enshrined into everyday life. Peace should be the norm.

Now, after the events of the past 27 months and the ominous possibility of more conflict on the troubled horizon, our sense of optimism has been deeply bruised. For the time being at least, to reach for it, to touch it even tenderly, is to evoke a feeling of terrible pain.

But to reach for it, we constantly must try. That too is part of our mission.

—MBD

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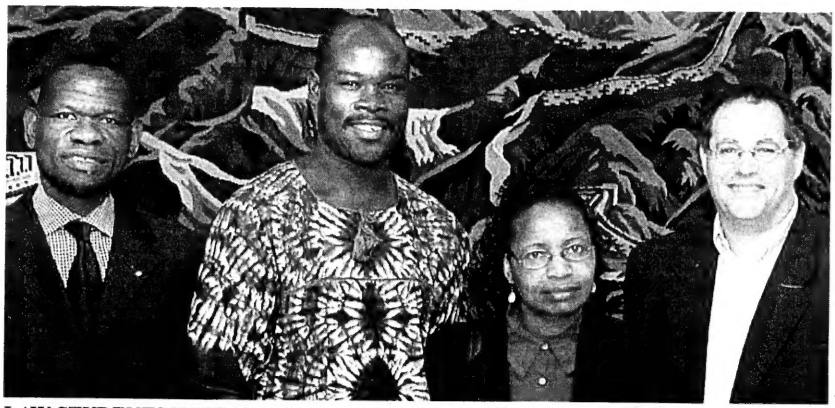

LAW STUDENTS VISIT ISRAEL: Ed Morgan, right, in his capacity as a professor of International Law at the University of Toronto, recently took three of his graduate students to Israel. The group is seen here at the new Foreign Ministry building in Jerusalem. Accompanying Morgan were (from left) Davies Bagambiire, Henry Ojambo, Njoki Wane. [Israel photo]

Evangelical Christian spawns support for Israel

By PAUL LUNGEN
Staff Reporter

For five years, Randall Smith lived in the last apartment in Gilo, a four-storey villa at the outskirts of Jerusalem that featured a tremendous view of Bethlehem and Beit Jalla. But then the bullets started flying.

The limestone outer walls stopped most of the shots and the sandbags installed by the Israeli military on his balcony stopped many more. Even when the sandbags became shredded by the impact of many bullets, Smith would not leave.

Late one night, as he and his wife lay in bed, a random shot entered their bedroom, hit a wall and splattered fragments across the room.

It was the wall his wife had just had painted the week before, but what's more, the incident served as a reminder that their three children couldn't be safe from ricochets even in the protected courtyard where they played.

Smith decided to move – to another apartment in Gilo that was not quite on the front lines of Palestinian intifadah.

Remarkably, he had no problem selling the villa. In fact, there was a waiting list for it.

Although no longer on the front lines, Smith is still very much immersed in the conflict, even though as a U.S.-born Christian, he could pick up and leave at any time.

But Smith has made Israel his home. His businesses, as director of the Christian Travel Study Program and creator of the Wilderness Tabernacle, are there. So are his friends and his support group. His kids are fluent in Hebrew and perfectly comfortable living in Jerusalem.

But business is slow these days, and Smith was in Toronto recently as part of a three-month North American tour that will see him visit churches, Bible schools and community groups and speak to the media to discuss one of his favourite topics – replacement theology and the role of Jews and Israel in Christian thought.

An articulate, even charismatic lecturer, Smith is part of an evangelical movement that has spawned tremendous political, moral and financial support for Israel and has helped the Jewish Agency return thousands of Jews to their ancestral homeland.

Replacement theology, which dates back to the second century and holds that the church has replaced the Jews in a covenant with God, is still "part of the salad that's Christianity you get today," he said.

Smith attributes that view to a wing of early Christianity heavily influenced by Greek thought, which did not fully understand the Jewish content of Jesus' message.

Many Christians today, he said, have come to accept that God has not abandoned and does not ignore the Jewish people. "There is a revival of understanding of the Jewish role in our faith," he said. "There's an understanding among many of the role Jews should play."

Return to Israel, in-gathering of the exiles and opposition to the Palestinian attempt to undermine Israel are part of the worldview of this wing of the Christian world. "Israel finds some of its most ardent friends among conservative Christians," he said.

Several conservative Christians established the International Christian Embassy in Jerusalem (ICEJ) in 1980, shortly after 13 nations withdrew their embassies after Jerusalem was declared the undivided capital of Israel. The move was intended as a show of support for Israel, and each year, one of its most popular programs, a celebration of Sukkot, the Feast of Tabernacles, brings thousands flocking to Israel in a concrete demonstration of solidarity.

Donna Holbrook, national director for ICEJ Canada, who helped organize Smith's Canadian tour, said conservative Christian supporters of Israel are not nearly as numerous in Canada as south of the border, but the group does find support in Ontario and Western Canada, particularly in Vancouver.

As part of the ICEJ's goal to bring comfort and support to Israel, it raises money to help bring Jews to Israel and for social assistance programs for olim once they are in the Holy Land.

The group counts about 2,000 supporters who receive a newsletter or donate funds.

Holbrook, who has been with the group for a year and a half, is working to expand its reach, attract new supporters and develop new programs. ICEJ supporters have attended pro-Israel rallies, they have marched against anti-Semitism, they co-sponsored a recent speaking engagement by columnist Joseph Farah, they held a prayer vigil for David Rosenzweig, they organize visits to Israel and they are hoping to join forces with the Jewish community "so we can become a unified body" and more effectively advocate for Israel.

"I think we can start to become influential," she said. "This is an enormously growing phenomenon."

As for Jewish concerns that ultimately conservative Christian groups would like to see Jews become Christian, Smith said his view is that both sides will accept the messiah when he comes. For Jews it will mark his first arrival, for Christians, his second.

Back in the world of commerce, Smith's plans suffered a major setback as a result of the intifadah. He had been banking on an influx of Christian visitors to Israel to visit the Wilderness Tabernacle he had constructed with the help of Christian investors.

In September 2000, just weeks before the onset of the intifadah, the Tabernacle was opened at Kibbutz Almag, near Jericho. Measuring 150 feet by 75 feet, the replica Tabernacle was based on the description in the Hebrew Bible. When the details of the construction were unclear, Smith turned for help to texts penned by Rashi, the medieval Jewish sage. Eleven buses showed up the first day the facility opened. Today, however, visitors are mostly local Jews and even they are few and far between. Two Merkava tanks are stationed near the Tabernacle, to prevent the roof of a nearby casino from being used by Palestinian shooters.

Smith who serves as director of the Christian Travel Study Program, also helps train guides for both the Israeli and Palestinian tourism industries.

His class at Bethlehem University is 60 per cent Muslim and 40 per cent Christian, but he sees no difference in their attitudes to Jews, which he said is marked by "ignorance."

Because holy sites are relevant to biblically-oriented tourism, "I'm teaching them for the first time what the Bible says about Jewish people."

Smith, a native of New Jersey who also lived in Florida, said his students "have a distorted view of the world" and see themselves only as victims.

He believes they experience "an emotional response to events. The event is as I feel it was and so, you get exaggeration of 'massacres'" like Jenin, he said. He also tells them that "if you start the problem, you're not the victim. But you know, they've never been challenged by that logic."

Israeli school helps new immigrants

By FRANCES KRAFT
Staff Reporter

Jason Dulberg's first job at Kfar Galim – an Israeli boarding school serving 300 students from Grades 7 to 12 – was as a *madrich* (counsellor, or house father) to 42 new olim from Russia. Today he is the school's director of development and public relations, travelling frequently to raise funds for the school.

"Instead of helping 42 kids, I'm trying to help 300 get ahead in life," he said in a recent interview at the Lipa Green building.

Most of the students – about 75 per cent – in the boarding school are Russian immigrants. Another 15 per cent are Ethiopian and the remainder are sabras, Dulberg said.

Many are from single-parent families and/or financially distressed households. Some have no parents in Israel with whom they can live, he added

Dulberg, a Bronx native who has lived in Israel for 17 years, lives with his wife and children in Kfar Galim, an agricultural village of 40 families five miles south of Haifa that also houses the student residence and the school, which also serves about 800 day students.

The school was established in 1953 as an agricultural school, but it now encompasses an environmental studies high school and junior high school, as well as a college for technicians and practical engineers.

In his *madrich* days, Dulberg was responsible for making sure his students were up in the morning, got to school, kept their rooms clean, ate their meals, and went to bed at a certain time. "But it's a lot more than that," said Dulberg. "*Madrich*, in Hebrew, is a guide. We're there to be able to talk to the kids and help them solve problems."

The youngsters he was responsible for came into the school not speaking much Hebrew, not wanting to be in Israel, and having minimal connection to Judaism, he said.

After graduation, not only do they serve in the Israel Defence Forces, but a large number have joined the elite forces. Girls, who have the option of not serving in the army, also decided to serve and requested reassignment so they could help other young immigrants become acclimated.

That is "one of the reasons we feel [Kfar Galim] is such a powerful, positive project," Dulberg said.

Sometimes alumni return from the army on weekend leaves – there are separate trailer homes for them – and they talk informally to current students. "They teach important things about living in Israel, about living a life, about respect and honesty," said Dulberg.

Like most Israeli institutions, Kfar Galim is feeling a financial pinch as the government diverts social service funding toward more pressing security needs because of the ongoing intifadah.

The government provides about 80 per cent of the cost of sending students to the boarding school, which runs 25,000 shekels each per year.

Among the projects Dulberg has been fundraising for are an on-site synagogue and lighting for a basketball court. Both of them are compelling to him personally, the former because he is an observant Jew (Kfar Galim is, however, a secular school) and the latter – aside from the fact that he likes playing basketball – because the court helps students to become involved in something constructive.

Now that the lights are in place, students are "out there all the time playing. If they're there at night, they're not smoking dope, drinking alcohol or doing monkey business.

"I don't want to exaggerate our importance, but I feel in some cases we're saving Jewish souls from being on the street."

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New Conservative chumash gets mixed reviews

By JENNIFER M. PAQUETTE
Special to The CJN

At an evening to inaugurate the Conservative movement's new *Etz Hayim* Chumash, rabbinic responses ranged from enthusiasm to disappointment.

Torah in Toronto, held Dec. 14 at Beth David B'nai Israel Beth Am Congregation, drew more than 150 laypeople and leaders for an evening of Torah study around the new chumash. Participants attended a variety of concurrent sessions, ranging from nusach (liturgical melodies) to biomedical ethics.

Rabbi Wayne Allen of Beth Tikvah Synagogue discussed *Etz Hayim*'s mixture of classical and modern scholarship, and its divisions between pshat (literal) and drash (homiletical) insights, and offered comparisons with Rabbi Joseph Hertz's 1936 chumash.

Rabbi Roy Tanenbaum of Beth Tzedec used *Etz Hayim* to navigate what he considers texts that are commonly misunderstood. Speaking of God's non-gendered nature, he said, "The rabbis had this understanding 2,000 years ago. Over the centuries, we forgot it; Hertz forgot it. Now [in *Etz Hayim*], it's back."

Rabbi Howard Morrison of Beth Emeth Bais Yehuda Synagogue spoke on The People of the Book: Four Torah Commentaries, One Torah Text. Promoted as an opportunity to see *Etz Hayim* compared with the chumashim of other movements, it quickly evolved into a session of Conservative cheerleading and boosterism.

Rabbi Morrison compared a selection of three passages from *Etz Hayim* and Artscroll's Stone Edition chumash, in each case pointing to a more comprehensive commentary in *Etz Hayim*.

He briefly mentioned an article from New York's *Jewish Week* on the heyday of the Hertz chumash, when it was used across movements, offering a range of modern and classical scholarship and creating a semblance of unity.

The new chumashim, Rabbi Morrison said, mirror only their own movements' ideological currents.

Rabbi Baruch Frydman-Kohl said Beth Tzedec is already using *Etz Hayim* in its main sanctuary. He appreciates its enhanced readability and "fidelity to the best of contemporary biblical scholarship," adding that "the fine, fine essays at the back... are, as they say, worth the price of admission."

But price is one reason Shaar Shalom Congregation won't buy *Etz Hayim* anytime soon. "It's far too expensive," said the synagogue's spiritual leader, Rabbi Martin Berman. *Etz Hayim* retails for around $125.

Instead, Shaar Shalom purchased Artscroll's Stone Edition chumashim this summer. And despite his appreciation of *Etz Hayim*'s scholarship, Rabbi Allen said Beth Tikvah will continue using Hertz.

After waiting years for *Etz Hayim*, Rabbi Berman was disappointed by its drash passages, edited by Rabbi Harold Kushner. "I don't find it that fulfilling," he said. Commenting on the halachic passages in the new chumash, Rabbi Berman said though there are some "gems," most "don't say much of anything."

Like Rabbi Frydman-Kohl, Rabbi Berman mentioned a few strengths, including updated translations and use of "sensitive critical biblical studies."

Rabbi Morrison suggested that this critical approach best fits Conservative views: "Not everything came down in a thunderbolt and stayed the same forever."

Throughout the evening, the speakers talked about the development of Conservative Judaism thought through the publication of *Etz Hayim*. Is swordfish kosher? What about cohabitation? Can Jews donate organs? Can daughters of kohanim (priests) offer the traditional priestly blessing?

Rabbi Allen said, "*Etz Hayim* gives us the benefit of the past 70 years of scholarship," shedding light on these and other issues.

For Rabbi Morrison, those 70 years have opened new understandings: "Who said Torah is meant to be a history book or an encyclopedia?" Torah contains history and other elements, but "ultimately transcends it all."

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BJE holds annual conference

More than 100 Toronto principals, administrators, Board of Jewish Education (BJE) personnel and spouses representing a wide variety of Jewish day and supplementary schools affiliated with the BJE recently attended the 19th annual conference of The Association of Administrators and Principals of Jewish Schools of Greater Toronto.

Held this year at the Renaissance Fallsview Hotel in Niagara Falls, Ont., the weekend meetings were co-sponsored by the BJE.

The annual conference is an opportunity to explore topics of mutual interest and to network and engage in professional discourse with colleagues from the Jewish schools in Toronto. In the spirit of pluralism that has identified this unique conference since it began in 1981, the participants represented many shades of the Jewish ideological spectrum.

> *'Schools famous for their quality'*

"This weekend is living proof that the Toronto Jewish community is unique," said BJE executive director Seymour (Epi) Epstein. "Our schools are famous for their quality and the community is known for its variety, but this gathering attests to the communal unity that exists among the various partners. Unity in diversity is not a mere slogan in our community; it is reality."

The theme of the conference was Lobbying for Israel in Times of Crisis. Scholars in residence were Dr. David Goldberg, director of research and education for the Canada-Israel Committee and Prof. Harold (Hesh) Troper, historian in the department of theory and policy studies at the Ontario Institute for Studies in Education, University of Toronto.

Highlight of the conference included tributes honouring two retirees: Rabbi Shlomo Jacobovits and Bernard Shoub.

Rabbi Jacobovits, general studies principal at Eitz Chaim Day School from 1962-66 and 1976-2002, retired last spring after 48 years in Jewish education. Born in Berlin, Rabbi Jacobovits received his elementary and high school education in England. He began teaching Jewish studies in 1956 in Paramus, N.J., while studying at Yeshiva University where he received his BA.

One of the original founders of this annual conference, Shoub, director of school finances of the Board of Jewish Education since July 1977, will be retiring at the end of the school year. Before coming to Toronto's BJE, he taught for 15 years in Montreal, where he was born and raised.

His involvement with Jewish education began when he chaired Montreal's Association for Advancement of Jewish Education in the early 1970s, and successfully won community funding for Jewish schools.

The conference steering committee was co-chaired by Joan Schoenfeld (Downtown Jewish Community School) and Dr. Raymond Stern and Alan Steinfeld (Netivot HaTorah Day School) and included delegates from the Association of Principals in Jewish Day Schools, the Association of Jewish Day School Administrators and the Supplementary Schools Principals' Council.

Canadian Friends of Ohr Somayach gets new president

By LEILA SPEISMAN
Staff Reporter

The recently appointed president of Canadian Friends of Ohr Somayach, family physician Max Glassman, is concerned about rising assimilation and the numbers of young people looking for answers in religions other than Judaism.

"Even those who did have some Jewish education in their earlier years are often influenced by other philosophies and ideologies – especially Christian ones – and are swayed by them," Glassman said in a recent interview.

His concern led to his support of Ohr Somayach, an international educational outreach organization that began in Jerusalem as a response to young people's desire to learn more about Judaism.

Glassman and his wife, Gianna, became active with Ohr Somayach after they did extensive research into different yeshivas and outreach organizations.

They were impressed, Glassman said, "by the quality of students they attracted. The majority are university or college graduates, very bright, but with little or no background in Judaism. They came often from assimilated homes, and were very serious about their studies."

Ohr Somayach has been in Toronto since 1981, current executive director Rabbi Elie Karfunkel told *The CJN*.

Its main facility here is the Temmy Latner Jewish Learning Exchange at 446 Spadina Ave. in Forest Hill. It also has a branch in Thornhill at 613 Clark Ave.

The Glassmans were struck by the high standard of the faculty, many of whom, Glassman said, had had no background or inclination towards Judaism, but had themselves gone through Ohr Somayach as students.

"What better litmus test can there be than that?" he asked.

But what really convinced them, he said, was "the *ahavah* – the love – that routinely came through, not just for us [as visitors].

"I spoke to the students. They see the rabbis as people to be looked up to, but also as friends that they can approach on any subject at any time of the day or night."

But most important to them, he said, was that the school didn't just teach religious practice, but stressed the importance of being a mensch.

Ohr Somayach's small quarters and general lack of funds also struck Glassman.

"They don't refuse any applicant for financial reasons – 50 per cent or more pay little or no tuition fees."

Impressed with the Toronto operation, led by Rabbi Karfunkel and his wife Rifkie, he decided to offer both "funds and moral support. I see myself as a catalyst in generating interest in what they stand for."

Glassman hopes Ohr Somayach may one day start a yeshiva in Toronto, perhaps similar to the Ohr Somayach Tanenbaum College in Jerusalem, and "maybe even a co-operative program with a university."

Rabbi Karfunkel came to Toronto Ohr Somayach nearly three years ago, after working as a rabbi in Oshawa. He found an organization that badly needed revitalization, after the death of its benefactor, Toronto philanthropist and businessman Joseph Tanenbaum.

One of the first things he and his family did was to move closer to the Spadina Avenue offices. That way, he said, they can be more involved in the local community.

"We go to the same barbershop, shop in some of the same stores, use the same bank," Rabbi Karfunkel said.

The first Friday night the Spadina Ohr Somayach had services, he said, "two people came – and one was moving away." Now, he said, new people come every week. Special events such as sukkah parties help to bind the participants together.

Every morning at 6 a.m. there is a study session, Rabbi Karfunkel said. There is also a monthly Friday night dinner, with a guest speaker, a women's Rosh Chodesh program, and classes in Talmud and philosophy, a sisterhood and a new afternoon school.

For more information about Ohr Somayach, call 416-483-0883.

Hillel sues student union

Continued from page 3

However, the CSU has added a clause prohibiting speech or materials recruiting for any military or paramilitary organization.

The resolution requires all CSU-affiliated clubs to sign the same agreement and specifically mentions Solidarity for Palestinian Rights, or the club will face suspension of its funding. No deadline was fixed.

Bergman told *The CJN* that the amended resolution is a "misnomer" because, with its funding frozen, Hillel remains effectively shut down, as well as condemned without due process. "The CSU is playing word games... to appear to be backing off," he said.

As the suit outlines, the resolution tarnishes the reputation of Hillel by making it look as if it is breaking the law and as if Jewish students are "war-mongers... anti-social and racist."

Bergman says the university administration appears to be "dumbfounded" by the CSU and he does not accept its argument that the CSU is an independent legal entity over which it has no authority.

Canadian Jewish Congress said it will seek intervener status in the case and is soliciting donations to a legal assistance fund it has established for Hillel.

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Dry Bones
SAYING THAT THIS IS 2003 MAKES ME FEEL LIKE
I'M LIVING IN THE FUTURE!
...WHILE NEWS OF THE WORLD WIDE HOLY WAR
SOUNDS LIKE WE'RE STUCK IN THE PAST?!
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...As 2003 arrives

A new calendar hangs on the wall. But old fears and old apprehensions already fill its pages. Many experts and pundits are predicting that the American-led assault against the government of Iraq will begin in February. The UN arms inspectors will have completed their work by the end of January and will have delivered a definitive statement regarding Saddam Hussein's compliance with binding UN resolutions regarding his arsenal of weapons of mass destruction. A finding of non-compliance is expected.

Should war erupt, in addition to the American and allied combatants in the field, the chief danger from Iraq will be faced by non-combatant Israel. This is an irony of public policy in the strong-arm, non-democratic, militaristic tyrannies that pass for political regimes in the Middle East completely ignored by the anti-American, anti-globalization, anti-Israel activists and their apologists in the media whose consciences are moved to cries of deep anguish on behalf of Yasser Arafat and his fellow Palestinian leaders.

Hatred of the Jews, along with the scapegoating of Israel, is the galvanizing social force on the "Arab street." Saddam Hussein knows this, exploits it, indeed, foments it. Yet he seems to suffer no disapprobation for the devastation he promises to bring upon Israel from among those people whose chief calling, or permanent pastime is the public pummelling of the Jewish state. Nor do they express the tiniest shudder or even seem bothered by the spectre of Saddam's SCUD missiles or worse raining down on the civilian population of Israel.

The positioning by Hezbollah, along the south Lebanese border, of some 10,000 Iraqi and Iranian-acquired missiles aimed toward the heartland of Israel is also an inconvenient detail for the anti-Israel activists. They ignore this too, even though Hezbollah has let it be known it will launch its missiles at Israel if the Americans strike at Saddam.

As we have recently seen, Canadian anti-globalization champions and anti-Israel activists like Jaggi Singh and Svend Robinson are determined to embarrass Israel for its "occupation" of the West Bank and Gaza. But they are blind to the fact that three governments of Israel have tried to negotiate an end to that occupation, the last one rebuffed in so violent a manner that the entire negotiation process was destroyed in the process. They are blind to the fact that the occupation would end quickly if the Palestinian leaders would end the terrorism and violence against Israelis. They are blind to the coalition of radical, anarchic, Islamist groups and rejectionist Arab countries arrayed against the Jewish state. They are blind to the fact that this generation of Palestinian leaders has clearly said they do not want a peace treaty with Israel.

In the circumstances, we can only conclude that, along with their silence in the face of the grave Iraqi-Hezbollah threat facing the people of Israel, their blindness too is wilful.

A new year has begun; but the new calendar pages are already filled with old, tired and ominous stories.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Ramin Farzam, Nasser Levi Haim, Farhad Saleh, Dani (Hamid) Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Chief Ahenakew (1)

I am deeply disturbed by the extraordinary anti-Semitic and racist remarks made last month by Saskatchewan First Nations Senator David Ahenakew.

As national chief of the Assembly of First Nations, and on behalf of all First Nations and First Nations peoples from all regions of Canada, I unconditionally reject the repugnant, hateful, ignorant and slanderous remarks made by Ahenakew.

The Jewish people have been subjected – over thousands of years – to horrendous intolerance, discrimination, racism and various forms of genocide. Most recently, they were subjected to the horrors of the Shoah, in which six million men, women and children were tortured, gassed and murdered in just a few years for no other reason than that they were Jews.

Millions of people around the world, including hundreds of thousands of Canadians, responded to the call to defeat Nazi oppression and the march of fascism. Many, including a disproportionate number of First Nations people from Canada, gave their lives in the struggle against Hitler's evil in Europe and elsewhere.

For hundreds of years, indigenous peoples in Canada and elsewhere in the world have been – and are still – subjected to horrendous intolerance, discrimination, racism and various forms of genocide. We have cried out against these continuing injustices, and have been joined by decent and well-meaning people of many races and faiths – including many Jews – in doing so.

In his remarks, Ahenakew apparently also referred to events in the Middle East, and in an offensive manner to other races and to immigrants. These comments were also totally unacceptable.

There can never be any justification for racism or genocide anywhere. Accordingly, First Nations leaders and peoples in Canada reject and dissociate themselves from any action or expression of racism, bigotry and injustice, no matter whether they are aimed at us or at Jewish, Christian, Muslim, Hindu or any other people.

Matthew Coon Come
National Chief, Assembly of First Nations

* * *

Chief Ahenakew (2)

On behalf of the management, staff and clients of Na-Me-Res (Native Men's Residence), I am writing to publicly condemn the comments made last month by David Ahenakew, a former Native leader in Saskatchewan. We were all mortified by the ignorance and blatant racism displayed by Ahenakew. It is very sad to see that in this day and age, there are still individuals who perpetuate and harbour such anti-Semitic sentiments. From our point of view, it is even sadder that one of these individuals is a former Native leader who should have a better understanding of the legacy of racism and genocide.

At Na-Me-Res, we have been honoured to work for a number of years now with members of the Jewish faith to assist the homeless in Toronto. We have each learned much about each other's culture and have developed a long-standing friendship. Na-Me-Res believes that the sharing and support between our two cultures has benefited all of us and is a model for inter-cultural partnerships. We have brought many Aboriginal young people to tour the Holocaust Museum at the Bathurst Jewish Community Centre and to learn about the horrors experienced by our Jewish brothers and sisters.

In closing, let me again condemn the remarks made by Ahenakew. We feel both shame and embarrassment. However, these comments just prove that we must all continue to work together to make Toronto a better place and to ensure that our children do not grow up in a world of prejudice and distrust. We all deserve much better. Shalom.

Charlene Catchpole
President, Native Men's Residence

* * *

Premier Doer deserves accolades

Manitoba Premier Gary Doer, who was the guest speaker at the Jewish Foundation luncheon on Nov. 29, 2002, and who recently returned from Israel, has made several statements indicating that he stands shoulder-to-shoulder with Israel in its fight against terror.

At the luncheon, he implored the largely non-Jewish audience of about 600 people to take a stand against terrorists and terrorist attacks, indicating that he was not going to stand in the middle of the road. He said he was proud to stand with his Jewish friends and with Israel and implored others in government to do likewise. He made particular reference to Canadian Foreign Minister Bill Graham and to the Canadian government's unwillingness at that time to put Hezbollah on the list of terrorists. He also said that anti-Semitism must be fought every hour, every day and that he accepts that challenge.

Doer stands out as an example to other politicians in his willingness to speak out as he has and to undertake the challenges that he readily does.

Joseph Wilder
National Chair, Canada-Israel Committee

* * *

A voting conundrum

In a letter to the editor on Dec. 5, 2002, Stephen Stern asks why Jews vote Liberal. I also ask why anyone would vote Liberal. And I ask why anyone would vote Tory, since the Tories act against the interests of the ordinary person, who makes up 95 per cent of the population. And now that the NDP is supporting the Palestinians, I ask why any Jew would vote NDP.

Where does that leave Jews, or any Canadians for that matter, on voting day?

Edward Farkas
Toronto

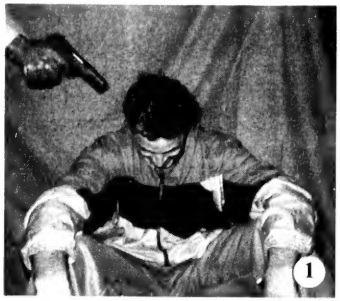
Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

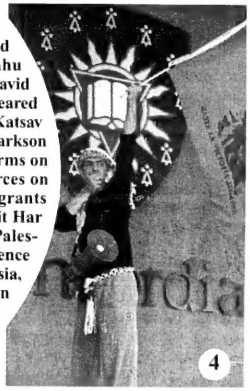
Images of 2002

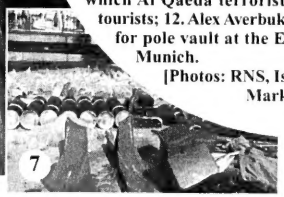
The violence unleashed on Sept. 28, 2000 by the Palestinian leadership against the people of Israel continued apace last year. As of Dec. 28, 2002, 15,839 attacks had been launched against Israelis, with 4,910 individuals injured and 694 people killed.

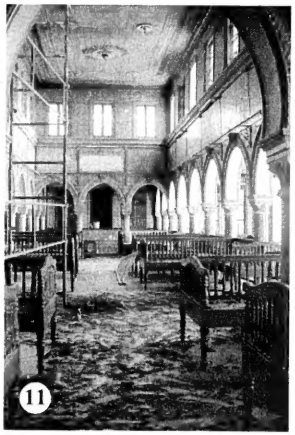
Along with this campaign of violence against Israelis, we have also witnessed, alas, a rise in worldwide anti-Semitism.

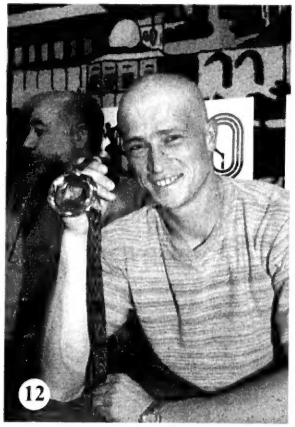
The accompanying photos are a selection of some of the more compelling images, both happy and sad, from 2002.











1. *Wall Street Journal* writer Daniel Pearl, moments before he was murdered by his radical Islamist captors in Pakistan; 2. and 3. Rallies in support of Israel in Brussels and New York City, respectively; 4. Pro-Palestinian demonstrators riot at Concordia University and prevent former Israeli prime minister Benjamin Netanyahu from speaking; 5. A makeshift memorial on the spot where David Rosenzweig was murdered in Toronto in a crime that later appeared not to have been motivated by hate; 6. Israeli President Moshe Katsav and his wife Gila visit Canadian Governor General Adrienne Clarkson and her husband John Raulston Saul; 7. Part of the cache of arms on the ship Karine-A, which was seized by the Israel Defence Forces on its way to the coast of Gaza; 8. A group of Argentinian immigrants from among the 5,000 who arrived in Israel this year; 9. Yamit Har Noy, from Oranit, is crowned Miss Israel; 10. A photo of a Palestinian toddler dressed in suicide gear found by the Israel Defence Forces in Hebron; 11. The ancient synagogue in Djerba, Tunisia, which Al Qaeda terrorists attacked, killing 17 German tourists; 12. Alex Averbukh shows the gold medal he won for pole vault at the European Athletic Games in Munich.

[Photos: RNS, Israel Sun and Mark Pochwat]

The new anti-Semitism

Readers of this column are undoubtedly aware that anti-Semitism has been spreading like wildfire, especially in Europe.

When reading about it, most people are likely to assume that Germany is the place where the ancient plague has broken out again. It has reared its head there but, alas, Germany is neither the originator nor the chief locale of the disease.

Rabbi Gunther Plaut in Toronto

Other countries that yesterday seemed unlikely to be infected have now succumbed to varying degrees. Great Britain and Holland, two nations that in the past resisted, at least to some degree, the widespread demonization of Jews have records in this regard that deserve our grateful memory.

I do not know for sure why this social illness has infected them also. Economic deterioration may be a contributing factor, but it is unlikely the main one.

According to recent reports, four countries in Europe now ban kosher slaughter within their borders, and one is considering halting even the importation of kosher meat.

People often wonder whether restrictions on kashrut are of necessity indications of anti-Semitism. Aren't there, they ask, decent individuals who ask questions about the degree of pain that the slaughtering process inflicts on an animal? Of course, there are many people, and especially vegetarians, who stress that this as an inevitable part of the killing process.

The fact is that all slaughtering is likely to raise some questions, and doing it does not prove the presence of anti-Semitism.

On the other hand, history teaches us that attacks on kashrut are all too often harbingers of the disease, so that restrictions such as those mentioned above must be looked upon with considerable concern.

For unfortunately, statistics show that a general attack on our people has become quite widespread in a number of European countries, and some believe that the disease has already spread to North America.

Fortunately, we have organizations that have been created to battle this social illness, but neither they nor anyone else can guarantee that the elimination of *rishut* (or wickedness, as the disease is called in Hebrew) lies ahead in the near future.

My personal opinion, which I have conveyed to my readers from time to time, is this: For all of us, there is the obligation to join communal groups that fight *rishut*, and otherwise to hang in.

We are a tough people and will survive all this. It is still Chanukah as I write, and its spirit strongly strengthens my conviction.

No more wasting my time and money

Just like millions of other Jews around the world, I did not celebrate Christmas with my family this holiday season.

But while most Jews forgo this yearly event because of their religion, I skipped it because I didn't have any to begin with.

Hailing from the former Soviet Union, my family never celebrated Christmas, even after they immigrated to Canada. Forced to be atheist under the rule of communism, they always saw Christmas as being a religious holiday – rather than the one of mass consumerism it actually is.

Barbara Balfour in Calgary

Instead, as many Russians have done and still do, we celebrated New Year's Eve. As a child growing up, I suffered through a horrendous, tortured, week-long wait every year to get the same thing people my age would get on Christmas Eve.

We still had a tree – except it was called a New Year's tree. We still had presents, but instead of being delivered by Santa Claus they arrived courtesy of Ded Moroz, which in English translates into Old Man Frost.

We still waited until midnight to open the presents and decked the table out in a feast fit for a king – probably a Russian king, because he would have had to have liked caviar and smoked salmon and have been able to digest them well at any time of the day or night.

And as an added bonus, Ded Moroz didn't have to spend nearly as much money as Santa Claus because he was smart enough to take full advantage of Boxing Day sales.

But as I grew older and expanded my circle of friends, most of whom did celebrate Christmas, I found I hated being different from everybody else.

As far as Chanukah goes, I never did much more to celebrate it than eat potato latkes doused in sour cream.

So when I was invited to my friends' homes to celebrate Christmas with them, I happily came right over. To prepare, I willingly joined the crowds of manic shoppers swarming the malls every year like a horde of sheep.

After a while, it seemed as if Christmas really brought out the worst in people. It made them hand over their credit cards without thought for such questionable items as tacky door wreaths and crock pot warmers.

It brought a glazed-over look to their eyes – and the sharp corners their elbows suddenly developed as they rushed through the mall made them distinctly unapproachable.

I soon found that the sentiments I originally expressed with kindness and good cheer morphed into,"Oh my God, when will all this be over?"

I found out the hard way that when your only option for a Christmas gift is one of the last two pairs of Fruit of the Loom underpants sitting on otherwise empty shelves, God stays quite firmly out of the picture.

And that's probably what I should have done too, I would think to myself as I signed endless piles of holiday greeting cards.

Something in me finally snapped this year, leading me to a whole new resolution: No more wasting my time, my money or my breath.

This year for the holiday season, I skipped the mall and volunteered at a homeless shelter. Because amid the tinsel and the mistletoe and even the latkes in sour cream, it's so easy to forget what it's all about.

No matter what holiday you celebrate, it's about being grateful for what you have: The use of your limbs, a functioning brain and whatever family you might have around you.

A roof over your head that doesn't leak or let in the wind because it's not made out of cardboard.

The ability to eat three square meals a day and even more if you want them; the luxury of a day off; and a safe warm place to curl up in.

This year, instead of feeling like an outcast because someone will get a crock pot warmer a whole week earlier than I will, I wanted to remind myself of just how lucky I am.

And of how lucky I have always been.

Balfour can be reached at bbalfour@ucalgary.ca.

A place I must go

As soon as the pen is laid down after my last exam, my brain embarks on its very own vacation. School is done, so thinking is out of the question.

And then I get home to see my parents, and a host of issues surface that need to be discussed. My brain is forced to shift right back into overdrive.

Joanna Grossman in Halifax

Don't get me wrong. I have a great relationship with my family, and ultimately, the main issue up for discussion comes from my own inner debate, not from my parents. I want to go to Israel this summer. Or to put it more accurately, I plan to go to Israel this summer.

This is not an impulsive decision.

I spend much of my school life learning about Israel, advocating for Israel and struggling to discover my own Jewish identity. Last summer, I had the opportunity to go to Israel, but I opted not to, out of consideration for my family's feelings.

My parents could never outright forbid me from doing something when they know I am choosing to do it for the right reasons. They raised an independent-minded daughter, and they allow me the freedom to make my own decisions.

Last year, I didn't feel secure enough in my desire to go Israel, so I could not justify putting my family through the emotional turmoil that might have resulted if anything had happened to me while I was there.

I don't know exactly what has changed in the past year. Maybe it's that one of my best friends in Halifax this year, Yael, came to Canada from Jerusalem for eight months. I listen to her, and I think of her family and life there.

It is so easy to distance ourselves from the reality of everyday life in Israel when we live in Canada. We see things there as little more than headlines in the newspaper. From the Diaspora, it is easy to feel comfortable with this distanced relation to our "homeland." We support Israel with dollars and words.

But looking into Yael's eyes and hearing her stories, I think I have come to understand that, given the present climate, Israel needs much more than dollars and words.

Life there goes on because people choose to go about their daily business. Families share their lives there. They share tragedy and they share joy.

Conviction is a crazy thing, and I know that when passion is involved, it can override rationality and diminish all perspective. At the same time, I understand what a trip to Israel entails. I know that suicide bombers strike without reprieve and anyone can be a target. I also know that you can't give in to terrorists, and the minute you stop living is the minute they win.

There is a burning feeling driving me on this one, and the sensation is something I can't quite convey in words.

I feel as if there is a part of me that is yet to be discovered. There are issues that need to be resolved and answers that I can't get in Toronto or Halifax.

There are so many reasons to go to Israel these days, and while I could say that solidarity is reason enough, I know that, personally, my current desire stems from so much more.

I am a thinker. I drive myself crazy, rationalizing everything. I weigh all options and try to maximize every ounce of potential. As I make my case to my parents, I am coming to understand that I am actually making my case to myself.

The journey I want to embark on is one of self-discovery. Right now, at this stage of my life, I feel that the answers I need can only be found in one place.

I can argue all sides in this argument, but when faced with the actual decision, I know how I feel.

Reason cannot always reign supreme. I regret not going to Israel last summer, but it was the decision I had to make at that time.

I can't provide my parents with the comfort I want to, and that's the one struggle I am left to confront.

What I understand now is that Israel is a part of me, and no amount of terror can erase that. What I cannot ignore is that I need to better understand that connection, and to do so, I have to experience it for myself.

The Kirshner File

Israel's hunt for Yehiya Ayyash

His name was Yehiya Ayyash, but he was popularly known as The Engineer. The object of one of the largest manhunts in Israeli history, he was a legendary master bomb maker and one of Israel's most formidable enemies. He wreaked death and destruction, killing and wounding scores of Israelis in a two-year reign of terror that prefigured the Palestinians' current suicide bombing campaign.

Sheldon Kirshner in Toronto

Before his assassination seven years ago this week, on Jan. 5, 1996, to be precise, Ayyash had achieved cult status among Palestinians in the West Bank and the Gaza Strip. His funeral in Gaza, thronged by 100,000 mourners, triggered an outpouring of grief, hatred and defiance.

Ayyash is the subject of Samuel Katz's clinical, fact-filled biography, *The Hunt For The Engineer*, which is published by the Lyons Press. Although the focus of the book is Ayyash, Katz – a specialist in Middle East security affairs and terrorism – builds his story around the development of Islamic fundamentalism in the territories.

Ayyash was born on Feb. 22, 1966, in the West Bank village of Rafat. The son of a field worker, he was the eldest of three boys. As an adolescent, he exhibited a natural gift for things mechanical and could repair any radio, television or appliance.

His dream, after graduating as an electrical engineer from Ramallah's Bir Zeit University, was to earn a master's degree in Jordan or the Gulf states. But when Israel vetoed his request to further his studies in Amman, he joined Hamas, the Islamic Resistance Movement, which Sheikh Ahmed Yassin had founded.

Recruited by Hamas' armed wing, the Izzedine al-Qassam Brigade, he was drawn to its volatile mixture of religiosity and militancy. Hamas, in essence, was an outgrowth of the Muslim Brotherhood, which had been established by Hassan al-Banna in Egypt in the late 1920s. In the territories, the Muslim Brotherhood provided a multiplicity of services through its network of nurseries, kindergartens, schools, daycares, sports clubs, clinics and mosques.

Israel allowed Hamas to operate freely as a counterweight to the secular Palestine Liberation Organization, headed by Yasser Arafat. Israel's toleration of Hamas was a calculated gamble that, in the final analysis, paid no dividends. Yassin, whose objective is, and always has been, the replacement of Israel by an Islamic state in Palestine, showed his true colours by ordering his associates to stockpile weapons and ammunition. In 1983, Yassin was arrested, tried, convicted and sentenced to 12 years in prison. He was released in 1985 as part of a prisoner exchange with the Popular Front for the Liberation of Palestine, General Command.

Hamas, financially supported by Iran and by wealthy businessmen in Saudi Arabia and the Gulf states, launched its first operations in Gaza. Its targets were Israeli soldiers and military personnel. After the kidnapping and murder of two soldiers – Avi Sasportas and Ilan Sa'adon – in 1989, Yassin was arrested yet again, and sentenced to 15 years behind bars. Katz regards his arrest as a turning point, the first salvo in the war waged by Israel against Hamas. Israel rounded up hundreds of its supporters and broke up many of its cells, but to no avail.

Amidst this turmoil, Ayyash became Hamas' chief bomb maker. He was a natural. Ayyash could effortlessly design circuits and produce cheap, reliable explosive devices. Most important, he passed on his knowledge to dozens of acolytes, whose murderous handiwork still plagues Israel.

When Ayyash arrived on the scene, he quickly realized that the explosives Palestinian suicide bombers had used were technically rather primitive. Learning from Hezbollah bomb makers, who were exacting a comparatively heavy toll on Israeli soldiers in southern Lebanon, he took his craft to the next deadly level.

On April 6, 1994, less than two months after Baruch Goldstein murdered 29 Palestinians in a Hebron mosque, a Palestinian drove an Opel next to a bus in Afula and detonated a bomb that Ayyash had built. The blast claimed the lives of several commuters, wrecked the bus and killed the suicide bomber, the first in a long procession of such bombers. A week later, another Hamas terrorist set off a bomb as a bus pulled into Hadera's commuter station. It killed six Israelis.

Having discovered Ayyash's identity, Israel went after him with a vengeance. But he was an elusive prey. He never slept in the same house or cave more than once. His movements were known only to a handful of fiercely loyal associates. He was an expert in disguising himself.

On Oct.19, 1994, Ayyash scored his biggest success yet when Saleh Abdel Rahim al-Souwi boarded the number 5 bus in central Tel Aviv, calmly flipped a switch and turned the vehicle into a raging fireball. Crammed with 20 kilograms of military-grade dynamite and nails and screws, the bomb was so powerful that it shook the United States embassy several blocks away. It was the deadliest suicide bombing so far, killing 21 people and wounding some 50.

Within days, Yitzhak Rabin, the prime minister, instructed the Mossad and the Shin Bet – Israel's internal intelligence agency – to seek out and destroy the leadership of Hamas. Rabin realized that these bombings were undermining the Oslo peace process, which Hamas opposed with every fibre of its being.

Yehiya Ayyash

Topping the list of terrorists to be eliminated was Ayyash. As Katz suggests, he had an advantage. He was smarter than any of the Hamas operatives Israel had previously targeted, and he was unlikely to be compromised by poor security. In addition, Ayyash could avail himself of a dizzying array of identity papers, driving licences and passports, and he could easily slip into the disguise of an Orthodox Jew, his facade of choice.

By now, Katz observes, Ayyash was a Palestinian national hero. "Folk songs were written about him, parents began naming their firstborns Yehiya and women embroidered tablecloths with his image."

In April 1995, Israel came close to nailing Ayyash. Having discovered his whereabouts in a flat in Gaza City's Sheikh Radwan district, Israeli agents rigged it with a bomb. The device obliterated the apartment and killed nine Arabs, including Ayyash's deputy operations officer. But Ayyash was not there when the bomb went off.

Vowing revenge, Hamas swiftly struck back, attacking a bus and a military convoy in Gaza. Nine soldiers and civilians were killed and 50 were wounded. Among the victims was an American student from Brandeis University, Elisa Flatow.

At this point, Ayyash became sloppy. He began communicating with his wife, who was expecting their second child in January 1996. The Shin Bet concluded that he could be brought down through his family.

Meanwhile, Ayyash was busy building more bombs. On July 24, 1995, the number 20 bus in Ramat Gan was blown up, with five fatalities. On Aug. 21, a pipe bomb destroyed the number 26 bus in Jerusalem, causing the deaths of five passengers. In September, the Palestinian Authority promised to co-operate in the hunt for Ayyash, who was assumed to be somewhere in Gaza.

Ayyash's downfall was the result of sheer luck and excellent intelligence work. In late 1995, he found refuge with an old friend and fellow Hamas member named Osama Hamad. His uncle, Kamil Hamad, was a merchant who happened to be a Shin Bet informer. The long and short of it is that Kamil purchased a cellular phone for Osama, who had no clue it had been planted with a microchip eavesdropping device and 50 grams of RDX explosives. On Jan. 5, 1996, Ayyash answered a call, his last one. The blast blew away the right side of his face and shattered his brain. Hamas retaliated with a series of devastating suicide bombings in February and March that killed more than 60 Israelis.

Ayyash's star pupil and successor, Mohammed Dief, survived an assassination attempt last September. Ayyash is dead but his brutal legacy lingers on like a whiff of death.

Make an example of him

Saskatchewan native leader David Ahenakew has tearfully apologized for his incredibly crude and monstrously untrue remarks about Jews. But the story should not end with his apparent contrition. If James Keegstra, in the 1980s, was prosecuted for Holocaust denial, what kind of punishment should Ahenakew face for justifying the greatest crime in history? At a minimum, he should be stripped of his Order of Canada. More to the point, he must be charged under the Criminal Code with inciting genocide. If an example is not made of this crass, ignorant, stupid racist, the wrong conclusions will be drawn by Canadians.

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Jewish Life

New and noteworthy resources

By ZE'EV GLICENSTEIN

Now that the Ellis Island Database of passenger arrivals to New York City has revolutionized the once frustrating hit-and-miss task of searching for a U.S. passenger arrival by long-distance mail, genealogists may wonder what new technological aids have appeared recently that can ease the task for those searching Canadian ports of call.

While it doesn't contain the names of passengers, the ShipsList CD-ROM of Passenger Ship Arrivals to Canadian ports from 1865 to 1899 is a significant step forward.

The ShipsList database can help researchers pinpoint a likely ship and port where an ancestor may have disembarked. From there, it's a relatively simple matter to order the corresponding passenger manifest on microfilm from the National Archives of Canada, available by inter-library loan. (The North York Central Library has a full set of these microfilms.)

The ShipsList database is a significantly improved finding aid over the National Archives' own catalog. It was compiled by Gery and Sue Swiggum of Nova Scotia, who are currently working on a second CD to cover the period from 1900 onward.

ShipsList shows every ship arrival for which the National Archives filmed a passenger manifest. It is easily searchable via numerous fields – departure port, departure year, arrival port, arrival year, ship name, shipping line, etc. – either separately or in combination. One of its nicest features is that it offers photographs and descriptions of most vessels listed.

For Jewish researchers, the ports of call may seem quite sparse: the Swiggums assert that no ocean liners sailed to Canada from Libau, Riga, Odessa or many other European ports before 1899. However, many European Jews sailed indirectly via London, Liverpool and other British ports, which are well represented.

Canadian passenger lists usually contain less information than their American counterparts. A manifest of Jews arriving from Liverpool to Montreal aboard the vessel Lake Ontario in 1899, for example, indicates only names, sex, occupation, country of birth and final destination. In this case, many were travelling on to the American Midwest. It was supposedly easier and cheaper in those days to travel inland as far as possible by water before switching to rail travel for the rest of the journey.

Order the ShipsList CD-ROM on the Web at www.theshipslist.com.

* * *

"I do not speak Yiddish, nor have I ever lived in Stropkov," writes Melody Amsel. "I am simply the great-granddaughter of Yossl Amsel; the granddaughter of Shia Amsel, who immigrated to America in 1904; and a relative of many Stropkovers who perished in the Holocaust."

Amsel's words appear in the introduction of *Between Galicia and Hungary: The Jews of Stropkov*, a modern remembrance book published by Avotaynu, Inc. Amsel wanted to do more than just memorialize her own family, and so she conducted extensive research in order to write about all the Jews of Stropkov. The Slovakian town once had a community of 2,000 Jews. Only 162 survived the Holocaust.

The book offers a history of the Jews of Stropkov, from their first presence in about 1640 to 1945. Instead of the usual necrology, it lists all Jews of the town and neighbouring communities, identifying Holocaust survivors in bold face. It also features extensive photographs. It was published in English with its contents mirrored in Hebrew. It's available in Jewish bookstores or via the Web at www.avotaynu.com.

* * *

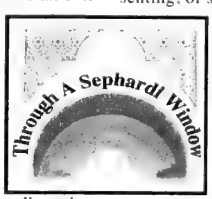
The Ontario Genealogical Society recently published a paper copy of Glen Eker's Jews Resident in Ontario According to the 1851 to 1901 Censuses of Canada. A microfiche set of this invaluable resource has long been available, but this hard copy is much easier to browse. Contact the OGS, Suite 102, 40 Orchard View Blvd., Toronto, Ont. M4R 1B9.

Guarding against the evil eye

By RABBI YEHIEL BEN AYON

Ayin hara – Hebrew for the evil eye – has preoccupied people for as long as there have been people.

One of the earliest surviving records of law, known as Hammurabi's Code, deals extensively with the "crime" of giving someone an evil eye and its punishment. Today, concern for the evil eye is regarded as primitive and the worry of the ignorant and superstitious.



The Torah, however, validates the concept of *ayin hara*, but it is not the same one of popular misconception. The Torah tells us that when Jacob presented his family for the first time to his estranged brother Esau, Joseph stood in front of his mother Rachel to "save" her from Esau's evil eye. For this act, Joseph, we are told, is blessed in that neither he nor his descendants will be subject to the evil eye.

How does the evil eye affect the one being looked at? The evil eye works like an ill wish, something akin to an unspoken curse. Just as a verbal curse is a request that God bring about a given doom to an individual, the jealous, resentful person makes a similar request through the evil eye.

The power of the evil eye is the power of negativity: of seeing and resenting, of seeing and belittling, of seeing and wishing ill. It is wordless, and, in fact, may even be unconscious, but it is an ill wish nonetheless.

Ayin hara is really not that much different than *lashon hara*, which is Hebrew for evil talk-gossip, tale bearing and slander.

It is sufficiently clear how gossip and slander can damage the life and reputation of the subject of the defamatory talk. But it is also very clear how unfortunate and negative it is for the speaker, who speaks, hears and sees bad in everything. The evil eye too, is as harmful to the beholder as it is to the one seen, for the former is the source of negativity.

There are many customs relating to *ayin hara* in the way of "protective" amulets and adornments such as the form of a fish or a hand (*hamsa*). There are also the many varied customs when complimenting someone, such as to add "*kenayna hara*," "*bli ayin hara*" or the like, and even to feign spittle as if to negate a compliment.

Certainly, the greatest guard against the evil eye is in not giving it too much credence, while at the same time not flaunting oneself or being ostentatious.

God desires a world where people live their lives in a positive way. Hence, the ideal of "speak no evil, hear no evil and see no evil." We are told to be good, see good, be well spoken and entertain only good wishes for others.

Just as there is real substance to the evil eye, there is also the *ayin tov*, the good and positive eye. The *ayin tov* is vision that sees the blessings and accomplishments of others and rejoices with them and for them. It is a look that speaks of happiness and encouragement.

In the words of King Solomon, "that good look alone is a blessing."

Jewish Life

Israeli elections & the Internet – part 1

By MARK MIETKIEWICZ

As Israelis prepare to vote on January 28, they'll be sizing up hundreds of candidates for Knesset, choosing between dozens of official political parties, scrutinizing the candidates for prime minister and clicking through dozens of Web sites designed to steer voters through this complicated maze.

Even if you don't have a vote, you can benefit from the massive information available on the World Wide Web and follow developments in this crucial election. Before this month's election, we'll check out the political parties' Web site and take a look at the candidates running for prime minister. But first, an introduction to politics, Israel style.

Understanding Israel's electoral system can be a bit daunting to a foreigner. The Ministry of Foreign Affairs has put together an impressive site that explains the country's system of government and the events that led to the election call **[http://www.mfa.gov.il/]**. A similar site (with a great name) is The Israeli Elections – Guide for the Perplexed, which also has background on the parties and people who have shaped previous Israeli elections **[http://shlk.com/272]**. And political junkies will love the Jewish Virtual Library, which summarizes the final standings of every election since the creation of the state **[http://www.us-israel.org/jsource/Politics/mktoc.html]**.

If you are more interested in the contemporary goings-on in the political scene, the following two sites should give you your fill. The *Jerusalem Post*'s Elections 2003: Israel Decides is a great site with extensive information on the history, the issues and the people making news **[http://info.jpost.com/ C002/Supplements/Elections2003]**. Also, don't miss the excellent English-language edition of *Ha'aretz* **[http://shlk.com/275]**. The *Jerusalem Report* bi-weekly concentrates on feature articles **[http://www.jrep.com/]**, while Globes looks at Israeli news from a business perspective **[http://www.globes.co.il/]**. Note: Some newspaper sites require registration, but they are all free.

One of my favourite sites is the Green Screen News Library for Middle East and Israel **[http://www.gsnonweb.com/]**. This amazing site carries the latest stories from Reuters, Associated Press, the *Jerusalem Post* and *Ha'aretz*. But what it makes it truly valuable is that it has a fully searchable archive of 100,000 articles dating back to January 1998.

As good as those sites are, if you want to get a complete view of the campaign with all the local nuances, then you need sites in Hebrew. The *Ha'aretz* site has news, features, a timetable and background on the parties and candidates **[http://shlk.com/276]**. Also check out coverage in the popular *Yedioth Aharonot* **[http://www.ynet. co.il/]**.

If you would rather listen to the news from Israel, the Voice of Israel provides Hebrew, English and French language newscasts daily **[http://www.israelradio.org]**. Or if you have a fast computer and Internet connection, you can even watch daily TV coverage in English and Hebrew from the Israel Broadcasting Authority **[http://mabat.iba.org.il]**.

Every candidate has one goal in mind – to get to the Knesset. But you don't have to get elected to get in. All you need is a keyboard to enter the Knesset **[http://www.knesset.gov.il]**. At this bilingual site, you can learn how Israel's parliament functions and watch debates online (when in session). If you get tired, take a seat in the Chagall State Hall and watch a movie about those incredible mosaics and tapestries **[http://www.knesset.gov.il/tour/eng/etour7.htm]**. You probably won't bump into any members of Knesset wandering down these virtual corridors, but their e-mail addresses are listed **[http://www.knesset.gov.il/mk/eng/mkintro_eng.htm]**.

Next time, I will look at the parties and personalities running for the 16th Knesset.

* * *

If you have always wanted to read Hebrew on the web, but have struggled teaching your browser another language, then I have some advice for you. Although "Mozilla" isn't as famous as Netscape or Internet Explorer, I have been pleasantly surprised by how well it allows you to read Hebrew language Web sites. Simply download the free software from Mozilla, **[http://www.mozilla.org]** install it and visit one of Hebrew sites I mentioned above. *B'hatzlachah!*

Mark Mietkiewicz is a Toronto-based television Web site who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Unrequited love

***The Pity of It All*, by Amos Elon Metropolitan Books, 2002, $44.95**

German Jews loved their country with a fierce passion. Frederic Grunfeld, in his book *Prophets Without Honour*, wrote that had the end not been so awful, we would now hail the decades before the Nazi rise to power as "a golden age second only to the Italian Renaissance."

Books
Bernard Baskin

Never more than one per cent of the population, Jews were astonishingly productive.

In literature they accounted for such luminaries as Heine, Borne, Kafka, Werfel, Zweig, Wolfskehl, Broch, and Kraus; in science, Willstatter, Haber, Ehrlich, Einstein, and Freud; in music, Mahler, Weill, Schoenberg, and Felix Mendelssohn-Bartholdy.

Given the Jew's late entry into European civilization, the wealth and variety of their contribution to the arts and sciences was startling.

At the outbreak of World War I, Hermann Cohen, the renowned philosopher, spoke for most Jews when he proclaimed that the "God of justice and love" was sure to grant Germany a "heroic victory" over her wicked enemies. He even offered to travel to the United States to convince American Jews that Germany's motives were pure and its cause a model for the entire world.

Anti-Semitism was rife and conversion to Christianity was widespread – usually not out of conviction, but for a variety of secular reasons.

But many Jews clung tenaciously to their faith as a badge of honour.

Arthur Scholem, for example, the father of Gershom Scholem, the famous scholar of Jewish mysticism, felt that conversion was an "unprincipled, servile act" and avoided those of his relatives who had left the ancestral faith. Nonetheless, Scholem was a so-called Christmas Jew, celebrating both Jewish and Christian holidays.

Unlike some historians who maintain the Holocaust was the inevitable result of hundreds of years of German anti-Semitism, Elon argues that it didn't have to happen.

"Alongside the Germany of anti-Semitism there was a Germany of enlightened liberalism, humane concern, and civilized rule of law, good government, social security, and thriving social democracy. Even Hitler's rise to power was not the result of electoral success (the Nazi's share of the vote had seriously declined in the fall of 1932). Rather, Hitler's triumph was the product of backstage machinations by conservative politicians and industrialists who overcame the hesitation of a senile president by convincing him (and themselves) that they were 'hiring' Hitler to restore order and curb the trade unions."

Installing Hitler as chancellor was not the only alternative at the time, he argues.

Elon, the talented Israeli author and novelist, begins his history with a portrait of philosopher Moses Mendelssohn, who arrived in Berlin at age 14 in 1743 and went on to become the "German Socrates." He ends with the coming of the Nazis to power in 1933.

Between these two events – almost two centuries apart – *The Pity of It All* paints a portrait of a many-sided society, rich in its human tapestry and the acuity of its social insights.

But the book is also a tragic story, a collective biography of people whose love and loyalty to their beloved homeland were not reciprocated.

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A TASTY EDUCATION: Grade 8 students at Shaar Shalom Religious School took time out from studies last month to sell doughnuts to raise money for Ve'ahavta. Seen here (from left) are Lauren Katz, Dustin Shulman, Jason Freedman and Daniel Wallach.

Teach, don't preach, says McGill dean

By JENNIFER M. PAQUETTE
Special to The CJN

"Science raises questions about the accuracy of biblical narratives," says McGill professor B. Barry Levy.

For example, he says, the Jews didn't build the pyramids. And the first plague "may have been something other than blood, with hemoglobin."

The dean of religious studies at McGill University was in Toronto last month for a study program called Not in Heaven: Torah in Human Hands, held on Asarah b'Tevet at Beth Jacob Congregation.

In his talk, Torah Study: Teaching or Preaching, Levy explored the differences between preaching, often called homiletics, the rabbinical analysis of Torah texts, and teaching, a more objective form of study, using the texts themselves. Levy, who places himself firmly in the teaching tradition, said that teaching is a lost art.

"As a community, we have lost track of teaching in favour of preaching," he said.

"Modern study is tilted towards rabbinics, not text. Orthodox Jews don't preach from the Bible, they preach from Chazal [acronym for "our sages of blessed memory"]. They take a motif... from the weekly Torah reading and use Chazal to expound on it."

> *'Science raises questions about the accuracy of biblical narratives'*

Though he has smichah, Levy has only served once as a pulpit rabbi, for a short time during Pesach one year. The interviewers for the position asked him if he was planning to say "anything heretical from the bimah." His answer: "Not heretical, but maybe controversial."

The author of six books, including *Fixing God's Torah*, seems both surprised and delighted at the controversy that has greeted his work. In the case of his pulpit position, he told the interviewers he didn't believe that Jewish slaves built the Egyptian pyramids, and cited biblical and archaeological evidence to back up his statement.

The interviewers believed this was indeed controversial and made him promise not to talk about history during his short stay. He says with a smile that he hasn't been asked back.

"They were afraid that preaching would be undermined by real history," he said.

Preaching, he acknowledged, certainly has value for reinforcing faith messages or offering strength. "A preacher... is not interested in having his audience's faith undermined."

But because a preacher's primary concern is the listener, he said, preaching inevitably twists Torah texts into "forms the original writers of the Bible wouldn't have recognized."

Despite his respect for preaching, Levy sees his task as addressing a lack of erudition in critical Torah study.

"The most experience Jews have today [with Torah study] comes in the form of sermons, rather than text study," he said. Even in institutions of higher learning, Torah is deprecated in favour of Talmudic knowledge. "Not all yeshivas do Bible study," he said. "It's [seen as] a subject for women... it's not prized, it's suspect."

He referred to what he called complacency within mainstream Orthodoxy.

"You can't suspend all intellectual judgment in the process of trying to be *frum* [religious]," he said.

Without a deeper knowledge of Tanach, these texts may not survive our own complacency, Levy warned, comparing Torah to clay.

"It's shaped by each generation. As long as we continue to work with the clay, it will stay soft and pliable." But if we avoid engaging it, he said, "it will harden into a brittle object... becoming something you'd see in a museum... or an idol."

True teaching will make Torah accessible to each new generation, who "must study from different perspectives," without relying on homiletical interpretations of previous leaders.

For Levy, there is nothing wrong with incorporating science, archeology or any other modern discipline to advance the cause of Torah study. He seems to delight in being an anomaly, aware, for instance, that his belief that parts of the book of Daniel may be more parable than fact is not likely to be universally adopted in Orthodox circles.

Not in Heaven: Torah in Human Hands also featured speakers Shnayer Leiman of Brooklyn College and Eric Lawee of York University.

Leiman's talk, The Shock of the New: Rabbinic Responses to Modernity, set the stage for Levy with a discussion of early rabbis who attempted to reconcile modern life through their dress, use of the vernacular and reform of liturgy and synagogue decorum within the framework of Halachah.

Lawee spoke on Reactions to Rashi: Respect, Resistance, Reverence and *Ruach Hakodesh*, looking at the responses to the work of the medieval scholar.

The all-day event was the second program this fall sponsored by Torah in Motion.

Author finds his niche with a map

By SHELDON KIRSHNER
Staff Reporter

Alan Morantz is big on maps, and has been since the day *Canadian Geographic* asked him to assemble stories around that theme for its 70th anniversary issue.

As lead editor of its special edition, Morantz soon developed a deep appreciation of, and love for maps.

Like many others before him, he discovered that the world of maps is infinitely rich in history and lore.

So much so that he decided to write a book about the subject.

On Oct. 19, Penguin Books published *Where Is Here? Canada's Maps and the Stories They Tell*.

Maps are important because they essentially chronicle Canada's evolution as a nation, said Morantz, a Montrealer who lives in Kingston, Ont.

In this intriguing book, he fleshes out two interrelated ideas – how we shape maps and how maps mould us – and launches into a discussion of cartography.

Morantz claims that aboriginals – the first Canadians – produced sophisticated maps based on oral traditions and sacred scrolls.

"They had an incredible sense of cartography," he said in an interview.

The Cree chief, Ochagach, drew the first depiction of the land between Lake Superior and the prairies for the European explorer Pierre de La Verendrye.

And the French explorer, Samuel de Champlain, created what Morantz describes as Canada's "mother map."

In 1613, he made the first successful attempt to lay down the latitudes and longtitudes for a map of the Atlantic coast.

Two centuries later, David Thompson completed his magum opus – *Map of America Between Latitude 40 and 70 North and Longitude 80 and 150 West*.

Jesuit missionaries, who were in the map-making business too, exerted an immense impact on Canadian cartography as well.

Some of their maps, particularly of the Great Lakes, have generally stood the test of time, he noted.

More recently, topographical maps have been used in the exploration of natural resources from Newfoundland to British Columbia.

And in the future, he observed, flat-view maps will yield to orthographic views of the planet, and real-time mapping of, say, forest fires, will become commonplace.

Nearly two years in the making, *Where Is Here?* is his first book under his own byline.

He dedicates it to four important people in his life: his parents, Joe and Mollie, who ran Montreal's landmark Snowdon Delicatessen for decades; his wife Suzanna Keller, an epidemiologist, and his 16-year-old daughter, Katie.

As a freelance editor, Morantz ghost wrote *Inuksuit*, a book about Inuit stone carvings in the Arctic. A former editor of *Equinox*, he has contributed to *Cottage Life*.

Morantz, a graduate of Wagar High School and Concordia University, is currently communications and development manager of the Industrial Relations Centre at Queen's University.

His sister, Cheryl, runs the Centre Street Deli. Ironically, Morantz is a vegetarian, having been one since 1988.

A resident of Kingston since 1990, Morantz is former president of Beth Israel, Kingston's only synagogue with a permanent building.

שיאר ענינ

גידי קורן וחברים

מה יהיה

בבחירות המתקרבות מתגבשת אפשרות ליצור קואליציה שמסכימה ליצור מדינה פלשתינית אך מחויבת להילחם בטרור, שאינה דתית ושאינה ימנית קיצונית. השאלה המרכזית היא האם יש לשרון ביצים להשאיר את ש"ס המתגמדת ואת המפד"ל שכמעט נעלמת בחוץ. אם כן - לפחות הסחטנות הדתית עם כל מה שכרוך בה תרד מן חפרק והאויר יהיה קצת קל יותר לנשימה. יותר ויותר מתבררת חומרת השחיתות בבחירת מועמדי הליכוד לכנסת. מבטיחת רשת של מעכירים שמכרו קולות תמורת מאות אלפי שקלים. מכה קשה לדימוי הדמוקרטי הישראלי והדבה עבורה למשטרת ישראל. אבל במצב הרוח הסחרורי הישראלי, קשה להאמין שזה יצליח להוריד את הליכוד ממסלול הזכיה. אבל שישאר בינינו.

"The map of love"

רק לעתים רחוקות מודמן מסמך אחנטי שכזה, שפותח לנו צוהר לשכינו הערבים הן מעבר לגבול והן במדינתנו. כמוני חיושבים בגולה גם ערבים גולים מארצות שונות חיים בצפון אמריקה. זהו ספר מרתק היסטורי שנכתב כלאיב בידי ערביה ילידת מצרים, וחושף שכבות "ארכיאולוגיות" של החברה הערבית במאה הקודמת בימי העותומנים ובמאה העוכחית.

על פניו רומן כפול בשתי המאות ובאותה משפחה בין מצרי האנגליה אמריקאית. אך מה שמתגלה וחשוב לנו כישראלים ויהודים הוא סיפור החתיחסות לציונים. המספרת כועסת על העותמנים שחיו זקוקים למצלצלים והחליטו למכור את אדמות פלשתין, ועל עשירי ארצות ערב שלא עמדו בפיתוי הכספי ומכרו. חקלאי פלשתין מצאו עצמם מוכרים אדמות ומגלים אחר כך שלפי חוקי הציונים אדמה שנקנתה אסורה שוב למכירה לערבים. לפי דבריה, היתה חכרה מאחרת של הפלשתינאים שיש קונניה להשתלט על פלשתין ולהביא יהודים מאירופה ולישבם. כיוון שכל מי שחי על האדמה זוכה לחיים בריאים יותר, מאמינה המספרת שעל הפלשתינאים לאמץ את אותה אסטרטגיה בה בחרו הציונים. ספר אמין שמראה פן שונה של החוויה הפלשתינאית.

הספר נכתב בידי אָלאַף סוּאַיף ויצא בהוצאת בלוּמְסְבֶרי ב 1999.

הת אבג קוין

התקפות על יהודים- השתיקה הרועמת

ההתקפה על יהודים ישראלים בקניה- שום זעקה אירופאית. טילים על מטוס ארקיע- אף מילה. היה טוב לקרוא את רזיי דיקנו בטורנטו סטאר, עיתון שבדרך כלל נקט בקו אנטי ישראלי ברור. היתה מקצת מדבריה:

" אין מפלט ליהודים. תאדמה רוויה מדמם מגמל התעופה של לוס אנג'לס לעיירת תיתידות במומבסה. ילדיהם, זקניהם, תלמידיהם, החקלאים שביניהם, בישראל ובגולה. בזמן קניית אוכל בשוק, הנסיעה באוטובוס, באכילת צהריים באוניברסיטה, בזמן תפילה. פלשתינאים יכולים לטעון שהישראלים הוקנפנים, כובשים. אבל איש אינו צד פלשתינאים בעולם כאילו היו כלבים. ערבי העולם אינם מטרה לחשמדה. תנאצו לעצמכם שטרוריסטים יהודים היו מוסים לחורד מטוס סעודי בטילי כתף- זו תחיה ותילתה של מלחמת. את, אבל אלה הם רק יחודים מתים, ואתנו רגילים לכך שחם מתים. חיכיתי מאז ההתקפה בקניה למילה אחת של סימפטיה ורחמים מהעולם הערבי. אבל השתיקה היתה מחרישת אזנים."

Rabbit Proof Fence

אוטוטו יתחילו הסרטים תגדולים שמיועדים לזכות באוסקר- רוצו לראות את הסרט האוסטרלי המדהים על שלוש ילדות מערבות (אמא מאוריית ואבא לבן) שנלקחות מבתיהן ל"חינוך מחדש" כדי להפוך משרתות ללבנים. זהו סיפור בריחתן הביתה על פני 1500ק"מ במדבר. סרט עם נשמה משהו משהו. עשר בסולם קורן.

פרס לרב לנדא

הרב לנדא זכה בפרס יוקרתי מדיהי של השרה אלינור קפלן. לאנשי תקהילה אין בכך אולי תפתעה גדולה- אין כאן תרבה אנשים שמרנים לעשות כמותו למען תקהילה הישראלית ולמען ישראל. ועל כן- שמחתו היא שמחתנו, והצלחתו היא ואותנו. האם תשאלו אותי מה תכוונו תחשובה ביותר של הרב לנדא- תשובתי היא- אחבת חיים. שום בית ספר ושום מדרשה לרבנים אינם יכולים לתת באדם כל כך תרבה אחבה לזולת- זוהי מתנת שמיים. אבל שישאר בינינו.

BOOK WEEK: The Leo Baeck Day School celebrated Canadian Children's Book Week with author visits, a book fair, storytelling by older students to younger and "my favourite character" dress up day. Children raised money by a read-a-thon to alleviate child poverty in Canada.

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Coast to Coast

Asian studies draws interest of Carleton prof

By SHELDON KIRSHNER
Staff Reporter

Asia has long piqued Martin Rudner's interest.

"It has been an attraction to me since childhood," said the director of Carleton University's Centre for Security and Defence Studies.

A political science professor who also teaches at Carleton's Norman Patterson School of International Affairs, he plunged into Asian studies while at McGill University in the late 1950s.

"I took every course on Asia," he recalled, saying he gravitated toward that continent for two good reasons.

"It was the least well-studied field at the time, especially in Canada, and it represented many of the important challenges to international affairs and human development."

He was particularly drawn to Malaysia and Indonesia, Muslim countries with large multicultural and multiethnic populations that have mastered modernity.

In 1968, armed with BA and MA degrees from McGill, Rudner enrolled at Hebrew University to further his knowledge of Asia and of the process of modernization. Among his teachers were the renowned Israeli scholars S.N. Eisenstadt and H.Z. Schiffrin.

While in Jerusalem, Rudner became a founding member of Hebrew University's department of East Asian studies and director of the Asian research unit at the Harry S. Truman Institute for the Advancement of Peace.

Looking back at his seven-year interregnum in Israel, Rudner observed: "Only one word can describe it: transcendental. The learning, the creativity, the optimism, the energy and, yes, the struggles and challenges, positively shaped my values and outlook."

Since then, he has transformed himself into one of Canada's foremost authorities on Asia, a region he likes immensely. "As a Canadian Jewish scholar, one identified with Israel, I found my connections with Malaysia and Indonesia to have been cordial, fruitful and, I hope, mutually beneficial."

Martin Rudner

Having taken the academic dictum "publish or perish" to heart, Rudner has written three books on Asia: *Nationalism, Planning and Economic Modernization in Malaysia*, *Canada and the Philippines* and *Malaysian Development*.

He has also edited five books, notably *Society and Development in Asia* and *Canada Among Nations*, and has produced a stream of monographs.

Rudner has used his expertise as a commentator on CBC radio and television, as a guest lecturer at universities in Australia, Japan, Malaysia, Singapore, Indonesia, Taiwan and the United States, and as an advisor to the Canadian International Development Agency.

Middle Eastern affairs fascinate him as well. He teaches a graduate course on Mideast economic and political relations, and in his media commentaries, he addresses Mideast problems.

Asked about Canada's policy on the Arab-Israeli conflict, he said: "Canada's approach is grounded on a principle that reasonable people on all sides can and should talk, and through interaction can build mutual confidence, forge shared interests and adjust themselves to the pursuit of peace."

Canadian objectives, however, are thwarted by "malevolent forces" that seek exactly the opposite. "They initiate violence to undermine the peacemakers, heighten hatred and destroy any chance of a reasonable solution."

He added: "It is important that Canada and other countries recognize that this evil exists and take steps to forcefully combat these enemies of peace in order to demonstrate support and encouragement for the peacemakers."

In his view, Islamic terrorism will preoccupy the West for years to come. "It is a profound and far-reaching threat to democracies, world Jewry and moderate Muslim societies everywhere."

Is Islamism as great a threat to the West as Communism was before its dissolution in the late 1980s and early 1990s?

"Jihadists," like Communists in the past, are antagonistic to the West's values, he replied. They abhor democracy, economic liberalism, cultural enlightenment, civic equality and global connectivity.

"These values, being antithetical to Islamic fundamentalism, are demonized by Jihadists," said Rudner, who is currently writing a book about Canada's intelligence community in the era of global terrorism.

Rudner believes Canada is experiencing difficulty identifying its interests on current issues such as Iraq.

"Canada shares the United Nations' concern about Iraq's efforts to acquire weaponry of mass destruction," he said. "Yet Canada seems ambivalent about addressing the problem of regime change in Iraq."

When it comes to Iraq's aggressive government, he said, Canada is reticent about enforcing its principles of democratization and human rights.

Canada should play an active, constructive and visionary role abroad, Rudner noted. "Our objectives should aim at the promotion of peace and security, the betterment of the human condition, the expansion of trade opportunities and the management of sound environmental conditions."

But if Canada is to pursue its national interests successfully, he warned, it must commit additional funds to the Canadian military.

In the wake of last year's terror attacks in Manhattan and Washington, D.C, Canada has no alternative but to preserve its close relationship with the United States, Rudner said, adding that despite some disagreements, Canada and the United States share basic values and objectives.

Now 60, Rudner was born and raised in Montreal, the son of Moe and Esther Rudner. He is a graduate of Adath Israel Academy in Outremont.

Rudner's daughter, Aliza, works for the Canadian International Development Agency. His first and second wives, Judith and Susan, both died of cancer.

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FAMILY EDUCATION: At Shaar Shalom Religious School each grade takes part in family education programs during the year. In left photo Samantha and Cheryl Mittleman make finger puppets as part of the Grade 1 project. In the photo on right, grade five students Morgan Fishman and Danielle Title took part in a program on tzedakah, which included making tzedakah boxes and designating charities for their boxes.

Coast to Coast

Portrait of MP removed from Vancouver JCC

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — A local artist was asked to remove a portrait of MP Svend Robinson from an exhibit of her collected works at the Jewish Community Centre of Greater Vancouver recently after members of the community – particularly Holocaust survivors – complained it was offensive.

Jeannie Kamins said she included the portrait of the New Democratic Party's MP for Burnaby-Douglas, who is an outspoken critic of Israel's policy toward the Palestinians, because it is one of her best works, not because she wanted to offend anyone.

Kamins, a former JCC employee, said she painted Robinson's picture in 1992 "as part of a series of portraits of people who I feel have integrity, political commitment and who are controversial."

She stressed that her exhibition, called "Unsung Heroes," did not have a political agenda. "I think the people who complained... want to stifle controversy," she said. "They're pig-headed, narrow-minded bigots."

Gerry Zipursky, the JCC's executive director, declined to comment for this story, but he told the *Western Jewish Bulletin* newspaper last month that he would raise this issue at a future meeting of the centre's new board of directors, but said the matter was not about freedom of expression.

"We are clear about our loyalty and support and relationship with Israel," he told the paper. "That doesn't mean to say that there can't be freedom of expression, but if people try to make issues political in nature, in our view, we try to remain apolitical."

During a visit to the West Bank last April, Robinson was recorded by a TV news crew confronting Israeli soldiers in Ramallah as he attempted to reach Palestinian Authority President Yasser Arafat during a siege of Arafat's headquarters.

On his return to Canada, Robinson said the Israeli government and military were "guilty of torture and murder."

The NDP susequently relieved him of his responsibilities as party spokesperson on Mideast issues.

While Kamins said it was Robinson's politics that led her to create the portrait in the first place, the portrait is "not a political piece," she said.

"It's outrageous that I should be judged by what I put in when it was not a political piece, but a picture of a man sitting on a bench. This is not free speech," she said.

"What is important is why it was removed and how decisions of exclusion are determined at the JCC."

Claire Belilos, a member of Vancouver's Jewish community, disagrees.

"When you exhibit somewhere, you have to consider their values and policies, and if you don't like those policies, you go elsewhere," she said. "I think Kamins showed a total lack of sensitivity by exhibiting that piece, because Svend has proven by his actions and words that he's an enemy of Israel. How would you like it if she painted a portrait of Hitler and showed it there, at the JCC, calling it free expression?"

Hamilton's Genesis helps develop leaders with vision, commitment

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — Genesis, the Jewish Leadership Development Program here, is designed to develop community leaders with vision and commitment.

"The old model of recruiting volunteers who are desperately needed for a certain project" is flawed, said Wendy Schneider, the program's facilitator. "If you start with a person and discover that person's passions, interests and skills, you can direct them to do something in the community that reflects who they are."

The program also offers its participants the opportunity for personal growth in a nurturing environment, she said, although some of the program's challenges may prove to be slightly intimidating.

"Leadership is about going beyond your comfort zone; it's stretching your boundaries," Schneider said in an interview.

> 'Leadership is about going beyond your comfort zone'

She described an exercise in a recent orientation session that made some people feel uncomfortable. A large pie-shaped circle had been drawn on the floor. Inside each wedge was a word describing an approach to leadership. Participants were required to walk around the circle, then step into a wedge that they considered best described their leadership style. The next step in the exercise was to repeat the process, this time stepping into a wedge that least described their leadership style.

Participants were asked to consider why they identified with the descriptive word in the first wedge. Then they were asked to consider how they could change their leadership approach so they would be the type of leader described in the second wedge.

"It was a provocative exercise. Some people felt exposed," Schneider said.

Even though some participants feel uncomfortable facing new challenges, the group is entirely supportive of one another, she said.

Prior to the June closing session of the 2002 Genesis program, participants were asked to e-mail a positive comment about each member to the leader. The comments were read out loud at the meeting.

"It was a self-affirming, growing experience."

The Genesis program also includes the study of Jewish leaders in the Torah. As well, each participant is required to research, prepare and present a d'var Torah to the group. Some participants initially are nervous about this assignment, especially the public speaking component. However, once they've met the challenge, their confidence level dramatically increases, Schneider said.

Two years ago, Genesis, a project of the UJA Federation of Hamilton, was piloted as an 18-month program focusing on the goal of positive community change. Starting in January 2003, new sessions of the revised year-long program will be held monthly, except for July and August.

Schneider designed the 2003 Genesis program with the assistance of two members of the pilot program and a consultant from Bay Area Leadership of Hamilton and Burlington. The emphasis was on a three-pronged approach with the goals of personal growth, becoming effective in an organization in order to effectively contribute to the community, and appreciation of Jewish values.

Participants are required to commit to attend 90 per cent of the sessions. As well, they are expected to implement and design a project to serve the Hamilton Jewish community.

To date, 21 people have registered for the upcoming Genesis program. The number of participants will be limited to 24. Participants vary in age and they have diverse backgrounds, Schneider said.

"Federation has recognized that if this community is going to have a future, it has to invest in future leaders," Schneider said. "I believe that everyone has the potential to be a leader; it is just a matter of drawing them out... My commitment is to facilitate that in people, to help them see their own brilliance."

Aboriginal leader addresses Montreal congregation

By DAVID LAZARUS
Staff Reporter

MONTREAL — Aboriginal leader Matthew Coon Come's Shabbat talk on Dec. 21 at a synagogue that condemned an anti-Semitic diatribe by his predecessor David Ahenakew was hailed as a welcome and vital step by Jewish community leaders.

"There was a clear sense that this was an important and significant gesture," said David Birnbaum, executive director of Canadian Jewish Congress, Quebec region (CJC-Q), in an interview. "He was unequivocal in his condemnation and very generous in talking about the friendship and empathy between the two communities."

Birnbaum said Coon Come, the national chief of the Assembly of First Nations, approached CJC in Ottawa earlier in the week about the possibility of speaking at a synagogue in Montreal while he was in the city for the weekend.

After discussing the issue with Rabbi Howard Joseph, Birnbaum and other CJC officials chose Shearith Israel in Cote des Neiges, which is known as the Spanish and Portuguese Synagogue, as the venue.

The synagogue, which is Canada's oldest congregation, is Sephardi Orthodox, though the media were invited to wait outside to speak with Coon Come and take photographs following the services.

Coon Come was reportedly strong in his condemnation of Ahenakew, who had said in comments last month to a reporter in Saskatoon that Adolf Hitler was right to "fry" six million Jews, whom Ahenakew called a "disease."

In his brief address to about 200 congregants, Coon Come reportedly said he needed to express his "outrage" directly to a Jewish audience and praised the Jewish record of fighting for human rights, including on behalf of aboriginal peoples. He was present for most of the service, and later took part in the weekly kiddush, Birnbaum said.

Coon Come also made reference to the week's Torah portion – the final chapter of Genesis – and recited a prayer in his native language, Cree, Birnbaum said. "You could have heard a pin drop."

Coon Come was accompanied by Victor Goldbloom, chair of CJC-Q's executive committee and former commissioner of official languages in Canada.

Birnbaum said Coon Come has made it clear that the aboriginal tradition required a "clear and sincere" apology for Ahenakew's comments and that there be some type of "restitution" for the remarks, as well as "consequences."

On Dec. 17, Ahenakew apologized for his remarks and resigned from his affiliation with the Federation of Saskatchewan Indian Nations. But Saskatchewan's attorney-general Chris Axworthy indicated he would continue to consider a criminal complaint against him.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan.6, is deadline for Jan. 16 issue and Monday, Jan. 13, is deadline for Jan. 23. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Sunday, Jan. 5

BREAKFAST WITH MUSIC

Holy Blossom Temple Brotherhood breakfast program of songs in Ladino, Yiddish, Russian, Hebrew and English features singer **Helena Fine** accompanied by musician **George Grossman**. Breakfast is 9:30 a.m. after Shacharit service., 416-789-3291.

A HEALING SERVICE

The Toronto Healing Project presents a healing service led by **Rabbi Yael Splansky** of Holy Blossom Temple and **Ken Rabow**, composer/arranger, 3-4 p.m., at the Lipa Green Building, 4600 Bathurst St. **Etta** 416-944-3359.

BOOK DISCUSSION

Crackpot by **Adele Wiseman** is discussed by the Feminist Book Discussion Group, Older Women's Network, at 1:45 p.m. at the Barbara Frum Library. Call **Ruth Goldsmith** 416-782-6414.

ISRAELI FOLKDANCING

Shaar Shalom Synagogue presents Israeli Family Folkdancing for adults with children in Grades 1-6 at 6:30 p.m. No experience necessary. Drop-ins welcome. 905-889-4975.

Tuesday, Jan. 7

THE ODESSA TALES

Richard Marshall, professor emeritus of Slavic studies at the University of Toronto, speaks on *The Odessa Tales* by **Isaac Babel**, 7:30 p.m., at Holy Blossom Temple. Presented by the brotherhood and the temple library.

CHUG HATANACH

Meets at Beth David B'nai Israel Beth Am Synagogue at 8 p.m. to study the book of Ezekiel, Chapters 28 and 29.

Thursday, Jan. 9

ANTHONY TROLLOPE

Prof. Harvey Kerpneck, University of Toronto, gives the fifth lecture of the series Anthony Trollope and the Jews, 7:30 p.m., Holy Blossom Temple. **Anne** 416-789-3291, ext. 235.

And What Else Is New

MUSICAL SERVICE

On Friday, Jan. 10, Temple Emanu-El's Shir Chadash service celebrates Shabbat with a fully-participatory, hand-clapping, toe-tapping, warm and joyful song-led experience, 8 p.m., Old Colony Rd. 416-449-3880.

JEWISH HEROES SERIES

Beth Tikvah Adult Education is presenting a four-lecture series on Jewish heroes, presented by **Jerry Ziedenberg**, about four consecutive Mondays beginning Jan. 6. Ziedenberg will explore the lives of **Mordechai Anielewicz, Dov Grunner, Natan Scharansky** and **Hannah Senesch**, all Jews of the 20th century. Ziedenberg is a frequent lecturer on the Holocaust.

NEW COUNTRY, NEW HOME

A 6-session group for Russian- and Hebrew-speaking immigrant women that explores transitional issues often faced when adapting to Canadian life. Topics covered are: parenting, available resources; self-esteem; and communication. Thursday, Jan. 9 from 9:30-11:30 a.m. at 4600 Bathurst St., Lipa Green Building, 6th floor. For information or to register, **Tanya Korobchevski**, 416-638-7800, ext. 204.

HOUSING REGISTRY

Looking to rent out your basement, apartment or a room? UJA Federation's Jewish Information

Continued on page 19

CONGRATULATIONS TO ALL THESE CJN CONTEST WINNERS

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MANDY PATINKIN

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JUDY & DAVID

Susan Korman Ashley Star Ayala Lesser

LA BOHEME

Susan Strasny Geoff Rose Jeffrey Jacobs Loretta Tannenbaum Cynthia Buckstein

KLEZMER*

*(Due to postponed concert, some winners chose to see Anne Murray, the rest are holding their tickets for the concert's rescheduled date)

Steve Zider Morris Bitterman Fagel Mitgang David Rosenberg Sonia Einstoss S. Katchky Ethel Bain Veronika Maderer Rachel Melamedov Abram & Carolyn Szymkowicz

What's New

Continued from page 18

Service can assist you at no charge. Call 416-635-5600. Also, to answer any questions you may have about the Jewish community. UJA Federation's JIS is your "Jewish 411."

HEBREW CLASSES

Beth David B'nai Israel Beth Am Monday night Hebrew Classes with Hana Werner resumes Jan. 6 at 7:30 p.m. 416-633-5500.

FOR SENIORS

Beth Tzedec Congregation Senior Haverim program on Monday, Jan. 6, at 1:30 p.m. features A Potpourri of Jewish Show Tunes with vocalist **Roslyn Mills** and pianist **Nathan Rosen**. 416-781-3511.

Earl Bales Seniors' Club: Casino Rama Jan. 15, Feb. 12; Caino Niagara Jan. 30; Saturday dances Jan. 4, 11, 18, 25. Membership open. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Join the **LZA Seniors Club** for socializing Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. For more information, 416-630-9444.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Bible study classes with instructor **Kolya Shimrat** will run for 12 weeks, Mondays, Jan. 6-March 24, 9:30-11:30 a.m. Fee: members $35, non-members $50. Register in class. For information, **Barbara Zigler**, ext. 134.

Intermediate Hebrew classes with **Kolya Shimrat** will run for 12 weeks, Tuesdays, Jan. 7-March 25, 9:30-11:30 a.m. Register in class. Fee: members $35, non-members $50. Register in class. For information, **Barbara Zigler**, ext. 134.

The World's Great Religions, a survey of old and new religious beliefs and practices, in both the East and West, by **Prof. Hugh Innis,** Tuesdays 10-11:30 a.m. Jan. 7, 14, 21, 28. For more information, contact **Barbara Zigler**, ext. 134.

Current events with **Joe Black** every Monday, 10-11:30 a.m.

Personal eye care consultant. A licensed optician checks and adjusts eyeglasses, Tuesday, Jan. 17, noon to 1:15 p.m. Eye exams, selection and fitting of eyeglass frames and lenses and referrals for specialized equipment can be arranged. Facilitator **Nadine Walman**.

Arthritis management clinic. A registered physical therapist conducts individual assessments, by appointment, Thursday, Jan. 9. Facilitator **Bev Tobe**.

Wellness education program. **Dr. Douglas Sandwell** presents Top 10 Stress Busters for 2003 at 1:15-2:15 p.m.

Israeli Club Etrog for Hebrew speaking people meets 7 p.m. Tuesdays. Jan. 7, Tu b'Shvat celebration; Jan. 14, bingo; Jan. 21, political lecture; Jan. 28, movie. **Anna** ext. 110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Toronto Jewish Film Society season kicks off with *Frisco Kid* on Jan. 12 at 5:15 p.m. (members only) and 7:45 p.m. Screenings at Jackman Hall, Art Gallery of Ontario. For information, **Joelle Malka**, membership co-ordinator TJFS, 416-925-3755, ext.21.

Teen band starts in January. Contact **Ken Rabow**, 416-633-4333.

Carlebach & Beyond Choir accepting new members for January session. Starts Tuesday, Jan. 21.

Klezmer 101, a 6-part series with **Jordan Klapman**, starts Jan. 28.

Women's Chorus is still accepting new members. Mondays.

Winter session children's programs start Jan. 6. Register now. Programs for 3 months and up. New infant centre program.

Hebrew Programs: intermediate Hebrew, new Hebrew conversation, starts this winter. Call for information. Babysitting available.

BATHURST JCC

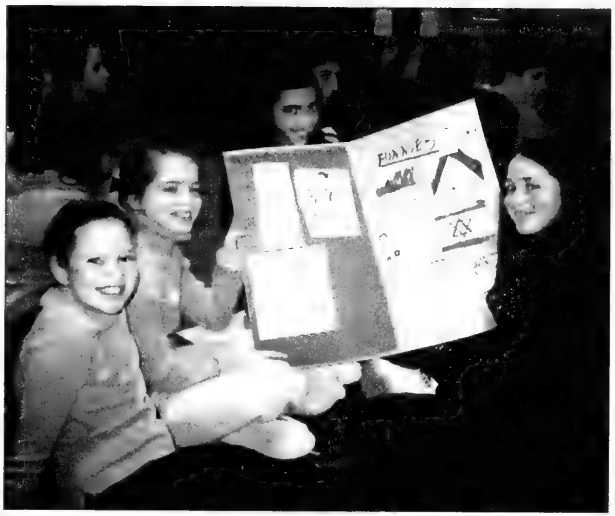
Koffler Centre of the Arts/Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Register now for kids, teens and adult drama classes which run from January to the first week of March. Call the Leah Posluns Theatre School, ext. 464 for information, or ext. 231 to register.

Koffler School of Music & Royal Conservatory of Music accepting January registration for Suzuki violin, piano, preparatory music classes for children 3 months to 5 years, flute, recorder, Renanim children's choir ages 8-15, Renanim Youth Choir ages 15 and up, Adult Band. Call ext. 228.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

WOMEN OF ACHIEVEMENT: **Beth Torah held the 2nd annual Sandra Cohen Memorial Women's Shabbat recently. Seven women members received Women of Merit awards for special contributions to their community, family and synagogue. Standing, from left, are Marilyn Glick, Helen Yermus, Margie Levitt and Gayla Schwartz. Seated are Toni Silberman (left), who received the Woman of Valour Award, and Frieda Traub, who received the Founder and Keeper Award. One honoree, Roneen Weingarten, was absent.** **[Mollie Rothman photo]**



ZIONIST SEMINAR FOR STUDENTS: **United Synagogue Day School-Bathurst Campus Middle School students participated in a special interactive Zionist seminar with madrichim from Israel. Pictured with a display are, from left, Robin Rotman, Dana Griesman, Ayla Lefkowitz, and Marla Rosenblatt-Worth.**

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The CJN encourages readers to direct any queries on events to the event's organizers

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Coast to Coast

Cotler defends activist

Continued from page 1

Ibrahim was charged on a four-count indictment: conspiring to bribe public officials, receiving grant funds from the European Commission (EC) without permission, disseminating false information and malicious rumours to foreign organizations, and attempting to defraud the EC.

Cotler, who prepared much of the defence's legal briefs, said the case against Ibrahim was a sham from the start and was marked by "one absurdity after another."

Not only were international procedural norms of justice ignored, but the charges are without merit, Cotler said. "There is absolutely not a shred of evidence of any of these charges," he said, adding that the law used against Ibrahim is also unconstitutional.

Cotler, who has defended former political prisoners such as Natan Sharansky, Andrei Sakharov and Nelson Mandela, believes Ibrahim has been persecuted for doing nothing more than advocating democracy. "It's a case of the old totalitarian mindset: give us the person and we'll find the crime.

"Ibrahim is a leader of the democracy movement and human rights in the Arab world," Cotler said, adding that his influence led the Egyptian Organization for Human Rights, an organization Ibrahim founded, to publicly denounce *Horseman Without A Horse*, a recently aired Egyptian television series based on the *Protocols of The Elders of Zion*.

"I think that's an example of his courage," Cotler stated.

Ibrahim, who has visited Israel, has many supporters in the Jewish state and several Arab NGOs have rallied to his support, as have Amnesty International and Human Rights Watch. The government of Canada has also taken an interest in the case and the Canadian ambassador to Egypt visited Ibrahim three times in prison. Earlier, 61 members of the U.S. Congress wrote to Egyptian President Hosni Mubarak protesting Ibrahim's conviction.

Cotler said the case may well "strike a blow for the rule of law and the democratic movement... It will mean more democratic space for the budding and incipient human rights movement in Egypt."

That could also prove important for the rest of the Arab world and even for the Arab-Israeli peace process, he added.

Book tells retiree's tale of survival

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — It is a remarkable story that sounds like a Hollywood thriller.

My Three Selves, a memoir of Morris Schnitzer's survival of the Holocaust, describes a privileged and pleasant life torn asunder by Hitler's madness. It also details how, through cunning, ingenuity and sheer luck, a young man triumphed over the forces of evil and lived to make award-winning contributions to science.

Schnitzer's story may never have been told. He was reluctant to write it and when he did, at the urging of his late wife, Leah, he was unable to find a publisher.

More than two decades later, his daughter Eve Schnitzer found the manuscript and urged her father to publish it. He was also encouraged by his friend, Prof. Seymour Mayne, who read the manuscript and enlisted the aid of several community members to ensure its publication.

"Why did I write this book?" asked Schnitzer at the recent book launch at Ottawa's Soloway Jewish Community Centre (SJCC). "It was a memorial to my mother, father and brother [who was 17 years old] who died. They never committed a crime. They were good citizens of Germany. My father had even done military service there."

Now 80 years old and retired from his work at the federal government's Experimental Farm in Ottawa, Schnitzer began life in the small town of Wattenscheid in the Ruhr Valley in western Germany.

His father, a successful merchant, was an observant Jew and a patriotic German. His patriotism may have been the family's downfall: as other relatives began to leave Germany, he refused to leave illegally and was unable to realize how bad the situation really was.

Young Morris and his brother Eddi were finally sent away. Eddi found his way to Canada, but Morris began an incredible odyssey through Europe that saw him assume three different identities – hence the title of the book– in various countries, always one step ahead of death.

"I was in jail in Germany, Holland, Belgium, France and Switzerland. I was in solitary confinement many times," Schnitzer said.

Even now, Schnitzer said, when he sees a jail he becomes very sad. "A jail is about the saddest place anyone can be in, a hopeless place."

After miraculously surviving the war, he made his way to join his brother Eddi in Montreal.

They were the only members of their immediate family to survive. Morris went on to study at McGill University and forged a career as an internationally renowned soil scientist.

Perhaps most remarkable is that he maintained not only hope and physical courage, but emerged from unspeakable horror with even his spirit and sense of humour intact.

With a twinkle in his eye, he concluded his remarks at the SJCC by saying: "I am sure you are exhausted already listening to me. Just imagine how exhausted I was living through it."

"It was very interesting times, but I don't recommend it to anybody."

CORRECTION

In the article "*The Pianist* leaves audience breathless" (*CJN*, Dec. 19), Peter Jassem, president of the Polish-Jewish Heritage Foundation, was quoted as saying, "It shows bad Poles, good Poles, bad Nazis and good Nazis." Jassem was in fact referring to a quote from director Roman Polanski, who said, "There were good Poles and bad Poles. The same goes with the Jews, the same with the Germans. They are simply human." *The CJN* regrets the error.

Grandparents seen as key resource for continuity

BY PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — Jewish grandparents represent the greatest untapped resource for influencing the lives and values of their grandchildren, says Marlene Myerson, Union of American Hebrew Congregations (UAHC) regional educator for the Canadian Council of Reform Judaism.

"Jewish grandparents can become the creators of Jewish memories, memories so precious that they will help define who our grandchildren are, who they become and how they live their lives," said Myerson, a Toronto specialist in Jewish family education, during a Lunch and Learn lecture at Temple Anshe Sholom.

"Jewish grandparents have a responsibility to transmit their Jewish values from one generation to another. Jewish grandparents hold in their hands the power to make Judaism a precious legacy for their grandchildren."

Myerson acknowledged that some grandparents are walking a "tightrope" because their desire to influence their grandchildren might be in conflict with the parents' wishes.

"It's important to be sensitive to our married children and to respect their roles as parents. As well-intentioned as we might be, we need to exercise great self-control and we need to draw on our skilled diplomacy. Often a word given with the best of intentions can be so resented."

Referring to a World Jewish Congress survey released in September 2000, Myerson said it is predicted that the current number of Diaspora Jews, estimated at 8.6 million, will decline by 50 per cent within a generation. The overriding reason for this is intermarriage.

Though most statistics on intermarriage are based on American surveys claiming the rate of intermarriage to be 50 per cent or higher, it is likely that the rate in Canada is about 30 per cent, Myerson said.

Surveys suggest that if one partner in a marriage is Jewish, only about 25 per cent of their children will be raised as Jews.

"Statistics serve as a warning that these are worrisome times in our community."

Even if one parent is non-Jewish, grandparents can help maintain the Jewish identity of their grandchildren by exposing them to positive Jewish experiences, Myerson said.

"We can share the lessons that we have learned during our lifetime. Our memories, our tales of times past, our seasoned view of the world are priceless gifts which only grandparents can offer to their grandchildren."

Myerson suggested a number of ways grandparents can have an impact on their grandchildren.

"Write your memoirs. Take the time to write about your personal Jewish experiences, connections and values."

She also suggested that grandparents write an ethical will calling attention to specific Jewish values that may be passed on from one generation to the next.

She pointed out the importance of exploring Jewish family history through researching the family genealogy. Older grandchildren who are knowledgeable about the Internet can help with the project.

Buy grandchildren Jewish gifts prior to major Jewish holidays, Myerson said. Jewish gifts such as books, CDs and videos are a subtle way of reinforcing things we value.

"Make the celebration of Shabbat a regular occurrence in your home. Lighting the candles, blessing the wine and blessing the challah as a family [will be] a shared Jewish memory that the children will treasure."

Myerson said she purposely bakes challah late Friday afternoon so the house is filled with the smell of warm bread when the family sits down for dinner. "The grandchildren shriek with delight when the challah cover is lifted, the steam is still rising. I know they will never forget that feeling, that taste. That's why I do it."

She also emphasized the importance of inviting the family for dinner on Jewish holidays and of taking the grandchildren to synagogue whenever possible.

Encourage your children to send the grandchildren to Jewish nursery schools and camps, she said. "These experiences have a profound effect on Jewish identity."

Helen Sharpe, 70, makes aliyah

By CYNTHIA GASNER
Special to The CJN

Helen Meyers Sharpe did not know the first time she volunteered to serve on an Israeli army base in the Volunteers for Israel: Sarel program that the experience would ultimately lead her to make aliyah.

After eight stints with Sarel, where non-Israelis do the work of reservists on army bases throughout Israel, Meyers Sharpe, 70, an ebullient, retired lawyer is leaving family and friends behind to fulfil the dream she has had since childhood.

Helen Myers Sharpe

"While I worked at that first army base in 1986, I met wonderful Israelis and I wanted to move there then. But with my work and my children, it wasn't practical at that time. And each time I returned, I made more lasting friendships and became more committed to the country."

Meyers Sharpe has two sons, Steven, a lawyer turned business executive, and Mark, who is in marketing, and five grandchildren. They all live in Toronto.

With Sarel, the energetic grandmother has painted curbs, cleaned oil barrels, gardened and worked on tanks.

She was on an army base during the Gulf War. "The scuds were falling all around us and we spent time in our sealed room with gas masks.

"Over the years, I virtually went from one base to the next, but I was happy as a lark because I felt that I was making a contribution to Israel. I wanted to be there to show my support for the Israeli people who were then, as today, feeling isolated."

Meyers Sharpe was born in Toronto. Her parents, who were ardent Zionists, owned Meyers Cigar Store on Bloor Street at Spadina Avenue. They later bought the Belmont Hotel in Brantford, where they lived for several years before returning to Toronto.

After her marriage in 1952, Meyers Sharpe moved to Windsor, where she was active in the community and served as president of Hadassah-WIZO of Windsor and was involved with Shaar Hashomayim Synagogue.

She took part-time courses at the University of Windsor and received a BA in psychology. After a divorce in 1976, at the age of 45, she entered law school and articled with Gignac, Sutts in Windsor where she later practised civil litigation and family law.

She was called to the bar in Toronto in 1982, and in 1986, she decided to move to Toronto where her sons had settled. She worked at Gowling Strathy & Henderson and chose to practise labour law and family law on a contract basis. This allowed her to take off the summers to volunteer at Sarel. She retired from the practice of law in 1998.

After her decision to make aliyah, many people asked her if she was concerned about living in Israel. But, she says, "There is no place in the world today where your safety is guaranteed. When I was in Israel last summer, there was a huge concert by the Israeli Philharmonic at the Machane Yehuda Market in Jerusalem and thousands of people of all ages were there.

"This shows the indomitable spirit of the Israelis who will not hide under the bed. They come out, they work and they go to cafes and restaurants. And tourists and visitors are made to feel so welcome."

She adds that there is tight security wherever you go whether it is for a coffee or shopping in a supermarket. "This makes us feel very secure."

Meyers Sharpe will be living in Katamon, where she will go into an intense ulpan program for five months. "I hope to continue my volunteer work, join some study groups and hopefully find some part time work."

She believes that "it is incumbent upon every Jewish person to make a trip to Israel whether it is for four days or four weeks, because if we don't have Israel, we have no security anywhere in the world."

She notes that her family is supportive of her decision to make aliyah. "I know I am building bridges for my family and friends who have already told me that they are making plans to visit me. I feel I am opening doors."

TORONTO

Participate in the City Budget Process

The City of Toronto's 2003 Operating and Capital Budgets will be considered by Council Committees. You are invited to attend and contribute to the process.

There are three ways to have your views considered:

1. present an oral deputation (presentation of your views) in front of a Council Committee
2. submit a written deputation to a Council Committee as listed below
3. send a written letter to your local City Councillor

Please call the numbers listed with the committee to which you wish to present a deputation. Specify if you have special needs or require attendant care. Please note, there is a five minute time limit on deputations.

All meetings are held at Toronto City Hall, 100 Queen Street West, 2nd Floor, Committee Room 1, with the exception of Planning and Transportation Committee which will be held in the Council Chamber on floor 3C.

Economic Development and Parks Committee • Tuesday, January 7 • 10:00 a.m.
Contact: Betty Henderson at 416-392-8088

Works Committee • Wednesday, January 8 • 10:00 a.m.
Contact: Trudy Perrin at 416-392-8027

Community Services Committee • Thursday, January 9 • 9:30 a.m.
Contact: Tony Leo at 416-392-5226

Administration Committee • Friday, January 10 • 2:00 p.m.
Contact: Janette McCusker at 416-392-6627

Planning and Transportation Committee • Monday, January 13 • 10:15 a.m.
Contact: Christine Archibald at 416-392-7039

Public deputations can also be made at the joint meeting of Budget Advisory Committee and Policy and Finance Committee on February 17, 2003. Toronto City Council will begin consideration of the budget on February 24th, 2003.

For assistance in determining which Committee to present your views or for information on how to contact your City Councillor, please call Access Toronto at 416-338-0338.

For further information about the City budget please visit our Web site at www.toronto.ca

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Mutation linked to inherited colorectal cancer: study

MONTREAL — An international study initiated by a group of scientists and physicians at Montreal's Sir Mortimer B. Davis Jewish General Hospital has discovered a so-called founder mutation that is a cause of inherited colorectal cancer in Ashkenazi Jews.

"Although this mutation is rare, it is also highly likely to cause cancer in those families who carry it," explained Dr. William Foulkes, director of the McGill University faculty of medicine's program in cancer genetics and the study's lead author.

Published in the December 2002 issue of the *American Journal of Human Genetics*, the study was conducted by Foulkes, Dr. George Chong of the molecular diagnostic unit of the hospital's division of medical biochemistry, Dr. Elizabeth MacNamara, chief of the department of diagnostic medicine and Dr. Philip Gordon, chief of the division of colorectal surgery, along with researchers from hospitals in the United States, Europe, Israel and Australia.

A founder mutation is a disease-causing change in a gene in the egg or sperm of one person – the disease's founder, in effect – who passes it on to his or her children. Each child receives one copy of the gene, which is then passed down to about half of his or her children.

In successive generations, the gene makes its way along different branches of a family tree and eventually people who carry it marry and reproduce.

The phenomenon occurs frequently in populations that are geographically isolated or who tend to intermarry for religious or cultural reasons.

The founder mutation discovered in the new study, known as A636P, is in a gene called MSH2, a DNA repair gene. It was first identified in a family initially evaluated by Gordon at the Jewish General Hospital five years ago.

To determine whether this mutation existed in other Ashkenazi Jewish families worldwide, researchers tested more than 2,000 individuals in Europe, North America, Israel and Australia – some with a history of colon or endometrial cancer and others without striking family histories of cancer.

Results showed that people with a family history of colorectal or endometrial cancer were more likely to carry the mutation than those without a family history and those with colorectal cancer who carried the mutation were, on average, younger.

This particular mutation accounted for two to three per cent of colorectal cancer cases among Ashkenazi Jews whose age at diagnosis was under 60.

"This [research]... began with a single family and evolved into an important contribution to medical understanding of inherited colon cancer," Foulkes said.

Cancer of the colon and rectum is the second most common cause of death from malignancy. The lifetime probability of a person born in Canada developing colon and rectal cancer is 6.3 per cent in men and 6.5 per cent in women, while the probability of dying from the disease is about three per cent.

"When diagnosed at the appropriate time, many cases of colorectal cancer can be cured by surgery," Gordon said.

About Nutrition

By LISA WEINBERG

Q. I buy whole wheat bread, but am wondering how to tell which breads are most nutritious and are really whole wheat.

A. This is an excellent question. Many whole wheat breads are actually made with white flour and do not have very much fibre. Look at or ask for ingredient lists and buy breads that contain whole wheat flour, not just enriched flour or enriched wheat flour.

Q. I have been using more olive oil because I know it is a healthy oil, but I am confused about which ones to buy. Some say light, some don't. Which should I choose.

A. Don't be fooled by oils claiming to be light. This simply means that they are light in weight, colour or flavour, not fat and calories. All oil (olive or other) contains 14 g of fat and 120 calories per tablespoon. Extra virgin olive oil simply tastes better due to its refining process.

Q. I have been told to reduce the amount of juice I drink because it is high in sugar and calories. Can I drink juices that say "no added sugar"?

A. Juices that say "no added sugar" may have less sugar and fewer calories than regular juice, but all juice (except diet drinks) still have significant calories and sugar, so it's probably best to reduce your consumption as much as possible.

Q. I have been told that my cholesterol is high, but I am having a very hard time eliminating salty, crunchy snacks. I see that many brands of chips are labelled cholesterol free. Are these OK? I don't have a weight problem.

A. Be very careful with these misleading claims. First, it is not the cholesterol in food but the fat in food that increases your LDL (bad) cholesterol; so potato chips claiming to be cholesterol free are still not your friend if your bad cholesterol is elevated. If you crave crunchy, salty snacks and don't need to lose weight, I would choose almonds as your snack of choice (10-12 is a serving). They are a good source of omega 3, calcium, fibre, protein and heart-healthy monounsaturated fat. Just make sure you stick to a serving, as they are high in calories and fat – but much healthier than chips.

Lisa Weinberg is a registered dietitian/nutritionist specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

Jewish women find comfort in virtual community

A Web site designed to serve as a virtual community for Jewish women experiencing infertility and pregnancy loss was recently launched.

TefilatChana.com has been in use by a targeted audience since July of this year but due to its success, organizers have decided to announce its availability to the greater Jewish public.

TefilatChana.com was organized and sponsored by an observant Jewish woman troubled by the lack of community support for couples struggling with the challenges of infertility and pregnancy loss.

The site provides online message boards where women can post questions, express emotions and share ideas in an anonymous forum.

Visitors to the site need not provide a name in order to participate; there is no fee for membership and no advertising on the pages.

TefilatChana.com aims to provide a sense of community for women who may feel alone and unable to relate to friends, neighbours, and relatives with growing families.

"It is a struggle shared by many in silence," said TefilatChana.com organizer, who uses the name 'Lee' on the site.

"Around the world, 15-20 per cent of couples experience infertility and pregnancy loss. But in the Jewish community, which places tremendous focus on family, the worlds 'im yirtzeh hashem by you' can conjure a profound and unique pain. And many suffer humiliation, jealousy and fear in silence.

On the Tefilat Chana Web site, women are not identified as residents of a certain town or shul, rather they are members of a community where others can relate and where shame is replaced by support."

Already, TefilatChana.com has served more than 1,600 women from around the world, including United States, Canada, Australia, the United Kingdom, South Africa, Italy and Japan.

A community leader moderates the message boards but women ranging in level of religiosity, age and diagnosis support one another with stories, encouragement and advice.

In addition to the message boards, TefilatChana.com features an interactive article section where experts in Halachah, fertility, pregnancy and adoption post articles for members to read and respond to either on the site or via e-mail.

TefilatChana.com provides links to other sites as well as recommended reading for members. In 2003, organizers plan to provide live online chats on topics requested by members.

TefilatChana.com was created in memory of a baby who did not make it to this world, and to his parents who continue to struggle silently with the challenges of infertility.

Privacy is maintained for all members and in order to protect the privacy of online community, site organizers have maintained anonymity as well.

For more information or to speak with site organizers, please contact communityleader@tefilatchana.com.

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Israel debates response to terror

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Prime Minister Ariel Sharon is vowing to step up targeted killings of suspected Palestinian terrorists.

He made the comment following a terror attack last Friday night at a West Bank yeshiva, in which four students were killed and some 10 others wounded.

Ironically, his vow also came as Israeli and Palestinian officials began reviewing the latest draft of a U.S. "road map" for achieving peace in the region.

Speaking at Sunday's cabinet meeting, Sharon said he and Defence Minister Shaul Mofaz had agreed to strike at terrorists, those who help them and those who send them.

Also speaking at the meeting, Attorney General Elyakim Rubinstein criticized the targeted assassinations policy, saying it must only be used as a last resort when all other attempts to arrest wanted Palestinians have failed.

Israel's practice of targeted killings is not new, but Sharon's statements again threw a spotlight on the controversial policy.

In last Friday's attack, two Palestinian gunmen dressed in Israeli army uniforms and armed with rifles and hand grenades infiltrated the settlement of Otniel south of Hebron.

They entered the yeshiva through the kitchen, firing on students and guests who had gathered for Shabbat dinner.

One of the students on kitchen duty managed to lock the door leading from the kitchen to the dining room, preventing the terrorists from entering the dining room.

All four of the students who were in the kitchen were killed.

One gunman was killed in a half-hour shootout with Israeli troops. The second terrorist fled but was later found and killed by Israeli soldiers.

On Sunday, the four Israelis killed in the attack were buried. They were identified as Pvt. Yehuda Bamberger, 20, of Karnei Shomron; Zvi Zieman, 18, of Re'ut; Gavriel Hoter, 17, from Alonei Habashan; and Staff-Sgt. Noam Apter, 23, of Shilo.

Islamic Jihad claimed responsibility for the attack, saying it came in retaliation for the slaying a day earlier of one of its leaders in the Jenin area.

In another development, an Israeli undercover unit arrested three members of Islamic Jihad near Hebron on Sunday, Army Radio reported.

Mofaz said Sunday that soldiers have arrested more than 1,200 Palestinians in the past two months in what he described as an unprecedented campaign against suspected terrorists.

Last Friday, the leader of Hamas called for additional attacks against Israel. During a rally of 30,000 supporters in Gaza City, Hamas founder Sheik Ahmed Yassin said discussions between Hamas and Palestinian Authority President Yasser Arafat's Fatah movement about temporarily suspending attacks on Israeli civilians will not prove fruitful.

> ***'The first stage of the road map calls for both sides to call for an end to violence and commit to stopping incitement'***

"The march of martyrs will move forward," Yassin said. Activists at the rally blew up a model of an Israeli tank and burned U.S., British and Israeli flags.

Israel blamed Arafat for the Otniel attack, saying the Palestinian Authority has failed to clamp down on terror.

A Palestinian official said Israel's policies, including the targeted killings, were to blame for the ongoing attacks.

Meanwhile, Israeli and Palestinian officials began reviewing the latest draft of an international diplomatic initiative aimed at ending more than two years of violence.

The draft of the road map was given to the two sides after President George W. Bush met in Washington earlier this month with other members of the so-called diplomatic Quartet – Russia, the European Union and the United Nations.

Israel persuaded Bush to agree not to publish the draft until after Israeli elections are held Jan. 28.

In the meantime, each side was expected to review the draft and draw up responses.

According to the *Jerusalem Post*, which published details of the road map on Sunday, there were few changes in the new draft.

According to the *Post*, the first stage of the road map calls for both sides to call for an end to violence and commit to stopping incitement. It also calls for a complete freeze on Israeli settlement activity for visible steps by the Palestinians to fight terror. The Palestinian Authority is called on to undertake political and security reforms.

The second stage begins with Palestinian elections and concludes at the end of 2003 with the establishment of a Palestinian state with provisional borders. It also calls for an international conference convened by the Quartet.

The third stage, lasting until the end of 2005, calls for a second international conference that would include final-status talks on borders, refugees, settlements and Jerusalem, the *Jerusalem Post* reported.

Political sources in Jerusalem were reportedly satisfied with the latest version, Israel Radio reported Sunday. Though Israel has begun drawing up its response, it is not expected to be submitted until after the elections, the report said.

Court rejects petition of reservists refusing to serve in territories

By MOSHE GORALI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The High Court of Justice on Monday rejected the petition of eight IDF reserve soldiers and officers who refuse to serve in the West Bank and Gaza for reasons of conscience.

A panel of three justices – Aharon Barak, Dorit Beinisch and Ayala Procaccia – ruled that selective conscientious objection cannot be recognized because "it would weaken the ties that bind us as a nation."

The ruling argued, "Yesterday there was opposition to serving in Lebanon. Today the opposition is to serving in Yehuda and Shomron [the West Bank] and tomorrow there will be opposition to evacuating settlement outposts."

The justices warned that "the people's army is liable to turn into an army in which every unit acts according to its own particular conscience."

The eight petitioners are members of Courage to Refuse, a group of reserve soldiers who refuse to serve in the West Bank and Gaza. They are not classic conscientious objectors, as they are willing to serve inside Israel.

Founded in January, the group has since grown to 512 members. The signatories have vowed they will "not continue to fight beyond the 1967 borders in order to dominate, expel, starve and humiliate an entire people."

With the decision, petitioner First Lieut. David Zonsheine will return to jail for three weeks.

To return to jail "is the best and most important duty a soldier in the army can perform today for Israel," Zonsheine said after the ruling. "Our refusal to serve in the occupied territories is the most Jewish and Zionistic ideal that can be upheld in this situation."

The petitioners were seeking the court's backing for their view that refusal to serve in the West Bank and Gaza is legitimate because the occupation and Israel Defence Forces activities there are illegal. The appeal was submitted after IDF Judge Advocate General Menahem Finkelstein refused to accept this argument and to cancel the indictments for refusing to carry out orders.

The petition's main argument is that the occupation has become illegal during the past two years and, therefore, orders aimed at supporting and continuing it should not be obeyed.

According to this argument, the occupation has led to "a system which consists entirely of collective punishment of a civilian population that today numbers over three million people – children, women and men; the State of Israel and the IDF have in recent years entirely absolved themselves of their duty, according to international law and Israeli constitutional law, to take care of the population occupied by them."

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Israel & the Jewish World

New head of Yeshiva University faces new challenges

By JOE BERKOFSKY
Jewish Telegraphic Agency

NEW YORK — When students from Hillel: The Foundation for Jewish Campus Life confronted Hillel's president and international director during the recent United Jewish Communities General Assembly, his reaction was "warm and engaging," according to a longtime colleague.

The students peppered Richard Joel with criticism that events during the United Jewish Communities' annual gathering had condescended to them.

Joel – who had delivered speeches, participated in panels and spent days working the summit halls – listened intently. He expressed sympathy for the students and asked them how they would have done things differently.

For Neil Moss, chair of Hillel's board of directors and a longtime colleague, Joel's reaction was typical for a corporate chief who also plays accordion, dances and sings into the wee hours at summer Hillel retreats.

"Sometimes I joke with him that he's an overgrown camp counsellor," Moss says. "He's the guy who loses his voice."

Joel's voice will now resonate in a much wider arena: On Dec. 5, Joel, 52, was named president of Yeshiva University, the flagship institution of modern Orthodoxy.

His mission, Joel says, will be "to move along an institution whose job is to inspire and educate and give opportunities to a generation of young people, who will in fact lead Orthodoxy and Jewish life and the world at a time when there is a darkness of values."

He will make the transition from Hillel to YU by spring 2003, Joel says.

Joel's election capped a controversial two-year search that reflected the debate over whether to allow someone other than a Torah scholar to head the world's largest Orthodox university.

For the first time in its 116 years, YU officials named neither a rabbi nor a Torah scholar, but a charismatic, popular modern Orthodox figure widely regarded for his management and fundraising skills.

"I think he'll take an excellent institution and take it to all kinds of places we haven't dreamed about," says Barry Shrage, president of the Combined Jewish Philanthropies of Greater Boston.

A former New York assistant district attorney who was once dean of the Cardozo School of Law, Joel is married and has six children. He has a daughter at YU's Stern College for Women and a son at the Rabbi Isaac Elchanan Theological Seminary, or RIETS.

"With real humility, I've accepted the presidency of YU," he says. "No one has offered me the leadership of the Orthodox world."

He adds it's noteworthy that he was elected during Chanukah, as his new role is also "about the kindling of lights."

Many who have worked with Joel say they're confident he'll succeed.

In part, they point to Joel's 14-year track record at Hillel: he took an organization of campus religious chapters loosely tied to B'nai B'rith and on the brink of financial collapse and transformed it into a high-profile, well-funded, corporate-style entity through his sheer magnetism, they say.

Lynn Schusterman, president of the Charles and Lynn Schusterman Foundation, calls Joel a "pied piper," while many cite his charisma in the near-reverent tones groupies reserve for rock stars.

"He has a vision for Jewish life that is very deep and compelling and profound," says Rabbi Jim Diamond, director of the Center for Jewish Life at Princeton University and of the Princeton Hillel.

Richard Joel

"He is the total package. He has extraordinary ability in all areas – vision, speaking, people skills, management skills, creativity," adds Jay Rubin, Hillel's executive vice president.

Joel's rhetorical abilities are well-known. Nathan Diament, director of the Orthodox Union's Institute for Public Affairs, says Joel "realizes the power of language in conveying ideas, in motivating people and institutions."

Still, some say the key is Joel's ability to marry lofty words to real strategies.

"What he has is a real vision that he can articulate and bring to life," Shrage says. "People know he's for real."

Joel is also a workhorse, many say. Seth Goldstein, a New York University law school student who worked as an aide to Joel for a year, says, "He's nonstop; he never says no. His days start at 6:30 a.m. and go to 2:30 a.m. I would leave him at 1:15 a.m. and he'd still be going."

Joel served as chair of an OU commission that investigated into the sexual harassment case of Rabbi Baruch Lanner. In December 2000, the panel released part of a scathing 332-page report blaming OU leaders for ignoring reports of Lanner's abuse and urging major organizational reforms.

He also helped found a modern Orthodox congregation, Kemp Mill Synagogue, in his home city of Silver Spring, Md., that today includes 250 families.

At Hillel, Joel applied the kind of power-sharing leadership techniques that management gurus advocate. Colleagues speak of having "autonomy" and being allowed to "take ownership" of their work.

He also set the bar high.

"One of Richard's hallmarks was to say, 'We've done this – now what?'" Rubin says. "He strives for excellence."

"Now what?" is a good question.

The search for a new YU head was so fraught with tension that it was only in the two days preceding the Dec. 5 vote that the boards of trustees for the university and RIETS appeared ready to back Joel.

Even then, it came only after Joel met face-to-face and at length with the trustees.

In the end, YU officials made an arrangement some called surprising: Joel was named president of YU and chief executive officer of RIETS, while YU's outgoing president Norman Lamm, a highly regarded Torah scholar, will become rosh yeshiva, or head of RIETS, and university chancellor.

A top-ranked university with five locations in New York – including RIETS, medical and law schools, affiliated health-care centres and high schools – YU remains committed to its program of Jewish and general studies, says Julius Berman, president of the RIETS board.

In light of its "complex" character, Berman says, YU "requires that much more leadership," adding that Joel has vowed to encourage "a more integral relationship" between the university's different segments.

Exactly how YU's new power structure will develop remains to be seen. But those who know Joel say he embodies what YU is about, and is deeply committed to its success.

Diamond, of Princeton, predicts Joel will "do great things" for YU.

"He moves very fast, he has a clear idea of what he wants and doesn't want, and he can be very tough," Diamond says. "But I think that's going to help him… To be a university president, you have to be tough."

Vatican opens archives

By RUTH E.GRUBER
Jewish Telegraphic Agency

ROME — The Vatican is about to open up secret archives that document its relations with Nazi Germany before World War II.

But it may be years before a full picture of the Vatican's role in the Holocaust is known.

Responding to criticism that the wartime pope, Pius XII, did not do enough to oppose the Holocaust, the Vatican announced last Saturday that on Feb. 15 it would release diplomatic documents from the tenure of the previous pope, Pius XI, who reigned from 1922 to 1939.

During those years, the future Pope Pius XII served as the Vatican's ambassador in Berlin and the Vatican's secretary of state.

The documents to be released include material from the Vatican diplomatic missions in Berlin and Munich, as well as a series of documents relating to the rise of Nazism and the "condemnation of racism," papal spokesperson Joaquin Navarro-Valls said in a statement.

Of these documents, he said, the Berlin diplomatic archive dating from 1931 to 1934 was "nearly completely destroyed or dispersed" during the 1945 bombing of Berlin and a fire at the apostolic nuncio's palace.

Brown University scholar David Kertzer, author of the recent book *The Popes Against the Jews*, welcomed the release of the material, but said it will only provide part of the picture.

"What they are doing is opening certain parts of the material relating to Pius XI, just the archives dealing with the Holy See and Germany," Kertzer said.

"But a lot of what was going on in the rest of Europe we won't know. Will they be opening the rest of the archives in stages or will we have to wait another two years to see anything more?" he said.

"It's a good thing that they will be opened, but until all the rest of the documents relating to Pius XI are available, it will be hard to put them in context."

The Vatican announced last February that it would begin opening archives relating to Pius XII, starting with the prewar years.

Documents relating to Vatican-German relations during the Pius XII papacy itself will be made available only starting in 2005.

Pius XII became pope in 1939 and reigned until his death in 1958. Critics have long accused him of turning a blind eye to the Holocaust and allowing Jews to die because of his silence.

Scholars and particularly Jewish groups have long called for the secret archives to be opened to clarify the matter, particularly as a process to beatify Pius XII is under way.

The issue has clouded Jewish-Vatican relations.

A joint Catholic-Jewish team of scholars set up to study already published wartime Vatican archives collapsed last year amid angry recriminations, because it could not obtain access to all the archives.

Sharon: Cabinet must co-operate with police probe

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Speaking behind closed doors Sunday night, Prime Minister Ariel Sharon hinted he would fire Likud MK and deputy minister Naomi Blumenthal if it emerged she had refused to answer police questions over alleged corruption in the Likud primary.

"I expect that anyone who doesn't give such an explanation or reserves the right to remain silent will immediately quit the party's list," Sharon said.

Sources close to Sharon said if Blumenthal did remain silent during police questioning, he would take all the necessary steps against her. One source said Sharon would not hesitate to relieve her of her ministerial position.

Dov Weisglass, head of the prime minister's office, has been asked to look into whether or not Blumenthal co-operated with investigators during questioning. Earlier Sunday, Weisglass sent an urgent letter to Attorney General Elyakim Rubinstein about Blumenthal's alleged silence on how she succeeded in being elected to the number 9 position on the Likud's candidate list for the Jan. 28 Knesset elections.

Referring to Blumenthal, Sharon also said any Likud member who could not explain how he or she was elected to the Likud list must be ousted from the party.

Blumenthal aide Michal Kami said the deputy minister is shocked Sharon has "turned her into a scapegoat" without even talking to her.

Police questioned Blumenthal in Jerusalem on Sunday about her role in alleged irregularities in the Likud primaries. Blumenthal exercised her right to remain silent and refused to answer investigators' questions.

As early as the end of last week, Blumenthal appeared to be refusing to cooperate with the police probe, and officers feared that she was interfering with their investigation.

Fraud squad detectives tried various methods last week to summon Blumenthal for questioning, but she did not answer her phone for several hours. Blumenthal is suspected of funding part of the cost of providing luxury hotel rooms for Likud Central Committee members. Last Friday morning, police managed to contact Blumenthal for the first time, but she told them she was unwell and could not come in for questioning.

Police will question Sharon's son Omri on allegations of vote-buying during the vote for Likud central committee. According to investigation material and testimonies, Omri had ties with figures on whom the police have gathered a large quantity of material recently, including ex-convict Shlomi Oz, whom Omri has admitted to knowing.

Al Qaeda joins anti-Israel battle

By SHELDON KIRSHNER

Mideast Analysis

By virtue of its twin attacks on Israelis in Kenya last November, Al Qaeda has served notice of its future intentions. As 2003 dawns, Israel faces the bleak reality that a new, fiercely motivated enemy has Israelis in its cross hairs. The events of Nov. 28, 2002 in Mombasa mark a watershed in Israel's struggle for survival.

On that dark day, Al Qaeda – the loosely-knit, international, Islamic fundamentalist terrorist network led by Osama bin Laden – killed three Israelis and 10 Kenyans in a suicide bombing at the Paradise Hotel and, 20 minutes before, almost succeeded in downing an Arkia Airlines jet, with 261 passengers, taking off from Mombasa's airport.

A much greater tragedy would have occurred had the terrorists struck the hotel a little earlier, when many more Israelis were in the lobby, and had the shoulder-fired missiles hit their target. "The attacks should be judged by their intention, not their results," Israeli Defence Minister Shaul Mofaz commented.

It is clear that Al Qaeda, which had previously confined its anti-Israel venom to the verbal arena, has committed itself to fighting Israel tangibly. Al Qaeda's headlong plunge into the Arab-Israeli dispute will have three ramifications.

- It will expose Israel and its citizens, and possibly Jews in the Diaspora, to further violence.
- It will stretch Israel's anti-terrorist resources, already strained by the second Palestinian uprising.
- It heralds Israel's full-blown entry into the global war against terrorism – which, as Israeli Foreign Minister Benjamin Netanyahu has observed, affords Israel an opportunity to strengthen its relations with the United States, its chief ally, and other countries with a direct stake in containing this phenomenon.

Al Qaeda's decision to join forces with the likes of Hamas and Islamic Jihad is not really surprising. Al Qaeda, having encountered difficulties in hitting new American targets since Sept. 11, 2001, has begun focusing on Israel as well.

For Al Qaeda, Israel is a natural foe. Israel is closely aligned with the United States, Al Qaeda's main ideological adversary. And Israel itself is regarded by Islamic radicals as an illegitimate state to be eradicated.

Last autumn, Israel foiled an Al Qaeda plot to attack its national soccer team in Malta. Last year, Al Qaeda allegedly tried to shoot down an airplane carrying Shimon Peres, Israel's then-foreign minister.

Several days prior to last November's attacks in Mombasa, bin Laden issued a statement over the Internet, titled *Letter to the American People*, in which he claimed, for the first time, that Israel's existence is the main reason Al Qaeda has declared war on the United States. As he put it: "The creation and continuation of Israel is one of the greatest crimes, and you [the Americans] are the leaders of its criminals." In closing, he said Israel "must be erased."

In another statement on Dec. 3, Al Qaeda said that Israel's "sins" against the Palestinians "will not go unpunished." On Dec. 6, Al Qaeda, announcing the formation of the Islamic Al Qaeda Organization in Palestine, said its objective is to "defeat the Zionist Jewish invaders and return them to the place... whence they came."

On Dec. 8, Al Qaeda belatedly confirmed its responsibility for the Kenyan attacks. To Israel, the confirmation was stale news, since these terrorist operations had all the hallmarks of an Al Qaeda strike. They were co-ordinated, sophisticated and designed to exact a high death toll. In addition, the two Russian missile launchers Kenyan authorities recovered were from the same production batch used by an Al Qaeda operative last May to try to shoot down a U.S. military plane in Saudi Arabia.

Al Qaeda has been plotting against Israel for some time now. In 2000, Israel arrested Nabil Okal, an Al Qaeda activist, at a Gaza border crossing. Last year, Jordan intercepted Al Qaeda terrorists trying to cross into Israel. Last month, Israel deported to Jordan a Palestinian American charged with being an Al Qaeda agent. Most recently, Israel suggested that Al Qaeda has set up networks in the Gaza Strip and southern Lebanon.

The Week in Israel

Dec. 16

• Israelis won six gold medals, one silver and one bronze at the world swimming championships in Argentina for people with disabilities.

Dec. 17

• An accidental explosion at a fertilizer warehouse touched off a large fire in Haifa. Firefighters from all over Israel rushed to the scene to contain the blaze before it could spread to nearby petrochemical installations.

Dec. 18

• Two hundred new immigrants arrived from Argentina, bringing the number Argentine olim for 2002 to more than 5,000.

Dec. 19

• Even though he is not observant, astronaut Ilan Ramon reportedly has requested kosher meals for his trip in space next month, because he sees himself as "an ambassador for the Israeli people."

Dec. 20

• Seven people were killed in three traffic accidents, with police blaming a combination of heavy rain and excessive speeds for all three incidents.

Dec. 23

• Prime Minister Ariel Sharon said, if re-elected next month, he would not appoint any Likud members to cabinet who oppose the eventual creation of a Palestinian state.

Dec. 24

• Military intelligence chief Maj-Gen. Aharon Ze'evi told the Knesset Foreign Affairs and Defence Committee he expects the United States to attack Iraq in the beginning of February, shortly after the U.S. government reviews the UN weapons inspectors' report expected to be presented by Jan. 27.

Dec. 25

• *Yediot Achronot* reported that Israel is increasing trade ties with Iran, involving mostly irrigation and farm equipment.

Dec. 26

• Nine Palestinians were killed by Israeli troops in several incidents in the West Bank and Gaza Strip overnight and during the day, including a security guard at a Ramallah hospital. Five soldiers were wounded in the exchanges.

Dec. 27

• Syria brushed aside accusations by Prime Minister Ariel Sharon that it was hiding Iraqi biological and chemical weapons.

Files from JTA and Ha'aretz

Cabinet extends special benefits for Argentine immigrants

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israeli cabinet on Sunday authorized an extension through 2003 of the special benefits for Argentine immigrants.

Immigration from Argentina has increased sharply over the past year in the wake of the economic crisis there. Immigrants from Argentina receive a supplementary benefit as well as mortgage and employment assistance in addition to the absorption basket received by all new immigrants.

Uncertainty about whether the extra benefits for Argentine immigrants would be extended beyond the end of the year caused a sharp increase in immigration recently, with some 1,500 immigrants arriving in December alone.

For the first time since 1989, the number of immigrants from countries other than those in the former Soviet Union almost equalled the number of immigrants from the FSU, according to figures for 2002 released recently by the Absorption Ministry.

From 1990 until 2002, the number of immigrants from the FSU made up more than 80 per cent of the total, but in 2002 the percentage of immigrants from the FSU fell to 54 per cent as the result of a decline in immigration from there and an increase in those arriving from France and Argentina.

The number of immigrants who have arrived in Israel since the beginning of the large wave of immigration in 1989 now stands at 1,132,708.

Some 83 per cent of new immigrants of draft age serve in the Israel Defence Forces, and some 40 per cent receive some form of financial assistance during their military service.

One in four combat soldiers is a new immigrant and new immigrants make up 27 per cent of the Paratroop brigade, which is a volunteer outfit.

Deputy Absorption Minister Yuli Edelstein said the number of new immigrants who are school dropouts stood at 22 per cent, higher than the percentage of immigrants in the population, and the percentage of immigrants in military jails was too high, claiming many went absent without leave in order to help their families' finances.

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 35.

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Arts & Travel

Imaginative Max *is a dull, static vehicle*

By SHELDON KIRSHNER
Staff Reporter

John Cusack as Max Rothman

Menno Meyjes lets his imagination run riot in *Max*, which is scheduled to open later this month at the Cineplex chain.

The scenario he sketches in this flimsy film calls upon viewers to suspend belief and imagine a situation in which Adolf Hitler, a newly demobilized soldier, strikes up an unusual acquaintanship with an amiable Munich-based Jewish art dealer named Max Rothman.

Hitler, as you may know, was an aspiring artist before he was consumed by politics. Not much of a painter, he channelled all his energies into poisonous rants blaming Jews for all of Germany's ailments and problems.

The story that unfolds in *Max* starts in 1918, just months before a prostrate Germany is forced to submit to the draconian Treaty of Versailles.

First glimpsed in a bread line for returning soldiers, Hitler (Noah Taylor) is portrayed as a ne'er-do-well, without a fixed address or profession, who is convinced of his greatness.

"Corporal Hitler," as Rothman (John Cusack) politely addresses him, hates abstract art and holds that anti-Semitism should be based on facts rather than emotions. "The Jewish question," he pontificates, "should be left to the state, like public health and sewage."

Meyjes would have us believe that Hitler, at this point, is not yet a full-fledged anti-Semite, and, like Rothman, is open to everything.

Despite Hitler's scruffy appearance and suffocatingly intense demeanour, Rothman is strangely drawn to him, and encourages Hitler to find " his authentic voice" on canvas. Rothman, a war vet who lost an arm in battle, empathizes with Hitler's artistic yearnings.

Meyjes throws several other characters into the mix – Nina (Canadian actress Molly Parker, who proves ineffective in this fluffy role), Rothman's sensitive wife who tolerates his affair with Liselore von Peltz (Leelee Sobieski), and Mayr (Ulrich Thomsen), a captain in the German army who steers Hitler toward the concept of blood purity, conspiracy theories and the new Nazi party.

Apart from Rothman, whom Cusack plays with world-weary gravity, the centre of attention in *Max* is Hitler. Taylor's nervous, jumpy portrayal is too frenetic by half, with the result that Hitler seems like a caricature of himself.

That Taylor is cast as Hitler is deliciously ironic. In one of his last films, *Shine*, Taylor played a tormented Jewish pianist and son of a Holocaust survivor. And now this!

Aside from Taylor's over-the-top performance, I was troubled by the director's tendency to invest Hitler's views about Jews with a complexity that surely does not square with the facts. Artistic licence is one thing, but history is immutable.

For starters, Hitler insists that he is not an anti-Semite. This is quite a stretch, and hardly in accord with what is known about him. And then odd words roll out of Hitler's twisted mouth. He "admires" Jews because they are "very intelligent" and "guard the purity of their blood."

Rothman tries to persuade Hitler that " blood science" is kitsch and that his fascination with it will retard him as a budding artist.

To no avail, of course. Soon enough, under Mayr's baleful influence, Hitler lashes out at Jews, accusing them of contaminating German culture and morality and likening them to vampires. Blinded by hubris, Hitler proclaims that politics is "the new art."

Throughout Max, Hitler comes off as a thoroughly repulsive character. "You're an awfully hard man to like," Rothman blurts out. "He's the most horrible creature I've ever seen," complains Rothman's mistress.

Although Rothman's curious relationship with Hitler occasionally causes a frisson of excitement, *Max* itself is a dull, static vehicle.

Meyjes' attempt to find meaning and clarity in his construct of Hitler is understandable. But *Max* is definitely not the film that achieves this objective. A viewer would be better off reading a penetrating biography or watching a gripping documentary.

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Film makes a strong political statement

By SHELDON KIRSHNER
Staff Reporter

Divine Intervention, a polemical film by Israeli Arab director Elia Suleiman, is deceptively subversive.

Smouldering beneath its bland, random, sometimes absurdist exterior is pent-up anger.

And the rage is directed against Israel.

Divine Intervention, which had its debut at last year's Toronto International Film Festival and is scheduled to open in Toronto on Jan. 10, is set largely in Nazareth – Suleiman's hometown – but also in Jerusalem and the West Bank.

Almost devoid of dialogue, this fragmentary movie unfolds through a series of seemingly disconnected vignettes brimming with dark, sly humour.

A man dressed as Santa Claus runs up a slope as gifts tumble from his straw basket. A driver waves at friends and curses them under his breath. A man throws a plastic garbage bag into someone else's garden. A boy kicks around a soccer ball aimlessly.

What all these scenes are supposed to signify, aside from the state of the unpredictable human condition, is not entirely clear. Your interpretation, or guess, is as good as mine.

But having piqued his audience's curiosity, Suleiman, who appears in the film as a milquetoast character named ES, gets down to the business at hand: skewering Israel and promoting the Palestinian cause by indirect means.

As a car races past a residential building, the driver tosses out an apricot pit. It bounces off an Israeli tank, causing it to explode in a fireball.

Continued on page 27

Eye on Arts

By Bill Gladstone

FRISCO KID OPENS 25th SEASON OF TORONTO JEWISH FILM SOCIETY

The Toronto Jewish Film Society, which inaugurates its 25th season this month, is the longest-running Jewish film society in North America. The season opener is *The Frisco Kid* (1979), director **Robert Aldrich's** light comedic western with **Gene Wilder** and **Harrison Ford**. Jackman Hall, Art Gallery of Ontario, Jan. 12; the 5:15 screening is sold out but there are numerous seats left for 7:45 p.m.

Films scheduled for later in the year are *Yellow Asphalt*, *Gloomy Sunday*, *Mme Jacques sur la Croisette & Evgueni Khaldei*, *Tkies Kaf*, *For My Baby*, *Resistance: Untold Stories of the Jewish Partisans* and *Waiting for the Messiah*. Season membership $60. To register, contact Joelle Malka, TJFS membership co-ordinator, 416-925-3755, e-mail: joellemalka@milesnadaljcc.ca.

* * *

Genocide Drama: The **Adam Nashman** play *Crimes* is being readied for a world premiere this month in Toronto. The play explores the early 20th-century Armenian genocide and the Jewish Holocaust from the point of view of two Armenian Canadians, a grandfather and grandson. Presented by Alianak Theatre Productions and Bald Ego Theatre, *Crimes* is directed by **Hrant Alianak** and stars actor **Alon Nashman**.

Berkeley Street Theatre Upstairs, 26 Berkeley St. $28-$15. Previews begin Jan. 16, runs Jan. 20 to Feb. 1. 416-504-7529.

* * *

What's Happening at Israel's: The bookstore inaugurates a series of musical events with a free performance by klezmer-jazz aficionados **Martin van de Ven** and **Brian Katz** upon their return from a fourth European tour. Sunday, Jan. 12, 8 p.m.

Israel's also continues its series of literary and political events with a talk by **Marvin Maurer**, former political science professor at Columbia University, on the topic, What's the Real Story in the Middle East? Maurer "will discuss the current situation in depth and suggest ways to respond to anti-Israel criticism." Wednesday, Jan. 15, 7:30 p.m.

Israel's Judaica, 897 Eglinton Ave. W. Refreshments (kosher); no admission charge. 416-256-1010.

* * *

Names in the News: Twenty-five-year-old singer-actor **Shoshana Bean**, who stars in the Broadway show *Hairspray*, is quickly becoming the talk of the town. Actress **Shirley MacLaine** recently visited the Portland, Ore., native backstage and told her, "You are a shining light on that stage. You're going to be a star!" – words that made it into the *New York Times*, along with a photograph of MacLaine and Bean together.

"Shoshana Bean explodes onstage in voice and verve like a fourth of July pyrotechnic extravaganza! This is a talent that will not be ignored!" said *Hairspray* cast mate, **Harvey Fierstein**.

On Jan. 6, Bean presents an intimate concert of standard and original songs at New York's Duplex Cabaret, and has another solo concert scheduled for the spring. We may be hearing more of this dynamic and gifted performer.

Avrum Rosensweig

* * *

Arts Briefs

• **Avrum Rosensweig**, executive vice-president of Ve'ahavta, is one of five people featured in the TV series *Resolutions*, beginning Thursday, Jan. 9, at 9 p.m. on the Discovery Health Channel. The show gives us a personal glimpse of Rosensweig as he visits his home town of Kitchener, where his late father was a prominent rabbi, and as he leaves on a Ve'ahavta mission overseas.

• Seneca College continuing education offers adult evening acting classes taught by skilled professionals at the York University campus. Orientation, Thursday Jan. 9, 7 p.m. 416-491-5050, ext. 4112.

• **Mel Korn** likes to promote Toronto's many world-class musicians who play Jewish music, and says he wants to "create awareness in the local market of the richness of today's Jewish music." His Web site is http://members.rogers.com/aliveandwell/.

• The **Mirvishes** have secured rights for **Mel Brooks'** zany blockbuster musical *The Producers*, set to make a Canadian premiere at the Canon Theatre in mid-November. New York audiences have been rolling in the aisles over the multiple-Tony award-winning show, which is based on the popular movie and features a chorus line of prancing Nazis.

***

What's In A Name?: Well, if you share your first or middle name with one of the play *Hello Muddah, Hello Fadduh*'s characters – that is Barry, Sarah, Harvey, Sheila or Phil– you are eligible for a free ticket to the show for performances Jan 1 to 5th except the Jan. 4, 8 p.m. show.

Discounted seats for everyone else for the month of January are also available at the New Yorker Theatre box office, 651 Yonge St.

Divine Intervention *makes a strong political statement*

Continued from page 26

What is the message? It doesn't take a rocket scientist to figure it out.

In another politically charged scene, a man lets loose a red balloon with a likeness of Palestinian Authority President Yasser Arafat. It floats serenely over eastern Jerusalem.

Is Suleiman claiming that part of Jerusalem for the Palestinians? The answer: a resounding yes.

This is followed by a biting satire of an Israeli checkpoint in the West Bank and of Israeli soldiers chanting, "Am Yisrael Chai."

The boldest political statements are left for last.

Suleiman juxtaposes the lyrics on an Arabic cassette, "I can't stand it when you put me down," with a view of an Israeli Jew with a kippah. The implication is obvious.

Then, in bitter fashion, Suleiman pokes fun at a group of Israeli sharpshooters honing their skills at a shooting range.

As they fire at Arab cardboard figures, a beautiful Arab woman magically morphs into a fearsome Ninja warrior. Whirling furiously like a dervish, she shoots down an Israeli helicopter. Some of the metal shards from the wreckage are in the shape of a map of a would-be Palestinian state.

The subtext is that the Palestinians can only achieve their goals through violence.

The strongest point that Suleiman makes in *Divine Intervention* is that Palestinians are seething with frustration and anger at being denied freedom and statehood. This is illustrated, metaphorically, when a pressure cooker in a man's kitchen nears the boiling point.

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Arts & Travel

Musician strives to keep Sephardi music alive

By RUTH SCHWEITZER
Special to The CJN

Judith Cohen and her 16-year-old daughter, Tamar Ilana Cohen Adams, are two of a small number of musicians worldwide who perform and record old Judeo-Spanish songs, keeping the tradition of Sephardi music alive.

Tamar showed her vocal gifts early, singing on a track of one of Cohen's recordings at age five. The CD, *Dans mon Chemin J'ai Rencontré/Along the Road I Met...*, includes a Bosnian song, *Dobro Doshli, lane moje*, on which Cohen and Tamar, then 8, sing in lovely two-part harmony. Now, mother and daughter's voices blend beautifully, with Cohen bringing profound emotional depth.

Dans mon Chemin J'ai Rencontré/Along the Road I Met..., won the Radio Canada 1994 Maurice Blouin Prize.

Cohen and her daughter perform at Acoustic Harvest (416-264-2235) on Jan. 18, at a lecture/recital focusing on the Crypto-Jews of Portugal at the Beth Tikvah Synagogue (416-221-3433) on Feb. 11 and at the Miles Nadal Jewish Community Centre on March 6 (416-924-6211).

Along with Sephardi music, Cohen and Tamar perform medieval and traditional music, including Balkan, Portuguese, Yiddish and French Canadian. They sing either a cappella or with their own accompaniment of bowed vielle (medieval troubadour fiddle), oud (Middle Eastern lute) and/or traditional percussion instruments.

Cohen, who is associated with York University's music department, has been researching Sephardi music since 1980, and since 1996, she has also been researching music in the historically Crypto-Jewish areas along the border regions of Spain and Portugal. There, she interviews Crypto-Jews, Jews forced to adopt other religions and political philosophies while maintaining Jewish practices. She studies the role of music in their lives and in the context of the music of the regions they live in.

Crypto-Jews continued to secretly practise Judaism in Portugal, and to a lesser extent in Spain, after Jews were expelled in 1492 from Spain and in 1497 from Portugal.

"Village women who have met me before, and even sometimes have only heard of me, will sometimes call out, 'Here comes that crazy Canadian woman professor who has no ear and no husband, and carries an old knapsack, and loves our songs,'" she says, adding their description of her is not intended unkindly.

Tamar, who often travels with Cohen, says she finds her mother's field work tedious at times. Sometimes, though, she does understand what motivates her mother, which she expresses in an article she wrote about a 1999 trip to Spain. Written in the style teenagers use in their e-mails, it was published in the *Canadian Folk Music Bulletin*.

"What's the point of trying to preserve things from the past when there R much better things now, and 2 come? Obviously, that's not how others like my mother C things. I sometimes understand, though," Tamar wrote. "Like that time I started to do my own little interview w/an old lady (on the bus 2 Hervás). I stopped myself, shocked, but only too late. 4 I'd already begun. I then realized that I'd been doing exactly what I alwayz complain about my mom doing. Interviewing."

Along with her field work in Spain and Portugal, Cohen has interviewed and recorded the songs of Sephardim in Israel, Greece, Turkey, France and several North American cities.

The people she talks to, mainly elderly women, often say that young people aren't interested in learning the old songs, which have already skipped a generation. In the early 1980s, the women who knew complete versions of songs were about 75 years old, Cohen says.

Originally from Montreal, Cohen was introduced to Sephardi music in the early 1970s, when a Spanish friend she'd met while hitchhiking through Europe sent her a tape by Joaquín Díaz, one of the first Spanish singers to popularize Sephardi music.

Shortly afterward, while doing a master's degree in medieval Iberian women's music, Cohen began working in the field of Judeo-Spanish music, on the suggestion of the renowned Sephardi studies scholar Sam Armistead. At that time, traditional versions of Judeo-Spanish songs were almost inaccessible to the average listener.

The melodies of pre-exilic Sephardi songs have been lost – neither Jews nor Muslims wrote down their music – with the exception of a fragment of a 12th-century song that was found in a manuscript. A song of praise by *Obadiah the Proselyte*, it's recorded on Cohen and Tamar's latest CD, *Songs of Sepharad*.

Lyrical love songs, recreational and topical songs, and songs about emigration to Israel were added to the Sephardi repertoire in the countries of the former Ottoman Empire in the late 19th and early 20th centuries.

"This whole new body of songs developed, which is what any tradition does if it isn't going to die," Cohen says.

A discography of Sephardi music can be found linked to Cohen's Web site, www.yorku.ca/judithc.

Pettle brothers collaborate again for *Sunday Father*

By KATHRYN KATES
Special to The CJN

Playwright Adam Pettle and his brother, actor and director Jordan Pettle, recently worked together in *Therac 25* and *Zaidie's Shoes*.

Adam wrote and acted in *Therac 25* along with Jordan, and he penned *Zaidie's Shoes*, in which his brother also starred.

Now, the brothers are working together once again on Adam's new play *Sunday Father*, a three-character play directed by David Storch that opens Jan. 9 for a limited run at the Berkeley Street Theatre.

"I started writing *Sunday Father* two years ago, it came out of a Canadian Stage workshop for writers," Adam says.

"*Sunday Father* is about two brothers, Jed and Alan. Jed is going through a separation from his wife Amy. Jed and Alan were from a divorced family, so it is their journey through another separation. The brothers are Jewish, the wife is not. I come from a divorced family, but the story is not my story, it is quite fictional," Adam explains.

Onstage, Jordan will be joined by Liisa Repo-Martell as Amy, and his good friend Ari Cohen will portray his brother Alan.

"Jed is a sports writer, married to a psychiatrist. He's a happy family man with a 4-year-old son Daniel. Huge problems emerge in his relationship. Jed has to deal with the fact that his marriage is breaking up and he is doing something to his kid that his father did to him. He and his brother explore what it means to be adults from a divorced childhood," says Jordan.

Adam said he wrote the character of Jed with his brother in mind, and both say they love working together.

"It is great to work with someone you love and trust. Jordan and I seem to jive off each other well. We have a kind of shorthand because we've known each other for so long," Adam says.

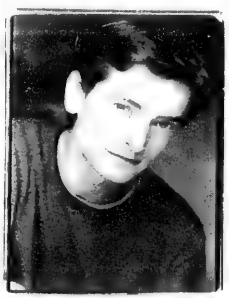
"I love my brother and it is a joy speaking my brother's words. Adam is a great playwright, his dialogue is actor friendly, the characters are very challenging, accessible, complex, filled with needs and wants – all the things that you look for as an actor," Jordan says.

"It also helps when you are working on a play and you have a question and you can call up your brother on his cell phone and get some answers. Last week, I called [Adam] several times a day to ask him about the play. If I were working on a play by a dead playwright, I wouldn't be able to do that."

Adam looks forward to watching his own work come alive on stage, but don't expect to see him sitting in the theatre on opening night.

Instead, you're more likely to find him in Jordan's dressing room, listening.

"I find it hard as a writer to watch on opening night. I have the same adrenaline and energy the actors have, yet I have to sit on it. It is tough and not fun for anyone sitting beside me. So I've decided the best for me is to be listening to it, but not watching it," Adam says.



Jordan Pettle

Other upcoming projects for Adam include writing a made-for-TV-movie called *I.C.U.* with producer Alana Franks for the CBC. He's also currently working on two more plays, one set in a bagel shop, the other he is co-writing for CanStage with Patrick Huard.

And in 2003, *Zadie's Shoes* will be produced by Alberta Theatre Projects in Calgary and the Arts Club Theatre in Vancouver.

Jordan has recently performed in *Chasing Cain: Face* and *That Summer in Paris: Hemingway vs. Callaghan*, both for CBC TV. He will also be seen in the upcoming movie *The Devil's Throat*, directed by Mike Figgis and starring Sharon Stone and Dennis Quaid.

Acting and directing were not Jordan's first choice of careers.

"I always wanted to be a baseball player, but that didn't work out because of my size, but I was a good shortstop," he says.

"I prefer acting [to directing], although there are things about directing I love, like being able to have a vision of the whole play and being responsible for the lights and the set. But I can't give up acting."

For tickets to *Sunday Father*, call 416-368-3110 or Ticketmaster at 416-872-1111, or visit www.canstage.com.

Dining Pleasures

Business Profile

Kitchenware entrepeneur sells through clicks and bricks

By CAROLYN BLACKMAN
Staff Reporter

What do you get when you combine your life's passion with your technological know-how?

If you are Howard Goldstein, you get Golda's Kitchen, a successful on-line site, www.goldaskitchen.com, that features specialty kitchenware.

Goldstein, 35, originally from Montreal, graduated from the University of Pennsylvania with a degree in computer science and engineering, and while he had worked for 11 years as an information systems consultant, he was looking for a new career direction. He had spent a lot of time travelling and found he just needed something else."

Always a "baker at heart," – he has "lovingly" prepared 35 different chocolate items for a party – he thought baking would be too labour intensive as a full-time career.

When visiting family in Montreal about three years ago, though, he was inspired by a high-end kitchenware shop.

"I was amazed at their product line. I had never seen anything like it in Toronto. I couldn't get over, for instance, the variety of baking pans in stock.

"I wondered, if I could not get these items in a city the size of Toronto, what about people in small communities across the country? Where do they get such specialty items?"

On the six-hour drive home, he and his partner Fred Pritchard, a Certified General Accountant, drew on their professional skills and decided that they had the expertise to run an Internet kitchenware site.

At the time, all the online stores were American, and would not ship items here. "We decided we could capitalize on this void in the market. We'd start up an all-Canadian on-line kitchen store, and we'd be the only site that was first and foremost Canadian," Goldstein says.

"The name of business was a given. First of all it was my university nickname, but we also wanted the name to sound like someone's grandmother. Grandmothers' cooking connotes all kinds of food memories. Our business would become a fusion of grandmother's kitchen and modern day utensils."

Golda's Kitchen started as a 1½-man show, Goldstein says, with Pritchard helping out with the business end. "I researched kitchenware products and designed the Web site from scratch, and in November 1999 we went live."

Working out of his home, Goldstein had his office upstairs and stored his product lines in the basement.

"I stocked what was popular at the time, such as spice tins, cake decorating supplies and piping tips, as well as food processors and mixers.

"We also tried to stock items that are not available in department stores, such as stainless steel appliances. We wanted to stand out from the average store, and I insisted that everything we stocked were things I would use in my own kitchen.

"We did some magazine ads and promoted ourselves on online search engines. People visited our site during that first holiday season, but it took time for sales to start trickling in. We were optimistic however, because we knew we were drawing visitors; people were becoming aware of us."

Soon, the pair began attending trade shows, and they had people sign up for an electronically delivered newsletter. "Traffic to our site increased, and people began buying, rather than just browsing. From year one to year two, we doubled our orders."

> ***'One couple even came to our home from Niagara Falls in order to see the stock'***

It was still however, a 1½-man operation. Pritchard had retained his full-time job as an accountant.

"Eventually, people began asking to see our products; one couple even came to our home from Niagara Falls in order to see the stock.

"After the 2000 holiday season in which we were up packing boxes until the wee hours of the morning, we knew we needed space, both for stock and for some staff. A store could act as the warehouse for the Internet stock. We also wanted our products displayed in a nicer environment."

As well, in the spring of 2001, the bottom began falling out of the technology market. The business needed an infusion of capital, Goldstein says.

Howard Goldstein

"We realized that in order for our business to grow, we needed help. The question was whether we wanted to get commercial space with a show room or jump right into retail," says Goldstein.

As residents of Mississauga, they knew that there were no high-end kitchen stores in the area, and suppliers agreed that it would be a good place to start up.

After a four-month search, they found space in a commercial/retail complex and opened a retail outlet on Sept. 6, 2001. "We're somewhat different from the typical online store. We've jumped from offering our wares exclusively by computer to opening up a bricks and mortar business.

"Sept. 11 certainly hurt our business. Not only was the store's grand opening affected, but people were watching CNN instead of shopping for kitchenware online," he says.

Sales picked up in October 2001, though, in both the retail and online business, and not only did Pritchard join the business full time, but they hired three part-time staff as well.

Since the store's opening they have experienced a lot of cross-over traffic, says Goldstein. "People browse around on-line and then they might drop into the store. Whatever we carry in the store, we carry online. Everything is identical – prices, and availability.

"The difference, however, is that we carry many out-of-season items online that might not be in the store at the time. Visitors to the site can find apple cutting machines, asparagus cookers and cherry pitters all year round."

For those who are hesitant about using their credit card online, Goldstein says shopping online may be more secure than shopping at any retail outlet.

"We store no credit card numbers; the number goes directly to the bank for authorization.

"Anyone living within the Windsor-Montreal corridor can receive their goods the next day, and those living in the area of Calgary, Edmonton or Vancouver can get about four-day service. As well, everything is returnable."

He has had customers in the Northwest Territories, Nunavut and the Yukon who have received their goods within six days, he says.

Goldstein says that revenues are currently split between the online business and the retail outlet, and although he and Pritchard believe sales at the retail outlet may eventually surpass those of the online operation, they will definitely keep up both ends of the business.

"We want all our customers, whether they are in Mississauga, Toronto or Red Deer, to be able to take advantage of our business. That can only be done online.

"Besides, shopping online is a win-win situation for everyone involved," he says.

"Customers can shop safely and securely at 11:00 p.m., and even though I work 75 to 80 hours a week, I can still conduct business while I'm sleeping."

Sonny Goldstein, CFP
President

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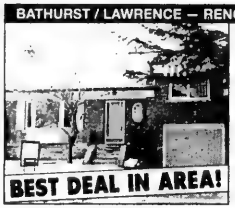

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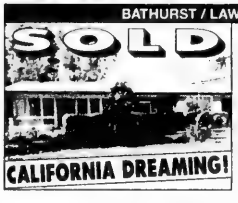

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330 OBITUARIES

GOODMAN, Pearl – on Dec. 9, 2002, late of 3560 Bathurst St.
GOODMAN, Rella – on Dec. 10, 2002, late of Miami Beach, Florida.
NAIBERG, David – on Dec. 10, 2002, late of 1 Clark Ave. W.
GILBERT, Ruchla – on Dec. 10, 2002, late of 32 Invermay Ave.
WEIS, Yetta – on Dec. 27, 2002, late of 8 Baintree Crt. W.
GRUN, Berta – on Dec. 11, 2002, late of 78 Prue Ave.
CRYSTAL, Rita – on Dec. 11, 2002, late of 205 Cummer Ave.
SCHWARTZ, Rachell – on Dec. 11, 2002.

330 OBITUARIES

BEN-PORAT, Adina – on Dec. 12, 2002, late of Ottawa.
ISLAMKIN, Vera – on Dec. 13, 2002.
ISLAMKIN, Peter – on Dec. 13, 2002.
GRINBLAT, Sofya – on Dec. 13, 2002, late of 6250 Bathurst St.
KORMAN, Lev – on Dec. 15, 2002.
KIDECKEL, Wilfred – on Dec. 15, 2002, late of 7460 Bathurst St.
FINEBERG, Phyllis Phoebe – on Dec. 15, 2002, late of 38 Swansea Rd.
SHUMAN, Leonard – on Dec. 15, 2002, late of 207 Cabernet Rd.
LANDAU, Herman – on Dec. 16, 2002, late of 579 Old Orchard Grove.
GRANAT, Mendel – on Dec. 15, 2002.
DIAMOND, Fannie – on Dec. 16, 2002, late of 2 Buchan Crt.
ISAACSON, Lillian Rose – on Dec. 16, 2002, late of 205 Cummer Ave.
GOLDSTEIN, Irene – on Dec. 16, 2002.

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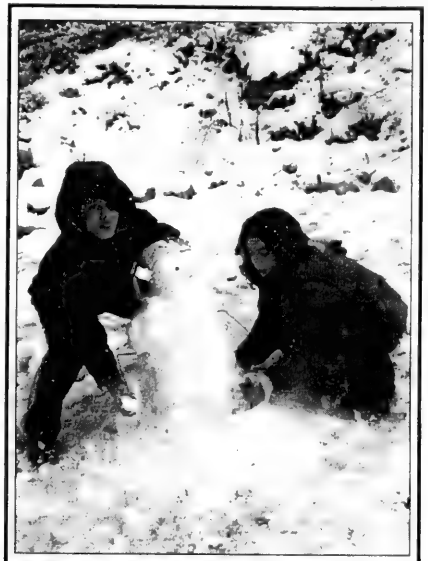

A RARE ISRAELI SNOWMAN:
These youngsters in Neveh Ativ revel in the rare opportunity to build a snowman after snow blanketed parts of northern Israel last week. [Israel Sun photo]

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Yiddish Humour: self-deprecating wit and sarcasm

By CYNTHIA GASNER
Special to The CJN

What do a psychiatrist and a comedian have in common? In the case of Dr. Stan Freeman and his son Jonathan, it's Yiddish.

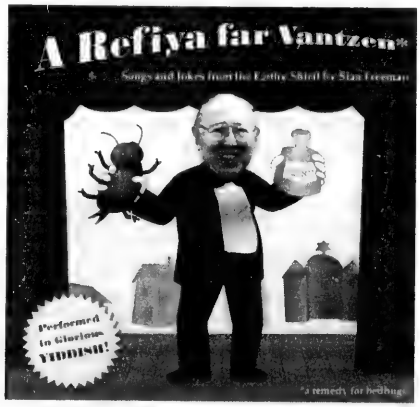
Freedman, a retired psychiatrist, recently produced a CD of Yiddish humour with his son, called *A Refiya far Vantzen (A Remedy for Bedbugs)*.

But you don't have to have a good grasp of Yiddish to enjoy the stories, songs and jokes from the shtetl and from America. Particularly delightful are the children's street chants from the shtetl.

Freeman accumulated the material over many years, and he presents 14 selections in his easy to listen to CD. Many of the stories and jokes are not new, but they are a delight to hear over and over again.

He attended the Farband Jewish Folk Shule, the forerunner of Bialik Hebrew Day School. He went to Harbord Collegiate and graduated from medicine at the University of Toronto.

In 1968, he went to work at the Clarke Institute of Psychiatry, where he opened a department of social and community psychiatry. He worked there until his retirement seven years ago. He was also a professor of psychiatry at U of T.


A Refiya far Vantzen*
Songs and Jokes from the Earthy Shtetl by Stan Freeman
Performed in Glorious YIDDISH!
*a remedy for bedbugs

"I almost lost my Yiddish," he says. "But working with Holocaust survivors, with their compensation claims to the German government, and having my mother-in-law living with us who spoke in Yiddish poetry, my love of Yiddish grew."

Speaking of humour, he says there are different ways of reacting when you are down. "You can curse, but Jews traditionally lightened their situation with songs and self-mocking jokes."

The combination of pathos and humour, self-deprecating wit and sarcasm, adds flavour to the Yiddish language, he says.

He notes that Sholom Aleichem is a perfect example of self-mocking. "He said it is laughter through tears."

Freeman, who has three children and five grandchildren, says, "My mother Ida would sing Yiddish songs to me and my father Israel, a Yiddishist, taught me street chants and told me shtetl stories.

"Years ago, I had a secret fantasy of becoming a stand-up comic because I love Yiddish humour."

He cautions that the earthy aspects of *A Refiya far Vantzen* are part of Yiddish humour. For those of us who are lucky, it brings back memories of our parents and grandparents who spoke Yiddish and told stories of the Old Country.

"This CD is not for the delicate, the prudish or those who are offended if anything Jewish is lampooned," he warns. "It is mostly irreverent and occasionally, scatological and borderline obscene. Folk humor usually is.

"You cannot really know a people and love a people unless you also know its street language. The CD can be looked at as a piece of folklore, a socio-anthropological document, but it is funny."

He adds that "it was marvelous working with my son Jonathan, who sings harmony with me and plays the guitar and violin on the CD.

"And with computers, they make the whole thing miraculous. Within 10 minutes, we could create a synagogue choir."

For more information, visit the Freemans' Web site, http://homepage.mac.com/vitzen. The CD is available at Negev Importing Co., or you can order the CD from Jonathan Freeman at 416-536-6222 or by e-mail at yiddishhumor@aol.com.

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Single jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship **AD#1057**

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Female who enjoys dining out, movies, singing and music seeking male with similar interests **AD#1099**

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Female, 50ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests **AD#1018**

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Professional female, early 40's, 5'2", spiritual, easy-going and adventurous seeking male 38-55 years old, kind, affectionate warm-hearted for a long-term relationship **AD#1115**

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Well-educated single female seeking male for companionship **AD#1136**

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Divorced female, mother of two, 56 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests **AD#1308**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests **AD#1427**

I WANT TO MEET YOU
Divorced female with one son, 43 years old, hard-working, ambitious, outgoing, who enjoys dining out, dancing, eating, cooking, swimming, movies, reading, internet, hiking seeking male 43-50 yrs old, handsome, out-going, ambitious and hard-working **AD#1134**

SEEKS HANDSOME MALE
Attractive female, early 30's, long brown hair, brown eyes, fit, intelligent, adventurous with a good heart who enjoys movies, dining out seeking handsome male in his 30's with similar interests **AD#1214**

SINCERE & SPONTANEOUS
Professional female in her 40's, 5'5", brown hair, hazel eyes who enjoys travel, theatre, fine dining seeks male 43-53 yrs old who is fit, established, sincere and spontaneous with similar interests **AD#1503**

ATTRACTIVE & OUTGOING
I am an attractive outgoing jewish lady 5' 7", medium build, auburn hair, blue-green eyes, with a great smile who enjoys singing, and dancing I am seeking a tall attractive jewish male with a full head of hair, in good shape, outgoing with similar interests **AD#1373**

GOOD SENSE OF HUMOUR
I am single, 50'ish, non-smoker, conservative, classy, kind, who enjoys dining out, dancing, travel and the beach I have a good sense of humor who is seeking a male 50-65 yrs of age, non-smoker, secure, fit, compassionate, good natured with similar interests **AD#1261**

HARD WORKING FEMALE
I am 40 years old, slim, attractive, hard-working female who enjoys dancing, dining out and sports I'm seeking a male between the ages of 40-50 with similar interests for a long term relationship **AD#1011**

ATTN: WIDOWS & WIDOWERS
I would like to start a small social group for 50-60 yrs old only No divorcees Thank you **AD#1273**

MY BABY JUST CARES FOR ME
Hi, I'm a separated 43 yrs old, mother of 2 teenagers very pretty, intelligent, loves to laugh. I enjoy jazz, dancing, theatre, outdoor walking, and I'm looking for an accomplished, intelligent, fun loving, warm, cuddly gentleman who can be a great partner to enjoy life with **AD#1155**

MATCH MADE IN EDEN
I'm a stable, sensible & optimistic Jewish female in my early 30's searching for my match made in Eden I am a serene individual who enjoys movies, reading & spending time with friends and family. If you are a Jewish male in mid-late 30's with the same traits & interests, please call **AD#1309**

ZEST FOR LIFE
Single Jewish female, attractive, intelligent, kind, fit, 5'5" and good natured. Seeks single Jewish traditional male between 45-55 yrs young with 6', handsome, established, exciting, caring, non smoker and one who loves life **AD#1414**

GIVE ME A CALL
This 65 yr old female is a radiant shapely beauty She's independent, educated, articulate and with a zest for life She is seeking an easy going witty man to dance, hike and attend the theatre with **AD#1403**

A RARE GEM
Unique, attractive Jewish female, 5' 5" tall, brown hair/eyes, kind, sincere, creative & lots of fun to be with. Seeks traditional a Jewish gentleman under 55 yrs young w/ handsome over 6" genuine, kind, intelligent, non smoker, financially stable & humorous **AD#1476**

LOOKING FOR YOU
Hi I am a Jewish widow, 54 yrs. I'm a warm person, honest, very open and out going I'm a good listener and good to communicate with. I'm friendly, and I enjoy people. I'm looking for a widow 54-62 yrs for friendship first. **AD#1403**

PROFESSIONAL AND SINGLE
I'm a professional woman in my mid 50's. I have been widow over a year and I like to meet someone who is single, who is also professional, with whom I can share my interests with. I am looking for someone who lives in the Metro Toronto Area. I am outgoing, fun to be with and easy to talk to. **AD#1461**

♀ men seeking women

LOVE & LAUGHTER
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests **AD#1187**

DANCE THE NIGHT AWAY
Single male, 73 yrs old, 5' 7", widower, a people-person, considerate, huggable, handsome, organized, orderly, well mannered, who enjoys dancing and the Glen Miller band seeking attractive female 65-73 yrs old who is easy-going, likes dancing, cooking and baking. **AD#1214**

LAUGHTER AND MUSIC
I am in my early 60's, 5' 5", 135 lbs who enjoys walks, laughter, classical music Some of my paintings are in exhibits I am seeking a caring, warm, compassionate lady for companionship **AD#1474**

BALANCE YOUR LOVE
Hello my name is Michael, I'm a 41 yr accountant and I've been working for a number of years. My spare time during the summer I play baseball, bike riding and hiking I like to get together with friends and I'm looking to meet a young lady with similar goals, hopefully leading to a long term relationship **AD#1370**

LONG TERM RELATIONSHIP
I am a 37 yr old male I have brown hair, blue eyes and like nature and the outdoors. I am seeking a Jewish lady 25-39 years of age for a long term relationship. **AD#1064**

FOR FRIENDSHIP
I am separated, mature and self employed, and would like to meet a woman in a similar position in her 50's for friendship, exploring Toronto's Entertainment & Restaurant venues Should have a good sense of humour and enjoy long walks **AD#1006**

DOCTOR OF LOVE
My name is Dan, I'm 51 yrs and work as a medical doctor. I have 2 daughters that live with me and I'm a devoted father I'm slim, fit, energetic, intense, and I'm always looking to learn new things. I take course most of the time Interests range from art, philosophy, foreign languages & ballroom dancing. **AD#1253**

HORSE ENTHUSIAST
I am 52 year old entrepreneur who loves horses and animals. I enjoy dining out, and horseback riding I'm looking for a female who is compassionate with a sense of humor and not over size 10. **AD#1002**

PROFESSIONAL MALE
Hi I'm a single 40 yr old male, professional, physically fit easy going, who enjoys meeting people and have a joy for life. I'm looking for a female 30-40 yrs, who meets my common interests **AD#1286**

INCURABLE ROMANTIC
Jewish male, non smoker, in his 70's going on 50. A university graduate, 5' 5", 145 lbs. I have many varied interests including theatre, music, dancing, the arts, tennis, golf, dining, travelling. I'm also an incurable romantic & social drinker with a great zest for life **AD#1235**

ROMANTIC MAN
Hi, I'm a Jewish male, late 60's, who's looking for a sharing & caring woman, non smoking, 45-58yrs. I'm a romantic who likes long walks & enjoys nature, quiet evenings cuddling together at fireside. **AD#1478**

LET'S GET TOGETHER
I'm a man in my 50's w/ blue eyes, dark brown hair, who would like to meet a woman, also in her 50's. She should enjoy travel, museums, the arts & musical theatre Looking for someone who can share lots of laughs w/ a good sense of humour Home cooked meals would be a definite bonus **AD#1234**

HEALTHY WEALTHY
Hi my name is Arnon, I'm a white executive living in Thornhill. I look in the mirror & I see a healthy young 1939 model w/ no deficiencies, I'm told that I'm not bad to look at either. I've got salt & pepper hair, beautiful blue eyes, slim,. 5' 10" and I have good teeth too. My passions are the sun & sea. **AD#1006**

DO YOU JIBU?
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Israeli tennis star Smashnova breaks million dollar prize barrier

By SIMON GRIVER
Israel Press Service

JERUSALEM — Tennis star Anna Smashnova became the most successful-ever Israeli player recently when she climbed to 16th place in the Sanex WTA rankings.

In a superb year which saw the 26 year-old Minsk-born immigrant win four major competitions and reach the million-dollar mark in career winnings, Smashnova surpassed Amos Mansdorf's previous Israeli high of 18 in the 1988 world rankings.

The culmination of Smashnova's remarkable year came at the beginning of November when she qualified for the Sanex WTA Championships in Los Angeles – an exclusive competition for the world's top 16 female players. And while the WTA number 1 Serena Williams soundly beat the Israeli, it would have been difficult a year ago to imagine Smashnova in such illustrious company.

Eighteen months ago, Smashnova seemed to be a spent force. She was ranked 128 in the world of female tennis, in which teenagers are already expected to have reached the top.

"To be honest, by the middle of 2001 my career seemed to be fading," she recalled. "I was very seriously considering retiring from professional tennis."

Her life changed in the summer of 2001 when coach Claudio Pustucelli took her under his wing.

Not only did the Italian become her personal trainer, the two soon became romantically involved and have been together ever since. Though Smashnova had planned to go to Israel to visit her family in Herzliya (father Sasha, mother Zena, and younger brother Yuri) during the November/December break before the new tennis season this month, she intended to spend most of the vacation in Rome with Pustucelli.

"Claudio has given me a new confidence in myself and my abilities," Smashnova said. "At the start of [last] year, he convinced me I can make the top 20 and I did. Now I believe I can reach the top 10."

Smashnova's results justify her optimism. During 2002, she beat many top 10 players, such as Kim Clijsters of Belgium, Jelena Dokic of Yugoslavia and Daniela Huntuchova of Slovakia.

Smashnova's road to recovery began in the fall of 2001, when she rose to 88 in the world rankings. She began 2002 by winning two straight tournaments in Auckland, New Zealand and Canberra, Australia. She had only ever previously won two WTA circuit tournaments in her entire career – in Tashkent, Uzbekistan in 1999 and Knokke, Belgium in 2000. In the summer she added two major tournaments to her tally in Vienna and Shanghai, the latter taking her total career earnings past the million dollar mark.

In fact money, or rather a lack of it until the past year, had been the main reason why Smashnova has not lived up to her childhood promise.

Born in 1976 in the former Soviet Union, she won the French Open junior title when she was 14, shortly after immigrating to Israel. Rising to 42 in the world rankings by the time she was 18, she seemed destined for stardom. But a reversal of fortune saw her slump to 260 by 1997. She was down, but not out, and suddenly surged back stronger than ever, reaching 35, a career high, in 1999. But last year a new slump saw her falling to 128.

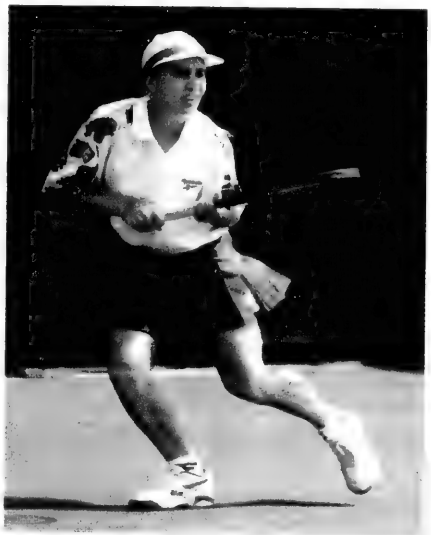
"Until I met Claudio, I always lacked a good trainer," she said. "In fact for many years I simply could not afford a personal trainer. In the highly competitive world of tennis it is impossible to succeed without top quality individual coaching."

Indeed, virtually every tennis star in the West today is the product of indulgent, wealthy parents who invest money, time and energy.

In the Soviet Union, Smashnova enjoyed the top-level intensive tuition that was always given to talented sports starlets. But in Israel, her immigrant parents – father Sasha, an engineer, and mother Zena, a housewife – were unable to give their daughter the kind of financial assistance that is vital for budding tennis stars.

The Israel Tennis Centre program in Ramat Hasharon for talented teenagers sustained her during her formative years, but as a young adult she struggled to build a serious career.

"I had to serve in the army for two years from 1996, and that inhibited my career," she said. "I was limited in travelling abroad and had no money for hiring trainers."



Anna Smashnova

Over the past year, Smashnova has been criticized at home for not being Israeli enough. In particular, many feel she could be using her international prominence to explain Israeli policies regarding the Palestinians. And on one occasion, she told a journalist from the Israeli daily *Yediot Achronot* that she would prefer to be interviewed in English rather than Hebrew.

"These criticisms really hurt me," she said. "I am a proud Jew and Israeli. I am always available to represent Israel in the Federation Cup and last year we reached a play off for the world group, which we eventually lost to the United States. This was very exciting.

"At tournaments," she added, "instead of asking questions about my tennis, journalists are always interested in Israel and the security situation there. I do not like to mix sport and politics. The situation in Israel is very painful for me and I am always scared that something will happen to my family. But I am not very articulate about politics and I don't feel qualified to discuss a very complex situation."

Regarding her request to be interviewed in English and the flak she took in Israel for it, explained that her "mother tongue is Russian and of course I am fluent in Hebrew, but for the past four or five years I have been on the international circuit almost the entire time and we all speak in English. When the journalist interviewed me I was very tired, and it just seemed easier to do it in English."

It is often noted that her name in English is highly appropriate for a tennis player, yet her close-to-the-net, smash-and-volley game is the weakest party of her play.

Smashnova is at her best at the baseline, patiently playing the long rallies until she is able to capitalize on an opponent's error. It is this stamina and patient determination that has allowed her to overcome her years of frustration.

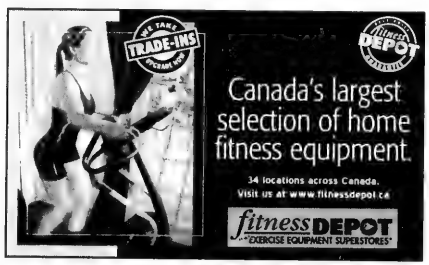
But by her own admission, if she wants to reach the world's top 10, she will have to live up to her name and improve her "overhead smash-and-volley" game. And while she is strong on hard courts, Smashnova also needs to improve her grass game.

Smashnova's 16 ranking is also remarkable in that she had poor showings in 2002 at the four tournaments that really count – the Grand Slams – in Australia, France, England and the United States.

In Melbourne, Roland Garros and Wimbledon she lost in the first round, while at Flushing Meadow, she only made it to the second round. Smashnova's best-ever Grand Slam performance came in 1995 when she reached the fifth round of the French Open.

This month, Smashnova will have her first opportunity to rectify her poor Grand Slam record at the Australian Open.

And if a year ago she had thoughts of retirement, this year during the winter break she is anxious to get back on the court.



ספרותנו

מאת: יעל זליגר

אניהו - אתגר קרת.

"אם היה אניהו יכול לבקש לעצמו הכל, מה היה רוצה? שקט? שקט זה רוגע, זה קצף אמבטיה, זה דשא צומח, זה מה שקורה במקרר שלך אחרי שהדלת נסגרת והאור הקטן כבה. בקיצור, שקט זה כלום ומהכלום הזה יהיה לנו כבר פעם מספיק, זה בטוח, אחרי שנמות."

אניהו הוא היפוכו של הגיבור הספרותי הישראלי המקובל. אניהו הוא בעת ובעונה אחת מבריק ורדוד, מדליק ופתטי; לסיפוריו יש ואין פואנטה. בכך אניהו מגלם נציגות מופתית למה שמכונה היום ספרות פוסט-מודרניסטית. אתגר קרת הוא ללא ספק אחד מנציגיה המוכשרים ביותר של ספרות עכשווית זו.

למגמה הפוסט-מודרניסטית בספרות הישראלית יש כמה מאפיינים. מעל לכל ספק ברור שזו סיפורת שונה מכל קודמותיה. ספרות זו, שראשית התפתחותה בשנות השמונים, עושה ממאץ מיוחד להשתחרר מהקנון הידוע של הסיפורת הישראלית (יהושע, עוז, שחר, כהנא-כרמון) ולהחשף למגוון של השפעות תרבותיות כלל ישראליות ועולמיות. מעצם ביטול המרכז המקובל להתייחסות ספרותית, היצירה הפוסט-מודרנית כופרת בקיומה של "זהות ישראלית" מוגדרת. הגיבור הפוסט-מודרני (כדוגמת אניהו של קרת) מאמין ולא מאמין. אין בעולמו ראשית וסוף דבר. אין אליטה ואין תרבות הרוב ואין כור היתוך חברתי-היסטורי. האדם הפוסט-מודרני חסר מוקד פיסי ונפשי. זה איננו הקול הביקורתי, ויהיה קיצוני אשר יהיה, של יהושע, עוז, ליברכט ואף לא שמאס וחביבי. קולות ביקורתיים אלו עדיין מביאים עמם יכולת תיקון ונחמה. הקול הפוסט-מודרני לא רק שאין בו יכולת תיקון אלא שקול ספרותי זה מבטל הן את התשובות והן את השאלות. המקרי, הבלתי צפוי, המזל העיוור וההומור הסוריאליסטי הם הכוח המניע.

אתגר קרת הוא סופר פוסט-מודרני מבריק שמעניק כבוד לקורא. סיפוריו נעים בין הקליל לגרוטסקי, מהבדיוני למציאותי. "הכל בחיים זה שאלה של מזל. אפילו רבין המקורי, אם אחרי ששרו שיר לשלום במקום לרדת ישר מהבמה היה מחכה קצת, הוא היה עוד חי, ובמקום זה היו יורים בפרס. ככה לפחות אמרו בטלוויזיה." הסיטואציות אצל קרת הן לעתים אבסורדיות ולעתים רגילות. המהפך מהרגיל לגרוטסקי יכול לבוא במפתיע; "בסוף השליש הראשון של השנה כבר היה ליעם גוזניק הילד הכי גבוה בכיתה שלו, אולי אפילו בכל השכבה... לא היה לליעם על מה להתלונן, וגם ההורים שלו היו מפוצצים מנחת" כך נפתח הסיפור "נחת". תוכן סביר לכל הדעות אך לפתע חל המהפך הגרוטסקי. מסתבר שהילד המופלא של יחיאל וחלינה גוזניק צומח על חשבון הוריו. בכיתה ד' הוא כבר נפיל והוריו הולכים ומצטמקים. ההורים מקבלים את גזר הדין והאב אף מסביר לבנו: "היהודים, לאורך ההיסטוריה, נחשבו תמיד לעם חכם, אבל מאוד נמוך." ליעם, הילד המסור, מתאמץ לעצור את התהליך באמצעות הרעבה עצמית ועישון הרסני, אך אינו יכול וכך "בשבתות היה ליעם שם את הוריו בכיס של החולצה... כשחהורים שלו היו רבים בתוך הכיס, הוא היה מעביר אחד מהם לכיס אחר."

עולמו של קרת הוא עולם קפקאי שבו כללי ההגיון מופרים לטובת האנרכי והפרוע. גדולתו של קרת היא ביכולתו להעניק לפרוע ולאנרכי חן, דמעות וחמלה על כולנו. מי מאתנו שתקוע בחיפוש אחר אמיתות היסטוריות ושכל ישר - לא יאהב את קרת ואולם מי שחש את האבסורדיות במצבנו הקיומי העכשווי, יאמץ את קרת ללבו. "ביומן שהבבא הלך לקנות סיגריות הגיע בודהה לבקר אותו, חייכן ושמן כתמיד. עם קצה של צלקת מוכרת שהציצה בתחתית הכרס, ובודהה הביא לו מתנה - סלסילת נצרים מלאה בסביונים. הוא נשף על אחד הסביונים, והועלם כולו נעלם."

BADDA BING CHERRY GELATIN MOLD

16.5 oz. can pitted Bing cherries; drained, juice reserved
12 oz. cherry flavoured cola
6 oz. pkg. black cherry gelatin
15 oz. can crushed pineapple, drained
1 cup chopped pecans

Combine cherry juice with the cola in saucepan; bring to a boil. Stir in gelatin until dissolved. Mix in cherries, pineapple and pecans. Pour mixture into gelatin mold sprayed with non-stick cooking spray. Refrigerate 24 hours before serving.

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About Food

By NORENE GILLETZ

January 2003 – a time for resolutions. First, exercise more. Did you know that the fork lift is not considered an aerobic exercise? Second, eat less and make healthier food choices. My doctor says I can still be president of the Clean Plate Club – just use a smaller plate!

Actually, I started in November, because most people gain seven to 10 pounds from mid-November until New Year's. It's the simple choices I make each day that have the biggest impact on my life – and waistline! I don't deprive myself. I focus on healthier food choices instead of dieting and deprivation. These tips can help you sneak more nutrition onto your plate.

It all starts out in the shopping cart. If you don't put it in your cart, it won't be in your kitchen! Make a grocery list in advance, grouping items in categories to make shopping quicker and easier. For maximum nutrition, focus on the Big Four – vegetables, fruits, grains and legumes. Choose whole foods instead of processed, packaged foods. Shop the perimeter of the store, where lean meat, poultry, fish, dairy products, produce and whole-grain breads are found.

Parchment paper is indispensable in my kitchen. It is extremely versatile and can be used both in the microwave and conventional oven. Foods don't stick, making cleanup a snap. Chef's Secret parchment is readily available in Canada and was recently launched at Kosherfest in Secaucas, NJ. It is pareve, re-usable and kosher for Passover.

Open "the weigh" to a healthy heart with this yummy recipe from *MealLeaniYumm! 800 Fast, Fabulous & Healthy Recipes* ($29.95 softcover, Gourmania). Enjoy!

SESAME SALMON

4 salmon fillets (about 1½ lbs.)
juice of ½ a lemon (or 1 tbsp. rice vinegar)
2 tbsp. lite soy sauce
1 tbsp. maple syrup or honey
1 tsp. Oriental sesame oil
2 cloves garlic, crushed
1 tbsp. grated ginger
paprika
1 tbsp. sesame seeds

Place salmon in baking dish sprayed with non-stick spray or lined with parchment paper. Sprinkle with lemon juice or vinegar. Combine remaining ingredients except seeds and rub over salmon. Let marinate 20 to 30 minutes. Meanwhile, preheat oven to 425. Sprinkle salmon lightly with sesame seeds. Bake uncovered 12 to 15 minutes (or microwave covered on HIGH 6 to 8 minutes), until fish flakes when lightly pressed. Yield: 4 servings. Leftovers can be broken into chunks and added to salad greens or pasta.

284 calories per serving, 13.2 g fat (1.9 g saturated), 94 mg cholesterol, 34 g protein, 4 g carbohydrate, 529 mg sodium, 856 mg potassium, 2 mg iron, 32 mg calcium.

Chef's Secret parchment paper makes an excellent cover when microwaving. Place parchment under running water. It will become flexible so you can mould it around the baking dish easily!

Norene Gillet is a Canadian author of kosher cookbooks, including MealLeaniYumm! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com.*

Crossword Puzzle

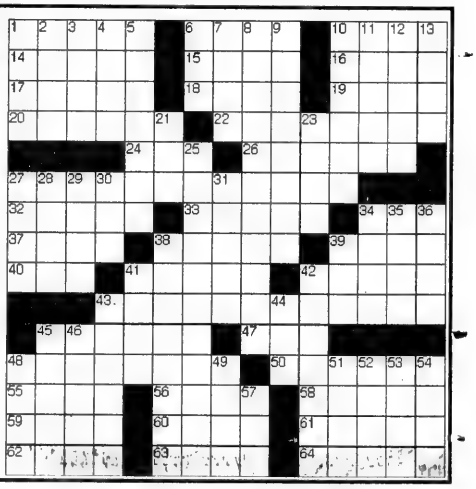
The Canadian Jewish news

(Answers to the crossword are on page 26.)

Defenders of Israel
© 2002, R. Bernard Mann

Across
1. Desert _____
6. Indian prince
10. IDF rank of general
14. Ends 'Sh' to make a dog breed
15. Eve of, in Hebrew, as in eve of the Six Day War
16. Miss Horne
17. My auricular organ, in pirate-speak
18. Willow genus
19. British city
20. Co-correspondent, when young
22. One who throws ankle out of whack
24. Fuel, some army vehicles
26. Open an iris wide
27. Jewish-American WWII vet who flew planes to Yishuv
32. Indians of the Midwest
33. Scary movie with creepy things in outer space
34. U.S. air and water safeguard agency
37. Nada, in Nice
38. Early pianos, in brief
39. Mountain lake
40. Eat, in Yiddish
41. Beverly Hills Nick
42. Apple computer operating syst.
43. Kibbutz founded by Warsaw ghetto fighters
45. She played ____ role in movie
47. Get loose in the middle
48. She left _____ in San Francisco?
50. Very small dimension
55. "I drove ____ in the '30s"
56. Noteworthy couple, romantically
58. Moshe
69. Japanese soup
60. Salvador
61. Male duck
62. Chess or tennis
63. "___ Tu?", operatic aria phrase
64. Leers

Down
1. Salesmn. show-and-tell piece
2. Banyan or black locust
3. Unshut
4. Harvest
5. Fighter jets of '67 war
6. Outdoor sports goods chain
7. ___ and Sciences
8. They steered vehicles in War of Independence
9. Greedy desires
10. Town NE of Montauban in Midi-Pyrénées and namesakes
11. Inclined against, poetically
12. Pick golf ball up after it's set for drive
13. ____'s Syndrome, abnormal deposits of calcium in the brain
21. Not the rabbi, but of the congregation
23. ___ Owen, screenwriter for Beatles' A Hard Day's Night
25. Light movable shell-lobber
27. Simple, least
28. Lovely bulb plant
29. Cos., in France
30. Barbie's boy-friend
31. Wing-like, combining form
34. Every
35. Outrigger
36. Org. that sets standards for the computer industry
38. Morse translator assistant?
39. Between Tic and Toe
41. Sheim, in English
42. Towm where Solomon had a garrison to guard highways, SE of Haifa
43. Net search engine, namesakes
44. Hoover or Aswan
45. Eagle nest
46. Peak
48. Amateur radio operators
49. ___ -marketer
51. Freight (abbrev.)
52. Old English coin
53. When followed by 'n', adjective for good wooden bucket
54. Several compass dirs.
57. Anthrope starter



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The Canadian Jewish news

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This Week

National

Russian Jews in Toronto: A separate solitude? ***Page 3***

Ashkenaz Festival to take its show on the road. ***Page 5***

Jewish Life

A Jewish Cuban experience: A sense of adventure and excitement. ***Page 12***

On campus

Canadian student overcomes reservations at Oxford. ***Page 16***

Arts & Travel

Y.I.D.* chronicles** tensions between Canadian-born and Israeli-born Jews. ***Page 32

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Yiddish Corner 14
On Campus 16
According to Reports 17
Coast to Coast 17
What's New 20
Israel & the Jewish World 27
CJ Kids 36
Health & Lifestyles 37
Classified 38
Sports 42

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The CIC challenges CBC

By PAUL LUNGEN
Staff Reporter

The Canada-Israel Committee (CIC) is threatening to take its concerns over what it calls the CBC's "unbalanced" coverage of the Middle East to Parliament and the federal broadcasting regulator.

The CIC said it is considering "directing an effort to get Parliament to revisit the CBC and its mandate and how faithfully they follow that mandate." In addition, the CIC may seek to make a presentation to the Canadian Radio-television and Telecommunications Commission (CRTC), the regulatory body that licenses broadcasters, said CIC chief executive Shimon Fogel.

The tough words came after a "disappointing" response by the national broadcaster to a CIC discussion paper that examined the CBC's Mideast coverage and found it lacked fairness and balance, contrary to the CBC's own reporting guidelines.

"I found [their response] breathtaking," Fogel said.

The CBC "consistently chooses to ignore the most critical issues and treat them with superficiality," he said.

In a discussion paper presented to senior CBC officials in late October, the Jewish advocacy group said that while some of the CBC's coverage is fair, much of it lacks balance.

The CIC called on the network to take several measures to make its reporting more even-handed. It urged the national broadcaster to increase the number of "sensitive Israel-related documentaries" it airs, to report on Arab and Muslim intolerance of a Jewish state and to ensure that its Mideast correspondent "provides Israel's perspective in equal measure, and with the same sensitivity, to that of the Palestinians."

It also urged the CBC to ensure that its Mideast correspondents achieve balance within each news report and to clarify the CBC's policy about not using the term "terrorism" and "terrorist" in connection with attacks on Israelis.

CIC officials presented the discussion paper to Harold Redekopp, the CBC's executive vice-president, and Tony Burman, editor-in-chief of CBC News and Current Affairs, at a meeting in late October.

Please see related story on page 18

Continued on page 19

Canadian students take Ben-Gurion!

These young people arriving at Ben-Gurion Airport late last month were among 1,700 Canadians that Birthright Israel brought to the Jewish state in 2002. In addition to Birthright participants, a record number of missions and participants went to Israel last year through UIA Federations Canada, (UIAFC). In all, more than 800 people went on 25 UIAFC missions in 2002. In October alone, six separate missions arrived with 230 participants. "The record number of UIAFC's missions emphasizes our strong commitment to Israel, especially during its current state of crisis," said Howard Weisband, director-general of UIAFC's Israel Office. Participants received briefings from government officials, Israel Defence Forces and police officers, journalists, medical personnel, aid workers, terror victims and Israelis affected by the present economic situation. Some were also able to go on patrol with civilian security guards and help restore sites hit by terror attacks, including the Moment Café in Jerusalem.

[Israel Sun Photo]

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Double suicide bombing in Tel Aviv kills 23 - please see page 27

The News in Brief

CANADA

Birthright Trip

TORONTO — More than 400 Canadian students arrived in Israel late last month on a Birthright Israel program. The group is the first major contingent of the 7,500 worldwide program participants expected to arrive in Israel this winter. Birthright Israel aims to strengthen Jewish identity by bringing young people on their first organized, all-expenses paid, 10-day trip to Israel.

ISRAEL

Bulge Fixers

JERUSALEM — A team of Jordanian engineers last month began reinforcing a section of the Western Wall. They were brought in as a compromise between Israeli and Palestinian officials to repair a bulge in the wall's southern section. Jordanian experts who examined the wall last year said the bulge was caused by faulty water drainage. They recommended removing stones, filling the wall with reinforcing material and rebuilding the exterior.

Governor Rapped

JERUSALEM — Israeli Prime Minister Ariel Sharon reprimanded the governor of the Bank of Israel, David Klein, last month after Klein was quoted as saying that in the present economic climate, it would not be surprising if an Israeli bank collapsed. Sharon summoned Klein to his office to tell him the comments were "unfortunate." They agreed that if Sharon is re-elected this month, they will hold monthly meetings on the economy.

Small Increase

JERUSALEM — Israel's population stands at 6.6 million, an increase of 127,000, or 1.9 per cent, over the previous year, the Central Bureau of Statistics says. It was the lowest increase since 1990, according to the bureau, which cited low immigration as the cause, though aliyah rose sharply from Argentina and France. Israel has 5.3 million Jews and 1.3 million Arabs.

WORLD

Press Council Ruling

ZURICH — Swiss journalists have the right to call Israeli Prime Minister Ariel Sharon a war criminal, the Swiss Press Council has ruled. The council, which decides ethical questions for Swiss journalists, ruled last month on a complaint filed against the *Neue Luzerner Zeitung* newspaper for a story last year attacking Sharon. The ruling cited freedom of the press as an overriding concern. Frank Lubke, director of the Center Against Defamation and Anti-Semitism in Zurich, said the ruling is scandalous and would set back efforts to combat anti-Semitism in Switzerland.

Decision Criticized

TEANECK, N.J. — The executive vice-president of the Union for Traditional Judaism has criticized the top lay leader of the Conservative movement, Judy Yudof, for asking its rabbinic leaders to reconsider the movement's ban on gay rabbis. In a statement, Rabbi Ronald Price of the UTJ, an independent group that is not affiliated with either the Orthodox or Conservative movements, said the request to have the United Synagogue of Conservative Judaism reconsider its ban on gay rabbis "breaks with the Torah" and "is an attack on the core of our faith."

Arab Media Chided

CAIRO — The Egyptian president's political adviser criticized Arab media for anti-Israel and anti-Semitic diatribes. In a series of articles last month in Egypt's *Al-Ahram* newspaper, Osama Baz also urged Egyptians not to be blinded by racist views. "Our prejudices have made us blind, so we are not able to differentiate between good Israelis and bad Israelis," he wrote.

Munich Attack Praised

LONDON — British diplomats in Jerusalem showed sympathy for the Palestinian terrorists who killed Israeli athletes at the 1972 Munich Olympics, the *Daily Telegraph* has reported. According to newly declassified documents, Gayford Woodrow, consul general in Jerusalem, sent a dispatch to the British Foreign Office six days after the attack, saying: "Before we reproach the Arabs too much, perhaps we might try to put ourselves in their shoes. They are, after all, human beings with normal human failings. The Palestinians in particular have seen their land taken away from them by a group of mainly European invaders equipped with superior armed force and modern technology." He added: "It is said that lives were really lost because of Israeli and West German bungling incompetence."

Davening Database

BERGENFIELD, N.J. — GoDaven.com, a database of davening times and contact information for Orthodox minyanim worldwide, has passed the 2,000 minyan mark, solidifying its position as the largest such Internet database. Yosi Fishkin, who founded GoDaven.com in 2001, said minyanim can register through a form on the site.

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Record Number of War Crimes Prosecutions

WASHINGTON, D.C. — The U.S. Department of Justice launched 10 new prosecutions of alleged Nazi war persecutors in 2002, a record for the department's Office of Special Investigations (OSI).

Late in the year, the OSI marked its 10th prosecution when it asked a federal court to revoke the U.S. citizenship of a Queens, N.Y., man who allegedly served as an armed guard at an SS slave-labour camp in Nazi-occupied Poland. Court documents allege that Jaroslaw Bilaniuk, 79, trained at the infamous SS Trawniki Camp and in 1944 served in the Trawniki-based Deployment Company, which committed atrocities against Polish civilians and others. In late 1944, Bilaniuk was assigned to the SS Streibel Battalion, which rounded up and guarded thousands of Polish civilian forced labourers in south-central Poland.

The department has also asked a federal immigration court to deport a Florida man for participating in Nazi-led murders in Lithuania and Belarus during World War II.

Court documents allege that Vytautus Gecas, 80, served in the Second Lithuanian Schutzmannschaft Battalion during the time it killed thousands of Jewish men, women and children, as well as suspected Communists and their families and Soviet military prisoners. Gecas, who claims he was a student during the war, never obtained American citizenship after moving to Chicago in 1962.

The Canadian Jewish news

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Russian Jews in Toronto: *a separate solitude?*

Emigre operates Russian-language paper

Symphony musician speaks out

see pages 25, 26

By PAUL LUNGEN
Staff Reporter

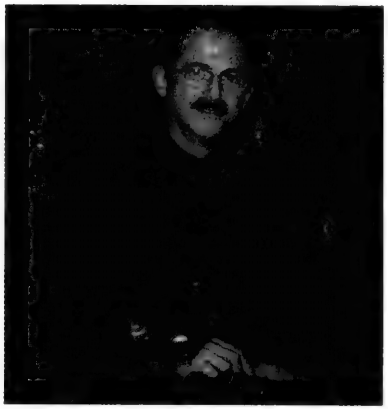
Almost 30 years ago, when Igor Korenzvit first arrived in Toronto from what was then the Soviet Union, the established Jewish community was debating how best to integrate him and his fellow émigrés into Canadian society and the wider Jewish community.

Given that the newly arriving Jews had little knowledge of Jewish tradition, programs that focused on culture, music, art, or even chess were considered promising. And since the Russians were largely secular and apparently averse to organized religion, exposure to the milder strains of Reform observance were also considered appropriate.

Though an estimated 40,000 Jews from the former Soviet Union (FSU) have arrived in the Greater Toronto Area in the intervening period, the debate goes on. Korenzvit, who now serves as president of the Jewish Russian Community Centre (JRCC), along with others with their fingers on the pulse of the Russian community, believe there are still relatively few points of intersection with the broader Jewish community.

Like the French and English in their adopted country, the Russian Jewish community and the 140,000 other Jews of Toronto inhabit two solitudes, aware of each other's presence and feeling a degree of kinship, but not interacting as closely as one might have expected.

Serving the Russian Jewish community from a modest set of offices in a North York strip mall, the JRCC will celebrate its 18th, chai, anniversary this year. As Korenzvit surveys the Russian Jewish scene, he points to successes and failures – or more precisely, room for improvement – in the lot of the Russian Jewish community.


Igor Korenzvit

With years of experience to draw on, he believes the established community could do more, particularly in opening its purse strings, to help the JRCC deliver services to its constituency.

"Canadian Jews feel they don't have to do anything special to integrate Russian Jews into the community," he said. Their point of reference is the earlier immigrant experience of their parents and grandparents, but "what they don't understand is that the Jews then were Jewish. They practiced the religion, had bar mitzvahs, knew the language and were integrated into the larger Jewish community.

"Russian Jews today are Jews by birth. Ninety-five per cent of them know very little about being Jewish."

Korenzvit, who operates a successful furniture business, believes Russian immigrants present a tremendous

Continued on page 24

The Canadian Jewish news

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A turbulent election

From the editor's desk

On Jan. 28, Israelis will be voting to elect the members of the country's 16th Knesset.

Never a placid place to begin with, in Israel, the democratic process – its public discourse and parliamentary debate – tend to be conducted in an intense, temperamental, even fiery manner. During an election campaign, not surprisingly, the intensity heightens, tempers flare and the fire burns hotter.

This campaign has already generated a great degree of heat, and it bears careful watching because there are risks that more than mere political egos may be singed.

Two recent political developments are the flints whose sparks are generating that heat. The first is a narrower, "micro" item relating to the Likud party specifically; the second is broader, relating to the operation of the Central Elections Committee and has more "macro" implications for the democratic process itself.

The Likud party is entangled in a web of accusations and investigations into alleged impropriety and misconduct surrounding the selection of candidates for its Knesset list.

Police are investigating accusations that members of the party voted for candidates in exchange for personal favours and other benefits. In effect, the charge sheet suggests, some candidates may have bought their places on the party's Knesset list.

Who knows where the trail of the police investigation will lead or what impact it will yet have on the party fortunes? (Of course, the frequency and nature of terrorist activities will, as ever, play a major role in determining all the parties' fortunes.) But, since the allegations were made public, the popularity of the Likud with the electorate has plummeted. In one week, pollsters recorded that it had lost as many as 10 seats in a potential Knesset configuration.

Prime Minister Ariel Sharon, however, has not been implicated in the scandal and he remains the most popular prime ministerial candidate among voters. Thus, in an effort to restore the party's damaged reputation and to ensure that the voters continue to see him as untainted by any of his party's unsavory dealings, he fired Naomi Blumenthal, a member of his cabinet, because of the negative impression she created for the party in asserting her right to remain silent when the police questioned her about her involvement, if any, in the Knesset list scandal.

If the electorate withdraws from the Likud, yet embraces its candidate for prime minister, the result will mean that Sharon will have an even harder task than normal in trying to cobble together a parliamentary majority and a workable government in the Knesset. Will he be able to reconcile seemingly different party platforms? On some essential security, economic and social interests, those differences seem to be irreconcilable.

The implications for the policies of any future government are far-reaching.

The second election-related development has even farther-reaching implications for the democratic process in Israel.

Last week, the Central Elections Committee (CEC) disqualified Ahmed Tibi, a former top advisor to Palestinian Authority President Yasser Arafat and a member of the Hadash-Ta'al party, from running in the upcoming election. It also disqualified Azmi Bishara and his entire Balad party.

The reason for the ban in both cases, was that these former MKs had supported terrorism against Israel. In two separate votes, over the objection of the committee chair, Supreme Court Justice Michael Chesin, the committee voted to ban the legislators from participating in the election.

The decisions of the CEC have aroused a great deal of concern in some quarters in Israel for the integrity of the democratic system. Many people warn that the decisions will have the effect of further alienating an already alienated Arab Israeli citizenry from participating in the mainstream of Israeli politics.

Indeed, over the weekend, thousands of people took part in two separate demonstrations in Nazareth protesting the CEC decisions.

The controversy does not arise over the inherent right of the CEC to place restrictions on who may stand for election for the Knesset. Every democracy on earth, to some extent, places restrictions on candidate eligibility. Rather, the controversy arises over the manner in which the decision was made.

In exercising its authority, the committee must interpret precisely written criteria that were enshrined in an amendment in 1985 to Sec. 7 of *The Basic Law: The Knesset*. The CEC may bar a candidate or a party from running in an election "if the goals or actions of the party or candidate negate the existence of Israel as a Jewish and democratic state, incite to racism, or support the armed struggle of an enemy state or terror organization against Israel."

Opponents of the disqualifications argue that the CEC's decisions were blatantly political acts. They violated the spirit of the law that requires so weighty a decision as disqualification to be taken at least with the guidance of, if not actually by, a judicial body. Law should never be mixed with politics, they contend. The fact that the committee's chair, the only member of the panel who is not a sitting member of the Knesset, opposed the summary nature of the decisions, was proof, they suggest, that the matter should be decided by a legal body on the basis of legal principles and legal procedures.

By the time this column is read, an expanded panel of 11 judges of the Supreme Court, on Jan 7, will have heard the appeals from the decisions by the CEC.

These are turbulent times in Israel. The campaign for the next Knesset merely reflects that turbulence.

—MBD

SeeJN

YOUNG LEADERS: A group of about 30 young Jews from cities across Canada, shown here in the halls of parliament, met recently with parliamentarians during a political activism training retreat in Ottawa. The retreat was part of a yearlong leadership development program – sponsored by the Canada-Israel Committee, UIA Federations Canada's young leadership executive and local federations – that trains young leaders to advocate for Israel in the political arena and to become active in Canadian political parties.

Ashkenaz Festival takes its show on the road

Yiddish artists to tour Europe

By BILL GLADSTONE
Special to The CJN

The Ashkenaz Festival of New Yiddish Culture, which has imported scores of international klezmer artists to the popular biennial event at Toronto's Harbourfront, is embarking on an innovative reversal of that formula by planning to take a small group of Canadians to Europe this spring to meet klezmer artists on their home turf.

Toronto sculptor-designer Ian Leventhal, who has participated in Ashkenaz since its inception, has prepared a two-week itinerary that focuses on the three cities of Prague, Bratislava and Budapest.

The trip is designed specifically for musicians and artists, he says.

"Every two years there's an Ashkenaz Festival in Toronto, so the artists come to Toronto. The idea behind this trip is that we would, in turn, go to visit them in the off years between the festivals, so that we may see them perform and have workshops and discussions with them in their own studios and concert halls."

The purpose of the trip is "to explore the local emerging present-day Jewish culture," Leventhal says, adding that, of course, the itinerary will not neglect the past. The sightseeing tour of Prague includes all sites related to its rich Jewish past, such as the Jewish quarter, the Altneushul, the Old Jewish Cemetery and the Jewish Museum.

While in Prague, the group is scheduled to have a Shabbat dinner with members of the Jewish community and to visit the nearby Nazi concentration camp at Teresienstadt.

En route to Bratislava, Slovakia, which is a four-hour coach ride from Prague, participants are scheduled to visit the towns of Kutna, Hora and Trebic. The latter is a UNESCO world heritage site with a well-preserved Jewish quarter.

From Bratislava, it's a six-hour journey by hydrofoil down the Danube to Budapest, where, among other activities, a celebration in the Israeli Embassy on Israeli Independence Day is planned.

Full sightseeing in Budapest is included, as are an excursion to the nearby 18th-century town of Szentendre, the summer resort area of Lake Balaton and the wine-growing region of Badacsony. Participants are also scheduled to have a Shabbat dinner with members of the Budapest Jewish community.

The tour includes many klezmer concerts and many meetings with local Jewish artists. It is slated to depart from Toronto on April 28 and to return from Budapest, via Prague, on May 11. Transatlantic travel is on Czech Airlines.

"We're looking for filmmakers, visual artists, musicians and writers who want to join us on this exploration of Jewish culture," says Leventhal, adding that anyone interested in the arts is welcome. He would like to get 15 participants.

The cost is $3,899 per person, based on double occupancy, and includes all transportation, accommodation in three-star hotels and as many meals and sightseeing tours as outlined in the itinerary. Participants must also donate $50 to the Ashkenaz Foundation.

More details are available from Lynne Lim at Fisher Fremont Travel in Toronto. Call 416-481-3323 or e-mail flyaway@ican.net.

Last year's Ashkenaz Festival in Toronto was a showcase for the best and brightest. [Jacob El-Baz photo]

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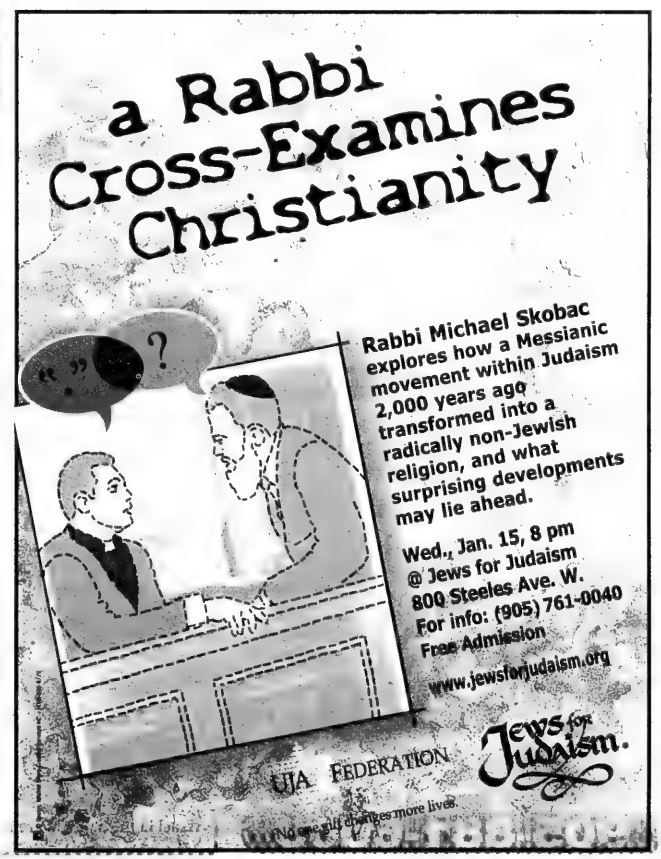
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Greater Toronto Area

Matchmaker seeks *basherts* for people with disabilities

By STACEY STEIN
Special to The CJN

Devora Alouf is on a mission.

With 13 years of experience as a professional matchmaker, her goal is to reduce intermarriage by uniting Jewish singles.

And with the launch of Jewish Singles with Special Needs (JSWSN), Alouf has intensified her efforts to help Jewish singles from diverse backgrounds find their bashert.

Although JSWSN is aimed at Jewish singles with disabilities, Alouf stresses that "the focus is on abilities, not disabilities."

She adds that "people with disabilities find the real connection – the soul connection."

A former teacher, Alouf turned to matchmaking out of a deep concern about intermarriage, which she calls a "holocaust."

She is the founder and matchmaker of Jewish Quality Singles, a matchmaking service.

Jewish Quality Singles is the sponsor of JSWSN, but the new service is non-profit and has its own Web site: www.jswsn.org. Members provide information about themselves and the attributes they are seeking in a potential partner and can also search through an online database of Jewish singles.

Alouf said she tries to meet most of the members by either visiting them in person or contacting them via phone or e-mail.

Devora Alouf

Although the site was just launched in November, there are already several members. Alouf said her next goal is to provide the service in Hebrew.

The idea for JSWSN can be traced to one of Alouf's matchmaking stories.

A New York-based client of Jewish Quality Singles had been corresponding with a woman in Miami who was about to fly to New York to meet him in person for the first time.

Alouf's client asked to meet with Alouf before this momentous first meeting. When she met with him, Alouf discovered that he had a physical disability – part of his body was paralyzed.

The Miami-based woman did not know this prior to meeting him and was unable to cope with the man's disability. But Alouf was determined to make a successful match for him.

"Then came a girl who was not handicapped but who was open-minded and I told her about him," Alouf said. "She met him and today they are married."

The client inspired Alouf to start JSWSN.

Alouf said she has found it easier to marry people with special needs than "people who are so-called 'perfect.'

"[People with special needs] are more spiritual, less demanding and more accepting," she said.

According to Alouf, her matchmaking efforts have led to hundreds of marriages since 1989, although she will not divulge an exact number.

With JSWSN, Alouf hopes to help even more singles find their soul mates.

"My ultimate goal is that everywhere in the world where there are Jewish singles, whether they are blind or wounded, they'll be able to connect with other Jewish singles," she said. "This [Web site] is a vehicle for communication, friendship, and hopefully marriage."

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Roy family clan gathers in Toronto for reunion

By CYNTHIA GASNER
Special to The CJN

The Roy clan can trace its roots back to 1860.

Fifty members of the Roy family came together recently in Toronto for a reunion and a celebration of Marmel (Mary) Roy's 75th birthday, who came from Israel.

Farley Mernick, whose late mother Belle Mernick was Marmel's sister, planned the reunion and served as its MC. He welcomed his aunt Marmel and spoke of the history of the family, who had come from Staszow and Bogoria in Poland.

Mernick's grandfather, Yechiel Chaim Roy, came to Toronto in 1911, and his wife, Esther Faigl (Gula), followed in 1918 with their two children. Most of the family on both sides was killed in the Holocaust.

"My zaide Yechiel, who was an ardent Zionist and Orthodox man, immigrated to Israel in 1950, a year after my grandmother died," Mernick said in an interview.

Farley Mernick is seen in Poland doing research on the Roy family.

Marmel was born and raised here, attending the Central High School of Commerce. But in 1963, she followed her father to Israel with her two children after a failed marriage.

In an interview, she said she always had a strong Zionist inclination but was not interested in remaining observant like her father. In Israel, she joined a secular kibbutz in the northern Galilee called Kibbutz Dovrat.

During a visit to Toronto in 1973, Marmel met a Lubavitch rabbi who rekindled her interest in observance. Soon after she returned to Israel, she left the kibbutz and moved to a neighbourhood called Afula Elite. In 1980, she went to New York and met privately with the Lubavitcher Rebbe.

Mernick said in an interview that "along with celebrating Aunt Marmel's 75th birthday, we pay a well-deserved tribute to her for the sacrifices she made on behalf of her family and for Israel."

He singled out her volunteer activities in Israel and her work with Shifra Puah, a network of Lubavitch volunteers who provide meals and assistance to women who are pregnant and housebound and to new mothers post-partum.

"She visits some 50 new mothers each month, brings them gifts, speaks to them of any problems they may have, and if they are interested, she teaches them about family purity," he said.

Mernick discussed his family research, and his recent visit to Staszow and Bogoria.

"It was exciting to research the family roots," he said. "We have circulated the family tree to the members of our family. I am delighted that there are four generations of Roys here at the reunion."

"It was a very *leibedeck* reunion," Marmel said. "We talked about old times, old friends. I am a very strong Zionist and when I come back to Toronto, I feel like a tourist."

Seen at the Roy family reunion is Farley Mernick and honoree Marmel Roy from Israel.

Along with her volunteer activities, Marmel swims, walks and does folk dancing regularly. She appears much younger than 75.

"Materially, I don't have as much as I had when I lived in Toronto, but spiritually, I am much richer," she said.

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Moral emptiness at the CBC

The Canada-Israel Committee (CIC) is actively challenging the CBC over the fairness of the national broadcaster's coverage of Israel and the Middle East conflict. Last year, in October, the CIC submitted a memorandum to Tony Burman, editor in chief and executive director of *CBC News, Current Affairs* and *Newsworld*, chronicling its concerns. Burman responded to the CIC memorandum last week. *(Please see related stories in this issue.)* But the CIC's concerns have not been put to rest.

The importance of the CIC's presentation to the CBC was powerfully underscored by a controversial broadcast late last month by CBC correspondent Neil Macdonald that questioned the validity of the Canadian government's decision to place the entirety of the Hezbollah organization and not just its military wing on the list of banned terrorist organizations.

That broadcast, in part, prompted Norman Spector, former publisher of the *Jerusalem Post*, former ambassador to Israel and to the Palestinian Authority, and chief of staff to former Canadian prime minister Brian Mulroney, to write an open letter – nominally to Peter Mansbridge – that was published in the *Ottawa Citizen* Dec. 21, 2002. The letter asked, rhetorically, when the CBC would use the term "terrorism" to describe the actions of groups such as Hezbollah and Hamas when they kill Israelis.

Spector's letter evoked a response from Tony Burman, published in the *Vancouver Sun* Dec. 26, which outlined in explicit terms the CBC's policy regarding the use of the term "terrorism":

"The words "terrorist" or "terrorism" are frequently used in CBC news programming to describe particular acts or people, including in Israel and the rest of the Middle East, but only when attributed. But… the CBC's practice is to try to avoid using the terms on our own as a form of description without attribution, and to let the viewer or listener make their own judgment…

"The fact is that who you think of as a "terrorist" usually depends on your point of view…

"As for the events of Sept. 11, 2001, we used the terms without attribution in the first four or five days after the initial attacks and then returned to our regular practice. There are currently no exceptions to this policy."

There a great many problems with this relativist policy espoused by Burman. But the most significant, the most alarming, is the utter moral emptiness that lies at its heart. If the "events of Sept. 11, 2001" were not terrorism, plain and simple, and if the deliberate targeting and slaughter of innocent men, women and children, whether by suicide bomber or sniper's crosshairs, are not terrorism, plain and simple, then, what, we ask the CBC, is?

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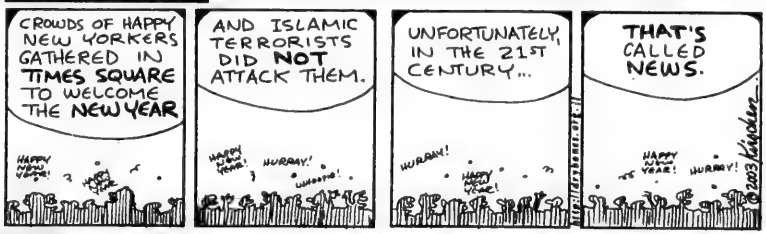
Dry Bones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THAT'S CALLED NEWS.
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More on Ahenakew (1)

The pain caused to thousands of people and especially to Holocaust survivors by Saskatchewan native leader David Ahenakew's hate-laden words during an interview last month with a reporter of the *Saskatoon Star Phoenix* is unforgivable. No matter how sincere the apology, the pain remains.

It is unforgivable for a former head of a national First Nations organization that strives to promote tolerance, understanding and mutual respect among all people, to utter such libels. Being a Holocaust survivor is not easy at the best of times. As we age, our memories of the horror we endured invade our minds and our daily life more and more, and we have had to deal with the likes of Ernst Zundel, David Irving and other Holocaust deniers.

What is surprising is that the audience of First Nations representatives did not shout Ahenakew down or walk out in protest. This silence is a form of acquiescence. I remember the silence when my world collapsed around me. It was on Yom Kippur in 1943 when the Nazis decided to, as Ahenakew put it, "clean up" the quarantine camp in Auschwitz-Birkenau. Among those sent to the gas chamber that day were my mother and sister. Their cries still ring in my ears. I saw the flames shooting out of the stubby chimneys of crematoria, devouring the bodies of our people, who, in the profane words of Ahenakew, "were fried." No one can imagine how hurtful these words are.

As a recipient of Canada's Meritorious Service Medal for my participation in the creation of the Toronto Holocaust Centre and my work in the field of Holocaust remembrance and education, I implore the council of the Order of Canada and Gov.-Gen. Adrienne Clarkson to revoke Ahenakew's membership in the Order of Canada. It is unthinkable that a man of such profanities, falsehoods and libel should join ranks with other recipients of the Order of Canada.

Nathan Leipciger
Toronto

* * *

More on Ahenakew (2)

As chair of an organization dedicated to promoting understanding between Christians and Jews, I am immensely saddened by the comments made last month by Saskatchewan native leader David Ahenakew. That anyone in this day and age can still be blinded to the racist hatred that lies at the root of statements such as those made by Ahenakew is of great concern.

That someone in a position of leadership is capable of such distorted views and dares to express them suggests that the anti-Semitism from which they arise is more common than many would believe. The many current expressions of anti-Semitic hate throughout the world, of which this is one, should rouse us to challenge them wherever and whenever they arise.

We would like to lend my support to those asking the governor general to revoke Ahenakew's Order of Canada. To do anything less would be an insult not only to the Jewish community but also to the Assembly of First Nations and the Federation of Saskatchewan Indian Nations and to all Canadians.

Rev. Glen Nelson, Chair
Christian-Jewish Dialogue of Toronto

* * *

More on Ahenakew (3)

We shouldn't silence the voices of people such as Saskatchewan native leader David Ahenakew. Criminal charges will only cause others who hold these views to seek a deeper hiding place. Let them speak out. It will be painful and offensive, but it will give us an opportunity to challenge their views.

Ahenakew's remarks reveal that he suffers from a serious mental illness, a vile sickness that manifests itself as hatred. The good news is, it's treatable. A few visits to Holocaust museums, a few meetings with Holocaust survivors, would quickly awaken his dead nerves. He might even begin to understand that both native peoples and Jews have triumphed over prejudice, segregation, expulsion, forced relocation, religious persecution and genocide.

Ahenakew needs to open his heart and invite Jews to join him in native ceremonial dances that celebrate life. Then the Great Spirit, the Master of Life, the Creator, God, would be pleased with him.

Greg Pastic
Peterborough, Ont.

* * *

More on Ahenakew (4)

If anything can drive home how this country has failed to enlighten its citizens about the horrors of the past, Saskatchewan native leader David Ahenakew's disgraceful comments recently about the horrors visited upon Jews by the Nazis should do it with gusto.

Ahenakew is not alone in his ignorance. For instance, in Canada, Edward Cornwallis, who made two attempts to exterminate the Mi'kmaq, is idolized.

I've spent my lifetime fighting racism and intolerance. No one can ever defend the attempts by one race of people to eliminate another. It is indefensible. As a Mi'kmaq First Nation citizen, I condemn Ahenakew's statements absolutely.

May the Great Spirit give us all the wisdom to love and respect one another and to expend our energies toward building a world society where all are equal. My heart bleeds for the millions of indigenous peoples of the Americas who perished as the Europeans took over North and South America. But it bleeds no less for the millions of Jews who died at the hands of one of the most horrible monsters that humanity has ever produced, Adolf Hitler.

May we learn from and never repeat the horrors of the past. I wish all the best to you, my Jewish brothers and sisters, and may the Great Spirit bless you always!

Daniel Paul
Halifax, N.S.

* * *

Lebanon and Hezbollah

Canada must reject the formal complaint by Lebanon against the Canadian government's decision to ban Hezbollah and continue to keep Hezbollah on its list of banned terrorist groups, outlawed according to the anti-terrorist provisions of the Criminal Code.

Canada must also recognize that Lebanon is a country that harbours terrorists and allows terrorist organizations to be part of its governing body. Hezbollah's representation in the Lebanese government does not legitimize it. Hezbollah's need for doctors, teachers and social workers does not minimize the severity of their murderous crimes against innocent civilians in Israel, Kenya and Argentina.

Lebanon must be made to understand that not only did Canada act properly in declaring Hezbollah a terrorist entity, but Lebanon is acting improperly by mixing into Canada's affairs.

Gabe Gewurtz
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Misinformation leads to hostility toward Israel

By LOOLWA KHAZZOOM

When people around the world hear about the conflict between Israelis and Palestinians, they assume that Israelis are white European oppressors and Palestinians are indigenous people of colour being taken over and kicked out of their native home.

Loolwa Khazzoom

The familiar script of European racism and colonization thus plays out in people's minds. It is from this understanding and the accompanying desire for justice for oppressed peoples that many people across the globe feel outraged by even the very existence of Israel. With the backdrop of this global perception, Arab leaders are able to pull on the heartstrings of conscientious individuals, to put all the blame for regional strife squarely on the shoulders of Israel and to escape accountability for their own actions.

Ironically, many Jewish leaders themselves are the ones who created the perception of Jews as "white." Arab leaders have merely exploited this perception to their own advantage.

Given the way Jewish heritage has been taught and presented for decades in the western world, when we say the word "Jews," the images that come to mind for most people are not the black faces of Ethiopian Jews or the dark brown skin of Yemenite Jews. When we look for Jewish names, we don't look for names like Comerchero, Sarshar, or Mo'alem. When we think "Jewish," we think Poland, Germany, and Russia. We think bagels and cream cheese, Yiddish and the Holocaust.

When much of the Jewish community itself renders invisible the faces and voices of Jews of colour, how is the world to know that Israel is not a white European nation yet again colonizing Third World, native people of colour? How is the world to know that the hundreds of thousands of Jewish refugees from Arab countries and their millions of children make up the majority of Jews in Israel?

The vicious anti-Israel hostility we witness today is the product of a cycle of misinformation, namely that all Jews are white Europeans, and, therefore, Israel is a white, European, colonizing nation, which, in turn, makes Israel a racist, apartheid state, which, in turn, means that Zionism is racism. And thus, anyone who is against racism must also stand against Israel.

Following this train of thought, progressive movements across the world are understandably anti-Zionist and anti-Israel.

But the reality is that Jews are a multiracial, multi-ethnic people. Most importantly, for 50 years, the majority of Jews in Israel have been Mizrachim – Jews indigenous to the Middle East and North Africa. This community of Jews lived in the Middle East and North Africa since time immemorial. Until the mid-20th century, in the 4,000-year history of the Jewish people, Mizrachim never left the region.

Consider this: The majority of Israel's Jewish population never had anything to do with Europe. To the contrary, Mizrachim lived on the land of present-day Iraq, Egypt, Syria, Morocco and Yemen before they were even called by these names, before there was such a thing as an Arab state.

Mizrachim lived there for 2,500 years – that's 1,200 years before the Islamic invasion of the region. Mizrachim have lived there since 586 BCE, when the Babylonian Empire destroyed ancient Israel and took the Israelites as captives to the land of present-day Iraq.

When Arab Muslims conquered the Middle East and North Africa, Jews were one of the few indigenous peoples who resisted conversion to Islam, the result being that the Jews were given the status of *dhimmi*.

According to this status, Jews were a tolerated yet inferior people who should be forever punished for rejecting the vision of Mohammed. What this meant was that Jews suddenly lost the autonomy they had enjoyed from their non-Muslim neighbours.

Jews were commonly forced into ghettos, prohibited from owning land, prevented from entering numerous professions and forbidden from doing anything to physically or symbolically demonstrate equality with Arab Muslims. This basic attitude of contempt, oppression, and humiliation permeated the daily life of Jews. In addition, massacres were not uncommon, at times wiping out entire Jewish communities.

When dhimmi laws were lax and Jews were allowed to participate to a greater degree in their society, the Jewish community would flourish.

Often, the response to that success would be a wave of harassment or massacres of Jews instigated by the government or the masses. Once disempowered and weak, the Jewish community would experience a period of relative quiet.

This dynamic meant that the Jews lived in a basic state of subservience. They could participate in the society around them, they could enjoy a certain degree of wealth and status and they could befriend their Arab Muslim neighbours, but they always had to know their place.

The Arab-Israeli relationship and the current crisis occur in the larger context of a history in which Arab Muslims have oppressed Jews for 1,300 years.

Moreover, Palestinian leaders had a strong hand in the terrorization and expulsion of Jews throughout the Arab world, leading to 900,000 Jewish refugees fleeing from the region.

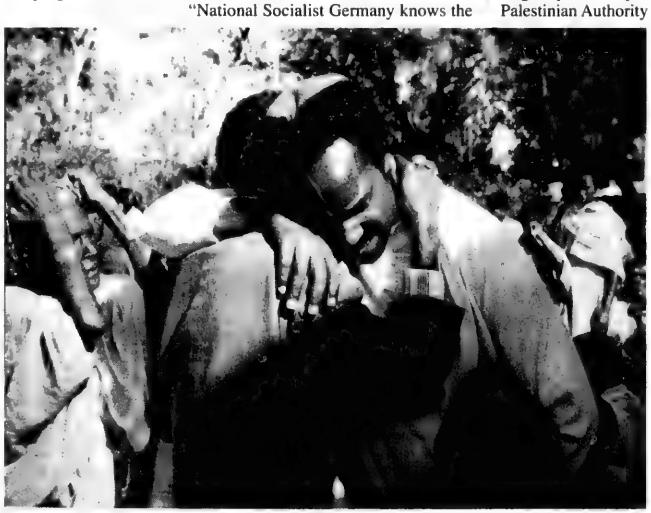
In 1941, for example, numerous Palestinian leaders – most notably Hajj Amin al-Husayni, the Mufti of Jerusalem – arrived in Berlin, as guests of the Nazi regime.

Al-Husayni asked Adolf Hitler to apply the same methods against the Jews of the Middle East then being directed against Europe's Jews. Al-Husayni drafted a political declaration, which he presented to the Axis allies of Nazi Germany and Fascist Italy, in the hope they would adopt it. In paragraph 7, he would have Germany and Italy "recognize the rights of Palestine and other Arab countries [to] resolve the problem of the Jewish elements in Palestine and the other Arab countries in the same way as the problem was resolved in the Axis Countries" – that is, through genocide.

Furthermore, in a meeting between Hitler and al-Husayni on Nov. 28, 1941, Hitler promised the Palestinian leader that "[the] Führer would offer the Arab world his personal assurance that the hour of liberation had struck. Thereafter, Germany's only remaining objective in the region would be limited to the annihilation of the Jews living under British protection in Arab lands."

With these assurances, al-Husayni voiced his hope for a "final solution" to the Jewish presence in the Middle East in a speech given at a rally in Berlin on Nov. 2, 1943. The speech was carried by Nazi Germany's official radio network, Radio Berlin.

"National Socialist Germany knows the Jews well and has decided to find a final solution for the Jewish danger which will end the evil in the world," al Husayni said. "The Arabs especially, and Muslims in general, are obliged to make this their goal, from which they will not stray and which they must reach with all their powers: it is the expulsion of all Jews from Arab and Muslim lands."



A tearful reunion of family members in Ashkelon 1984. [UIA photo]

Not long after, severe anti-Jewish riots erupted throughout the Arab world. Jewish citizens were assaulted, tortured and murdered. In a few Arab countries, Jews were expelled outright. Throughout the region, Jewish property was confiscated and nationalized, forcing Jews to flee from places they had lived for thousands of years.

We do not hear about the Jewish refugee problem today, because Israel absorbed about 600,000 of these 900,000 refugees. For the past 50 years, they and their children have made up the majority of Israel's Jewish population. By contrast, Arab states did not absorb the Arab refugees from the Arab war against Israel in 1948. Instead, Arab states built squalid refugee camps in the West Bank and Gaza – at the time controlled by Jordan and Egypt – and dumped innocent Arabs in them, Palestinians doomed to become political pawns.

Countries such as Lebanon and Syria continued funding assaults against Israel instead of funding basic medical and educational care for the Palestinian refugee families in these camps and elsewhere.

In 1967, Israel inherited the Palestinian refugee problem through a defensive war. When Israel tried to build housing for the refugees in Gaza, Arab states led votes against it in United Nations resolutions, because absorption would change the status of the refugees. But wasn't that the moral objective? Israel went on to give more money to the Palestinian refugees than all but three of the Arab states combined prior to transferring responsibility of the territories to the Palestinian Authority in the mid-1990s.

Israel built hospitals and educational institutions for Palestinians in the West Bank and Gaza. Israel trained the Palestinian police force. And yet the 22 Arab states dominate both the land and the wealth of the region. So who is to blame for today's refugee problem?

Without an accurate and complete view of the history in the Middle East, government leaders and peace activists will continue to push the region into an unstable future that lacks integrity.

It is time that we all hold Arab leaders accountable for their actions against all the refugees of the region – Jewish and Arab. Until that happens, peace will remain an illusive dream.

Loolwa Khazzoom is an Iraqi-American Jewish feminist now living in Israel. She is an editor, author and musician and director of the Jewish MultiCultural Project.

Opinions

Run Joe, run

Is it good for the Jews? Many of us find this old question too parochial and unworthy of consideration. However, U.S. Senator Joe Lieberman's impending presidential candidacy has even led cosmopolitan Jews to wonder: Is it good for the Jews?

Rabbi Chaim Steinmetz in Montreal

Some believe that high-profile powerbrokers are bad for the Jews. To them, 21st century America is no different from 20th century Germany. If he's elected, they argue, criticism of Lieberman will morph into criticism of Jews in general. I've even heard people remark that had Lieberman been U.S. vice-president, he (and the Jews) would have been blamed for the 9/11 attacks.

Personally, I find it impossible to worry about anti-Semitism in the United States. Indeed, Lieberman's overt observance of Judaism (in 1988, he didn't attend the Democratic convention where he was nominated to run for senator because it was on Shabbat) has been a political asset, attracting voters who are impressed by his sincere faith.

It is also notable that public discourse during Lieberman's vice-presidential bid carefully avoided the politically incorrect notion that his Jewishness might conflict with his patriotism. (Compare that with the 1960 campaign of John F. Kennedy, when Kennedy's Catholicism made him suspect of "taking his orders from the Pope.") Lieberman's candidacy is further evidence that contemporary America is a unique diaspora, a place where Jews can genuinely feel at home.

The real challenge that Lieberman's candidacy presents is intellectual. Crisis Zionists, who preach a Zionism based on the premise that Jews cannot be secure anywhere but Israel, will have to explain how a Jew could be a serious presidential candidate in a "hostile" country. Hopefully, they will be forced to come up with a more profound reason for Zionism. (Let me give them a hint: it has something to do with Judaism and Jewish values).

Liberal Jews, who see Orthodoxy as absurdly anachronistic, now have to deal with a potential Jewish president who is more observant than their own rabbis.

Orthodox Jews, who in the last 50 years have blithely created intellectual ghettos and avoided a dynamic role in general society, now must re-enter the world outside the ghetto and answer questions such as: when can a Jewish president violate the Shabbat? Is the prohibition against intermarriage racist? (Lieberman didn't have an honest answer to the latter question in his 2000 campaign).

All of these challenges have a common starting point: how should we interpret and practise Judaism in an exile with minimal anti-Semitism? While many Jewish thinkers have considered this question in the past 200 years, Lieberman's candidacy forces us to confront it once again. And that's a good thing, because anything that forces Jews to think seriously about Judaism is "good for the Jews."

A decisive election for Arab voters

For Israeli Arabs – who make up 17 per cent of the country's population – Israel's current Knesset election campaign takes place in the shadow of a polarized relationship with the country's Jewish majority.

The violent events of October 2000, when Israeli police killed 13 Israeli Arabs during pro-intifadah demonstrations, were a watershed moment in a historically troubled interaction. For Israeli Arabs, this was the climax of decades of discrimination. For Israeli Jews, Arab support for the intifadah and the active involvement of scores of Israeli Arabs in terrorist acts are proof positive of questionable loyalty. As a result, many Israelis don't differentiate between the hostility of their fellow Arab citizens and Palestinians across the Green Line.

Shira Herzog in Toronto

Four weeks before the Jan. 28 election day, the intentions of Israeli Arab voters remain unknown. The February 2001 prime ministerial election was an unprecedented protest: from a 75 per cent Israeli Arab voter turnout in the 1999 Knesset election, the number dropped to 17 per cent in 2001. This month's election is therefore viewed as an indicator of Israeli Arabs' confidence in the Israeli parliamentary process, as well as in institutions and organizations that mediate and advocate on their behalf. These include the Knesset, Arab political parties, the Co-ordinating Committee of Arab Municipalities and various non-profit organizations.

A small number of Arabs and Jews recognize the danger of continued alienation and isolationism within the Arab minority. Over the last few weeks, the Israel Democracy Institute and the Dayan Center at Tel Aviv University have sponsored forums on this critical question, and several Israeli Arab newspapers have commissioned polls to clarify the public's positions.

Within the Arab community, the Co-ordinating Committee has called for participation in the elections, while the Islamic Movement has called for a boycott. The situation is further polarized by the Israeli attorney general's controversial demand that Azmi Bishara's radical Balad party be barred from running on the grounds that its platform supports incitement.

The pull towards isolationism is occurring while the Arab community's advocacy organizations enjoy unprecedented professional capability and sophistication. But therein lies the key. Precisely because Israeli Arabs can better present their positions to the instruments of the state, their frustration with indifference and inaction grows.

The latest example is the petition to the Supreme Court led by the Arab advocacy organization Mussawa, the Co-ordinating Committee and the Association of Civil Rights in Israel. The four billion shekels promised in early 2002 by former prime minister Ehud Barak for infrastructural development in Arab communities remain virtually unallocated. After numerous efforts at political pressure, the petitioners have resorted to a court ruling.

Both Mussawa and the Co-ordinating Committee remain committed to fighting within the system, but their ability to maintain credibility in their community will be compromised if they cannot deliver.

Opinion polls reflect this tug and pull. To date, only 50 per cent of Israeli Arab voters say they will vote, while 30 per cent have decided to stay home and the rest are undecided. A third of Israeli Arabs feel that no political body represents their interests effectively. And when it comes to the intifadah, polls belie the perception of overwhelming support for violence among Israeli Arabs: 65 per cent support an end to the intifadah and 83 per cent support non-violent resistance as a preferred policy for the Palestinians.

Most also don't see any active role for Israeli Arabs in the intifadah. Finally, in results that have been consistent over the years, 78 per cent of Israeli Arabs reject the option of joining a Palestinian state once it is established.

Ironically, some in the Israeli security establishment make the very differentiation that much of the Jewish public and its politicians do not. Past heads of the security services and national security council argue that Israel ignores Arab moderates at its peril.

If their mainstream advocacy continually yields poor results, the radicals will gain strength at their expense. Israelis will then have to face a growing demand for autonomous Arab institutions, such as a separate parliamentary body. While on the surface this may seem convenient, it will fundamentally challenge the principles of Israeli democracy and have long-term implications for Jewish-Arab relations in the country.

At the very least, a large Arab voter turnout on Jan. 28 will allow this debate to be conducted "in the tent" in a more inclusive manner.

(After this column was written, MK Ahmed Tibi was disqualified from running in the next election. The decision is being appealed.)

Merry... oops, Happy Holidays

Now that the holiday season has passed, it is worth pondering the status of Christmas in North America. One hopes the word "Christmas" is not offensive to readers of *The Canadian Jewish News*.

Actually, I assume people upset with the wish "Merry Christmas" have nothing against using the expression when talking to Christians. I certainly prefer saying that to Christian friends than "Happy Holidays." What bothers some people – extreme multiculturalists or militant atheists – is the generic use of the term when addressed to people who may not be Christian. They might also find fault with Christmas trees on the grounds of Canadian public institutions, finding them to be insufficiently inclusive.

Morton Weinfeld in Montreal

I have never really taken offence when wished Merry Christmas by people who may or may not know I am Jewish. I also do not take offence at things such as the Christmas tree that is displayed in the departmental office at my university. (Far more important was the fact that my office staff sent me a kosher food basket as a gift.)

Here are three reasons why I find "Merry Christmas" to be kosher.

First, I tend to be a social traditionalist. Though I suppose I am a non-believer, I value religion, at least the idea of religion, and the idea of God. I value the customs, rituals, holidays, cultural heritage, ethical values and sense of community that religions can sustain. They certainly add meaning to my life.

Therefore, I welcome the expressions of faith of my fellow citizens. Some people think religion and faith invariably lead to political conservatism, even intolerance. But for every Rev. Jerry Falwell there is a Rev. Martin Luther King Jr.

The term "Judeo-Christian" also should have resonance for Jews. I recognize some of the theological complications implicit in the term. Some Jews do find the concept difficult to accept. But I think that Judaism and Christianity are sufficiently inter-linked that Jews should feel some measure of empathy with Christians.

True, Christianity and Christians have caused suffering for Jews. But today in North America, Jews can find common cause with Christians and recognize that the Judeo-Christian heritage has promoted shared values. And the unexpected truth is that religious Christians are now more likely to be philo-Semitic, or certainly supportive of Israel, while Jew-hatred and Israel-bashing flourish mainly in pockets of the Islamic world and the secular left.

Second, as it happens, mainstream Christianity has been very defensive, almost stigmatized, by the brigades of the politically correct. Day-care centers and schools that may be 90 per cent Christian give Chanukah, Kwanzaa, and Ramadan equal time. Christians are made to feel so guilty and fearful of giving offence that they tend to denigrate their own faith. Yet in many parts of the world, Christians are likely to be persecuted and even murdered.

Third, there is very little "Christ" left in Christmas. By this I refer not only to the rampant commercialization of Christmas, with its emphasis on gift giving and decorations, which is bad enough. (By the way, many of the same trends have affected Chanukah as well.)

It goes deeper than that. I was recently in two gift shops looking for Christmas presents and was struck by the absence of Christian symbols relating to the holiday. I saw no religious figurines, no manger scenes, no statues of baby Jesus or Joseph and Mary or Three Wise Men. But there were plenty of Santa or Santa-like figurines, lots of mistletoe, winter scenes, and the like.

At an office Christmas – oops, holiday – party that I attended, one of the children made a little speech about the true message of Christmas being the love we have for each other. No talk of Jesus being born and no mention of anything related to Christianity. This universalizing of the Christmas message avoids harming the sensibilities of non-Christians, though a cynic could argue that it just peddles Christianity with a softer sell.

This universalization also goes on for Jewish holidays as well. Thus Chanukah and Passover have been re-invented as holidays celebrating the universal messages of freedom. (At that Christmas party, I made sure to hand out Chanukah gelt to all the children present.)

So while I am certainly pleased when people wish me Happy Chanukah, I do not mind Happy Holidays or Merry Christmas. This should be our biggest worry.

The Kirshner File

Postponement of PA election is a setback

Last month's postponement of elections in the Palestinian Authority (PA), which had been scheduled for Jan. 20, was widely expected.

Palestinian officials had issued dire warnings that elections, called by PA President Yasser Arafat last September under international pressure to reform the much maligned PA, would be delayed if Israeli troops continued to re-occupy Palestinian towns such as Ramallah, Nablus, Hebron and Tulkarm.

Sheldon Kirshner in Toronto

Israel re-occupied them last June in Operation Determined Path, which came on the heels of Operation Defensive Shield. Israel launched these draconian military operations in an attempt to root out terrorism – the appalling spate of suicide bombings and shootings that have claimed the lives of some 700 Israeli civilians and soldiers since the outbreak of the second Palestinian uprising more than two years ago.

The postponement of the elections, which Israel and the United States had viewed as an opportunity to replace the current crop of PA leaders and democratize the PA, represents not only a setback for the cause of reform, but tightens the vicious circle of mistrust and mutual antagonism in which Israelis and Palestinians find themselves in this new year.

Traumatized by the ferocity and staying power of the intifadah, Israel has no intention of vacating the Palestinian autonomous areas unless the violence recedes. But without an Israeli withdrawal to the pre-intifadah lines, the Palestinians will not hold elections, an essential ingredient of reform.

In a nutshell, that is the maddening paradox both sides face as Israel gears up for its Jan. 28 general election and as the United States gets ready to officially unveil its "road map," the blueprint for peace endorsed by the other members of the so-called Quartet, the United Nations, the European Union and Russia.

The impetus for reform – a synonym for good governance, accountability, transparency and the rule of law – is supported by a wide range of Palestinians who yearn for a democratic civil society untainted by corruption and cronyism.

Palestinians who favour reform were originally drawn to the idea out of disgust with the scandal of fiscal waste in the PA, which was established in 1994 under the rubric of the Oslo peace process. In 1995, for example, the Palestinian controller issued a scathing report stating that $250 million (US) had already been squandered by the PA.

Beyond the problem of waste, Palestinian reformers hope to resolve issues revolving around violations of human rights, the muzzling of the mass media and the arrogance of the PA's interlocking security forces.

The attitude of Israel and the United States regarding reform has undergone change. As long as the PA was willing and able to fight and contain terrorism, they more or less turned a blind eye to its intrinsically authoritarian nature.

But once it was reasonably clear that Arafat and his associates were incapable or unwilling to deal with the plague of terrorism, one of the reasons for Oslo's downfall, Israel and the United States began to focus on the need for reform.

Ariel Sharon, Israel's current prime minister, seized on reform as an indirect means by which to sideline Arafat, his nemesis. Sharon, having branded him a murderer and a pathological liar and having compared him to Osama bin Laden, let it known that Arafat would have to be replaced before bilateral peace talks could be resumed. Israel's negotiations with the Palestinians were broken off by Sharon's predecessor, Ehud Barak, about a month before the February 2001 election.

When the intifadah took another serious turn in the waning months of 2001, Sharon severed official ties with the PA, Israel's defence minister declared that Arafat had fulfilled his historical role and should resign, and Israel increased the tempo and scope of its armed incursions into Area A, fully controlled by the Palestinians.

Not enamored of Arafat either, U.S. President George W. Bush declined to invite him to the White House, as Bill Clinton had done during Oslo's heyday. Nevertheless, the Bush administration hewed to the position that only the Palestinians had the right to choose their leaders.

There was a dramatic shift in American policy last June following back-to-back Palestinian suicide attacks that killed 26 Israelis. Bush, in a blunt speech on June 24, warned the Palestinians that he would not back Palestinian statehood unless Arafat was replaced, a "new and different Palestinian leadership" uncompromised by terrorism came to the fore and free and fair elections were held as part of a process of reform within the PA.

Subsequently, Bush declared that Washington could cut off aid to the PA if the Palestinians failed to embrace these changes. To hammer home the point, U.S. Secretary of State Colin Powell asserted that the United States no longer considered Arafat an interlocutor and that the Palestinians would cloud their prospects for nationhood by reelecting him.

Bush's ultimatum had an impact. On June 26, the PA released an ambitious agenda for reform – the "100 Days Plan." It addresses the importance of the rule of law and of the independence of the judiciary; speaks of the necessity of creating a modern and effective civil service and consolidating the multiple security agencies; affirms the principles of democracy; calls for a school curricula bereft of fanaticism and anti-Israel incitement; and condemns all acts of violence.

Marwan Barghouti

The "100 Days Plan," though yet to be carried out in its entirety, has accelerated the trend toward a heretofore unheard of phenomenon – homegrown criticism of Arafat, the living symbol of Palestinian nationalist sentiments and aspirations.

Since last July, a number of prominent Palestinians have joined the budding reform movement. Abas Zaki, a Fatah operative in Hebron and a member of the Palestinian legislature, called for the previously unthinkable – Arafat's outright removal. The imprisoned Fatah leader, Marwan Barghouti, openly challenged Arafat's leadership, saying the PA requires a new generation of leaders. In the same vein, three noted Palestinians – Haider Abdul Shafi of Gaza City, Mustafa Barghouti of Ramallah and Ibrahim Dakak of eastern Jerusalem – published an ad in the West Bank's largest daily, *Al Quds*, advocating a national emergency leadership.

Arafat also has been chastised by former PA minister Nabil Amer and by Sari Nusseibeh, the former PLO representative in Jerusalem. Amer rapped Arafat for his failure to set up orderly institutions. Nusseibeh spoke about a blitz on corruption. Ali Sadek, the influential columnist of the Ramallah-based *Al Hayat al Jadeeda* newspaper, charged that the Palestinian diplomatic corps is rife with favouritism and abuse of power. More recently, Mahmoud Abbas (Abu Mazen), an architect of the 1993 Oslo agreement, was critical of "the militarization of the intifadah."

Last September, in perhaps the gravest challenge to Arafat's legitimacy, rebellious legislators from his Fatah movement forced the PA cabinet to resign. In addition, the rebels circulated a proposal calling for a prime minister, who would share in the day-to-day administration of the PA. This proposal, if enacted, would have curtailed Arafat's powers. But it was not to be. In the wake of Israel's 10-day siege of Arafat's compound in Ramallah, a move generally perceived as a blunder, Arafat regained his footing, and the dissident Palestinian lawmakers caved in.

Arafat thereby won a pivotal victory, but judging by the latest Palestinian public opinion surveys, most Palestinians in the West Bank and the Gaza Strip still support sweeping and fundamental reforms – the first essential steps toward Palestinian statehood.

The phased "road map" the United States intends to present after Israel's general election offers the Palestinians provisional and then full-fledged statehood. Sovereignty, however, is directly contingent on several key conditions, notably a cessation of Palestinian terrorism. But with Israel re-occupying Area A and Israeli Chief of Staff Gen. Moshe Ya'alon and Defence Minister Shaul Mofaz apparently determined to score a convincing military victory over the Palestinians, the violence – which has killed about 2,500 Israelis and Palestinians since September 2000 – is unlikely to wind down any time soon.

The deadly stalemate is exacerbated by Arafat's reluctance to confront Islamic radicals in Hamas and Islamic Jihad, who do not accept Israel's existence. He fears that a confrontation would ignite a Palestinian civil war.

The impasse, which may yet be broken by a successful American campaign in Iraq to depose Saddam Hussein and his Ba'athist regime, postpones the overdue process of reform in the PA. And it worsens the plight of the Palestinians in the autonomous areas. Besieged by constant closures and curfews, which have caused widespread misery and virtually wrecked the PA's economy, the Palestinians, like the Israelis, deserve a better future.

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The 2 hour focus group, which will consist of 8 to 18 volunteers and 3 members of the research team, will be held on a Monday or Wednesday evening in February, 2003, and a light Kosher meal will be served. Parking and transportation costs will be reimbursed.

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My Jewish Cuban experience

By LAURA LESSER

Special to The CJN

Guest Voice

A sense of curiosity and adventure, an effort to acquaint myself with the Jewish community and respect for my mother, who regularly attends Shabbat services, drew me to the Beth Shalom Synagogue in Havana, Cuba.

I primarily went to Cuba for the recent Havana Jazz Festival, but I reserved the Saturday to explore the Jewish side of Cuba. I had a preconceived notion that the synagogue would be barren except for a few old men and that there would be undercover police across the street documenting the shul's activities.

Did Cuban leader Fidel Castro keep his promise when he stated that there would be religious freedom for all Cubans after the Pope John Paul II's visit to the Communist island in January 1998? I had to find out for myself.

When I arrived at the synagogue, there was no security at the door, and there didn't appear to be anybody watching the goings-on at the shul from across the street.

I entered, and, much to my delight, I was able to follow the service. There I was in Cuba where the primary language is Spanish, yet the prayers were the same as they are everywhere else.

Hebrew and the prayers bring all the Jew of the world together. The only difference in Cuba was that when they discussed the parshah of the week, the congregants spoke about José not Joseph. Not a problem!

I asked for an aliyah and was granted one. I wore a head covering while being called to the Torah, which is the custom that I grew up with. The rabbi asked me about this, and I explained that it is the tradition in my synagogue for women to cover their head when being called to the Torah. He pointed this out to the congregation.

After Shabbat services, strangers came up, wished me a Shabbat Shalom and pecked me on the cheek. Kiddush in this country of food rationing was not just cake and wine. There was a luncheon consisting of soup, salad, spaghetti and strawberry ice cream.

After lunch, there was a dance presentation by Eugenie Kuffler, an American woman who acquired French citizenship while studying dance in Paris. She specializes in chassidic and Afro-Cuban dance and has a desire to reconnect with her Jewish roots.

She did a presentation titled "Los Ocho Lumes" depicting the post-World War II diaspora of the Jews of Europe.

During lunch, a woman approached me and asked me if I was interested in attending a fiesta that evening at the Sephardi synagogue down the street. I was more than happy to accept.

It turned out to be a bat mitzvah party for two sisters whose father had just converted to Judaism the previous year. We made havdalah, and the fun began.

There was Israeli folk dancing, modest but very tasty food and a sense of camradery among these people.

But the real fun started when the Latin music began. These were members of the tribe who can really dance!

Unfortunately, I had to leave because of a previous commitment. The gentlemen made sure that I got in a taxi safely and informed the driver of my destination.

The Jewish community in Havana is very strong and vibrant. I was made to feel very welcome, and I hope to return very soon.

Laura Lesser is a Toronto resident who recently returned from Cuba.

A 1950's Chevrolet in front of a synagogue in Cuba.

The most modest of trees

By RACHAEL TURKIENICZ

Midrashic Moments

Tu b'Shvat is nearing and it seems difficult to pull our thoughts away from world events and take a moment to focus on the trees.

In fact, one might question whether it is appropriate to redirect our attention in such a way at this time. How could a day devoted to the new year of the trees possibly speak meaningfully to our present reality?

Jewish text and history are filled with significant trees. There are, of course, the original Tree of Life and the Tree of Knowledge, both of which remain hidden to us. Yet in all the grandeur of the tall and majestic trees in our texts, there is one tree that sits humbly, but quite meaningfully, apart: the thornbush.

The rabbis of the midrash identify the thornbush as the bush from which God spoke to Moses. It is more commonly referred to as "the burning bush."

The midrash is filled with commentaries that discuss why God would reveal such an important message to Moses about the exodus of the Jewish people from Egypt from such a lowly tree. But, of course, that is the point. In Judaism, we do not value that which flaunts itself above others, but rather the humble among us. We must sensitize ourselves to value that which usually goes unnoticed: the modest among us.

But this is no ordinary humble thornbush, for it is actively burning and yet it refuses to be consumed.

There, amid the flames, the bush sits unchanged and unchanging, and through this bush God instructs the leader of the Jewish people to free them from oppression. Here is the metaphor that reaches across the centuries.

In Exodus Rabbah, the rabbis question why the symbol of the burning bush is used when God spoke to Moses. They reply that Moses was worried that Egypt would consume Israel and she would burn to ashes. Yet God showed Moses that just as the bush was not consumed, so shall Israel endure and not burn.

Today, we are witness to global attention being focused on a tiny country, Israel. She is threatened and bombarded from within and without. Our hearts break as bombs explode and fire erupts and another family mourns.

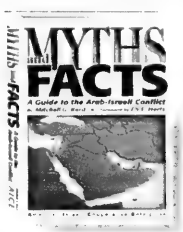
On Tu b'Shvat, perhaps it is appropriate not to think of all trees, but to remember one modest bush that refused to succumb and delivered a message that changed the world.

Jewish Life

The truth about Camp David

MYTH:

Palestinian Authority President Yasser Arafat rejected former Israeli prime minister Ehud Barak's proposals at Camp David and the White House in 2000 because they did not offer the Palestinians a viable state. Palestinians would have been denied water, control of their holy places, and would have been divided into cantons surrounded by Israelis. Israel would have also retained control of Jerusalem and denied refugees the right to return.



FACT:

At Camp David and the White House in 2000, Barak offered to withdraw from 95 per cent of the West Bank and 100 per cent of the Gaza Strip. In addition, he agreed to dismantle 63 isolated settlements. In exchange for the five per cent annexation of the West Bank, Israel would increase the size of the Gaza territory by roughly one-third.

Barak also made previously unthinkable concessions on Jerusalem, agreeing that Arab neighbourhoods of the eastern part of the city would become the capital of the new state. The Palestinians would maintain control over their holy places and have "religious sovereignty" over the Temple Mount.

According to former U.S. peace envoy Dennis Ross, Israe offered to create a Palestinian state that was contiguous rather than a series of cantons. Even in the case of the Gaza Strip, which must be physically separate from the West Bank unless Israel were to be cut into non-contiguous pieces, a solution was devised whereby an overland highway would connect the two parts of the Palestinian state without any Israeli checkpoints or interference.

The proposal also addressed the refugee issue, guaranteeing the right of return to the Palestinian state and reparations from a $30 billion international fund that would be collected to compensate them.

Israel also agreed to give the Palestinians desalinization plants to ensure them adequate water.

Arafat was asked to agree to Israeli sovereignty over the parts of the Western Wall that are religiously significant to Jews (that is, not the entire Temple Mount), and three early warning stations in the Jordan valley, which Israel would withdraw from after six years.

Most important, however, Arafat was expected to agree that the conflict would end at the end of the negotiations. This was the true deal breaker. Arafat was not willing to end the conflict. "For him to end the conflict is to end himself," said Ross.

The prevailing view of the Camp David/White House negotiations – that Israel offered generous concessions and that Arafat rejected them to pursue the intifadah that began in September 2000 – prevailed for more than a year. To counter the perception that Arafat was the obstacle to peace, the Palestinians and their supporters suggested a variety of excuses for why Arafat failed to agree to a proposal that would have established a Palestinian state. The truth is, if the Palestinians were dissatisfied with any part of the Israeli proposal, all they had to do was offer a counter-proposal. They never did.

In his last conversation with former U.S. president Bill Clinton, Arafat told him that he was "a great man." Clinton responded, "The hell I am. I'm a colossal failure, and you made me one."

Source: Myths & Facts Online – A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, http://www.jewishvirtuallibrary.org.*

Israeli elections & the Net – Pt. 2

By MARK MIETKIEWICZ

Israelis are going to the polls later this month. Twenty-nine parties have submitted lists of candidates to the country's Central Elections Committee. On Jan. 19, the committee will publish the official candidates lists. In the meanwhile, hopeful candidates will be out shaking hands, making promises... and appearing on their party's Web site. Today, I begin a look at some of those sites – in no particular order.

Please note that it would be beyond the scope of this column to provide comprehensive information about each party's platform. However, after reading through the sites mentioned below and the media links I provided last time, you should be able to gain insight into the choices Israelis will soon be facing. All political sites provide Hebrew, English and Russian content unless otherwise noted.

Shinui (meaning "change" or "reform") sees itself in the middle of Israel's political spectrum with a classical "liberal" mandate. One of its central platforms has been its refusal to join a government that includes haredi parties. The Shinui Web site includes detailed pages in English about the party's principles, and biographies of its candidates, including leader Tommy Lapid **[http://www.shinui.org.il/shinui2/eng]**.

Yisrael b'Aliyah, headed by Natan Sharansky, places a heavy emphasis on immigrant rights. As for the peace process, this party will only enter into negotiations with the Palestinian Authority after the "democratization" of Palestinian society. The Yisrael b'Aliyah site has a great deal of English content and even includes a form so "Anglos" can join English-speaking chapters of the party **[http://www.aliya.org.il]**.

According to its Web site, Herut – The National Jewish Movement was founded in 1999 "when Israel's Likud government implemented the Hebron agreement and agreed at Wye Plantation to cede parts of Judea and Samaria, to the Palestinian Authority." The party, under leader Michael Kleiner, denies that a Palestinian state is inevitable. Kleiner would like to encourage Israeli Arabs who are not loyal to the Jewish goals of the State of Israel to emigrate **[http://www.herut.org.il]**.

The Labor party Web site is one of the few that is in Hebrew only. It seems to have a great deal of background information about the coming election. Unfortunately, I had difficulty downloading this site's pages **[http://www.aavoda.co.il]**.

However, the Labor party offers another Web site that is extremely impressive, although it really isn't an election Web site. The Moshe Sharett Labor Party Archive tells the story of the party through historical documents, essays and even artwork. I particularly enjoyed viewing the gallery of political posters that the party used going back to 1939. You can even browse through scans of the handwritten writings of the famous poet Rachel (Bluwstein) who moved to Palestine from Russia in 1909. Although some of the site is in English, most of the really interesting pages are in Hebrew only **[http://www.archavoda.org.il/avodaarch/English/index.asp]**.

One of the most interesting sites I came across is actually an *un*official site. Shas, a haredi party that has found support among Sephardi communities, does not have an official Web site, so an anonymous, unofficial site has sprung up instead. The text of this Hebrew-only site explains the party's platform. But I was intrigued by the banner animation on the top of the page which states: "If you asked God which party to vote for, what would He answer you? Shas, obviously... Vote Shas for the holy Torah, the nation of Israel and God." Below that headline, a picture depicts Shas's spiritual leader Rabbi Ovadiah Yosef standing in front of a mountain (Sinai?). The mountain's summit is crowned by the Shas logo atop two white tablets **[http://shas.web-site.co.il/]**.

Next week, more sites vying for the Israeli vote.

* * *

You may have heard about a *Jerusalem Post* editorial a few weeks ago that criticized what it called a rising anti-Semitic "hatred in Canada." You can read the complete editorial at the *Post's* Web site **[http://makeashorterlink/?D27E652E2]**. (Please note that access to the *Post* site is free but does require registration.)

Mark Mietkiewicz is a Toronto-based television Web site producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Professor Derek Penslar
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IS ISRAEL A JEWISH STATE?

On its surface, Zionism was revolutionary, as it vowed to break away from old forms of Diaspora Jewish life. Yet many of the Zionist movement's goals, and the ways in which they have been achieved, reflect deeply conservative impulses. Despite conventional wisdom to the contrary, there is more continuity than rupture between contemporary Israel and the Diaspora.

DEREK J. PENSLAR is the Zacks Professor and Director of the Jewish Studies Program at the University of Toronto. Professor Penslar has written extensively on the history of the Jews in modern Europe, Zionism, and the State of Israel. His most recent book. *"Shylock's Children:- Economics and Jewish Identity in Modern Europe,"* was published in 2001 by the University of California Press. Professor Penslar is currently writing a book titled *"Israel in History: The Jewish State in Comparative Perspective."*

Professor Penslar will be discussing this topic from the *bimah* during Shabbat services, and at a luncheon following services. **There is a $10 charge for the luncheon, and reservations must be made in advance with the synagogue 416-221-3433, Ext. 0.**

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HISTORY LESSON: Veteran Harold Goodman spoke to history students from Nelson A. Boylen Collegiate in North York at the Jewish Canadian Military Archives and Museum during a recent visit. The archives – housed in the Lipa Green Building – receive financial assistance from UJA Federation's Jewish Foundation of Greater Toronto to make the Jewish and wider communities aware of the contributions of Jewish Canadians to Canada's military history.

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ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

אונדזערע אָפּענונגען פֿאַר 2003

פֿון אַלעק סילווער

צי מיר ווילן יאָ, צי מיר ווילן נישט, דאָס נייע יאָר 2003 איז דאָ מיט אונדז. ווי מיר האָבן געשריבן אין לעצטן קאָלום: מיר האָבן מיט פֿאַרגעניגן אָנרוסבאָגלייט דאָס יאָר 2002 און עס געשיקט אין דער פֿאַרגאַנגעניהייט. די נייע קאַלענדאַרן זיינען שוין אויפגעהאָנגען אויף די וועגט און ווערן שוין אָקסיוו געוואָרט. די אַלטע קאַלענדאַרן זיינען ערגעץ פֿאַרשטופּט אין אַ שופלאָד אַדער אָרויסגעוואָרפן אויפן מיסט.

אין דער צייט פֿון אויבערגאַנג פֿון איין יאָר צום צווייטן איז עס מער ווי געווינלעך צו האָבן א ריי געמישטע געפֿילן וועגן דעם, וואָס די צוקונפֿט האָט צוגעריים פֿאָרן נייעם יאָר. א סך פֿון דעם איז באַזירט אויפן פּאָקט אין וואָס פֿאָר א צושטאַנד דאָס אלטע יאָר האָט אונדז פֿאַרלאָזט. איז דאָס אַלטע יאָר געווען א גוט אָדער א שלעכט יאָר? קענען מיר דען ריכטיק אָפּשאַצן דאָס פֿאַרגאַנגענע יאָר? איז דאָס גאַנצע יאָר געווען שלעכט, אָדער בלויז א טייל דערפֿון? וועלן מיר מחזן זיין אויבערלאַנד צו גרעסערע ספּעציאַליסטן ווי מיר זיי- נען אין קאָנצענטרירן אונדזערע געפֿילן אין אונדזערע אָפּענונגען אויפן נייעם יאָר.

עס איז גאַנץ מעגלעך, אַז אפֿילו נאָך א לענגערער אָפּשאַצונג פֿון דעם, וואָס מיר האָבן, אז עס זאָל קומען, וועלן מיר בליבן בי די אַלטע געמישטע געפֿילן. אין עס איז זיכער, אַז אפֿילו נאָך א לאַנגן אויבערזיכט פֿון פֿאַר- גאַנגענעם יאָר, וועלן מיר נישט קענען פּעסטשטעלן, וואָס דאָס נייע יאָר קען בראָנגען. אבער עסלעכע גע- שענישן וועלן דאָך פֿאַרקומען אין נייעם יאָר.

איינס פֿון די זיכער די נייע וואָלן צו דער פּנסת איז מדינת ישׂראל, וואָס דאָרפֿן אָפּגעהאַלטן ווערן אין סוף פֿון חודש יאַנואַר. עס איז שוין באַקאַנט, אַז אויף דער לינטער פֿון „ליכוד" שטייט אויפן ערשטן אָרט אריאל שרון, אויפן צוויטן בוימפּ נתניהו און עס פֿאלגן נאָך די אַנדערע. אויף דער לינטער פֿון דער „עבודה" פֿאַרמי זי- נען די ערשטע דריי ערטער פֿאַרגומען פֿון עמרם מיצנע, בנימין בן־אליעזר און שמעון פּערעס. אויך די קלענערע פֿאַרטיין האָבן שוין צוגעגרייט זייערע ליסטעס פֿון קאַנ- דידאַטן. לויט דער שטימונג איז לאָמיר, וועלן פֿאַראויס- געזען, אַז די „ליכוד" פֿאַרטי וועט געווינען די גרעסטע צאָל פּנסת־דעפּוטאַטן. דאָס מיינט, אַז אריאל שרון זאָל ווידער ווערן פּרעמיער־מיניסטער.

די אָפּענונג פֿון יידישן פֿאָלק איז, אַז אפשר איז יאָר 2003 וועט געלונגען שרונט רעגירונג, מיט דער הילף פֿון דער אויסערלעכער וועלט, צו ברענגען דעם לאַנג גע- נאַרטן שלום אין דעם ראַיאָן.

די צוויטע געשענעניש, וואָס ווערט פֿאַראויסגעזען אין 2003 איז די מלחמה צווישן די פֿאַראיינקטע שטאַטן (מיט דער הילף פֿון דער דעמאָקראַטישער וועלט) און איראַק מיטן דעספּאָט סאַדאָם הוסיין. אויך אין דעם פֿאַל האָפֿט די וועלט, מיט דעם יידישן פֿאָלק בתוכם, אַז די מלחמה וועט זיך קורץ, מיט קליינע מענטשלעכע פֿאַרלוסטן אין מיט א זיג אויבער סאַדאָם הוסיין.

אויף וואָס נאָך האָפֿט די מענטשהייט אין יאָר 2003? א חורבן אויף שלום אויבער דער וועלט, האָפֿט מען, קודם כּל, אויף פֿערזעוולעכן גאַווונט; אויף געפּינען זיכערע היל- מיטלען פֿאַר די קרענק, וואָס טויטן מיליאָנען מענטשן יעדעס יאָר; אויף אפֿוישן הונגער אין ניט אין די צוריק- געשטאַנענע לענדער אויבער דער וועלט. עס ווערט אויך געהאָפֿט, אַז טעראָריזם זאָל באַזיגט ווערן אין נישט זיין מער קיין שרעק פֿאַר דער ציווילידירטער וועלט.

דאָס יידישע פֿאָלק האָט א ספּעציעלע האָפֿענונג אין קומענדיקן יאָר: אַנטיסעמיטיזם 'אין ראַסיזם צווישן די פֿעלקער אויבער דער וועלט זאָל זיך סוף־כּל־סוף עדיקן. דאָס יידישע פֿאָלק, צוזאַמען מיט אַנדערע פֿעלקער, זאָל קענען לעבן פֿרי פֿון פֿאַרפֿאַלגונגען אין כּליגאַניש- נאַציזם אַנפֿאַל, וו׳ זי זאָלן נישט זיין.

וועט דאָס נייע יאָר דערפֿילן אונדזערע אָפּענונגען? ווען מיר וועלן דערלעבן דעם סוף פֿון יאָר, וועל איך לאַזן וויסן. האָס א גוט, גאַווונט יאָר 2003.

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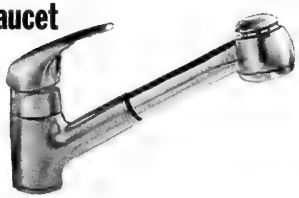

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On Campus

Canadian student overcomes reservations at Oxford

By ALIZA CRAIMER
Special to The CJN

I began a two-year master's of philosophy degree in modern Jewish studies at Oxford University's St. Antony's College this past fall with some reservations.

As a Jewish student and moreover, a Jewish studies student, I was worried about living in England, given its reputation for anti-Semitism and anti-Zionism.

Although my goal is to learn as much as I can about the history of the Israeli-Palestinian conflict from different perspectives, the facts remain that I am Jewish and that I support Israel. I wondered before I came how I would be treated by the overwhelmingly pro-Arab (or Arabist, as they call themselves) Middle East faculty.

After reading an article by St. Antony's Israeli revisionist historian, Avi Shlaim, I was really worried. How can a department give me different perspectives if it is unanimously anti-Zionist? Thankfully, my supervisor, Emanuele Ottolenghi, is not one of these so-called "new" historians. He shares my conviction that one can be critical of certain Israeli government actions without jumping on the bash-Israel bandwagon that is so in vogue in England today.

My first introduction to Shlaim's revisionism was at a seminar on the Middle East that he moderated. During the lecture, he defined Israel as a rogue state – in part due to its use of terrorism, he said – and blamed the 1982 Israeli invasion into Lebanon on Israeli expansionism. He failed to mention the fact that northern Israeli towns were being shelled incessantly by the Palestine Liberation Organization (PLO), which is based in Lebanon.

As a former psychology student, I cannot help but be fascinated by anti-Zionist Israelis. I wonder what motivates them to propagate distorted views of history and to reject their country's right to exist. Criticizing government policies is one thing, but some academics seem determined to delegitimize Israel and condemn the Jewish state at every opportunity.

Since my arrival, I have noticed many differences between England and Canada (not least of which is the prevalence in England of smoking even inside public buildings and offices). On more than one occasion, my supervisor issued the ominous warning that this is not North America.

In terms of academics, the university offers numerous lectures on a wide range of Jewish subjects. As a graduate student, I am welcome to sit in on any of them. Officially, I only studied Hebrew last term, but unofficially, I attended lectures/seminars on Judaism, Islam, issues in the modern Middle East, Israeli films and more. I found it amusing when my new Israeli Hebrew teacher asked me if I had any Hebrew books. I replied that I had a siddur. Her response was, "That's not Jewish studies!"

As far as Jewish student life and learning at Oxford go, I am extremely impressed. There is a large and very active Jewish students' group on campus (called the Jewish Society, or JSOC), which has many social and educational events. The nationwide Union of Jewish Students organizes conferences and seminars, as does the Jewish educational organization, Limmud, which holds an annual conference that takes place for five days over the Christmas period (jokingly referred to as the anti-Christmas conference). The event attracts hundreds of participants each year.

On my first Friday in Oxford, I attended the first Jewish "event" of the year, Shabbat service at the Oxford synagogue. My new friend and fellow Jewish studies student, Ilana, and I were amazed at the turnout. I'd heard that there are about 100 Jewish families in Oxford, but when we walked into the shul, it was filled with students (at least 100 of them). It felt terrific being there with so many of my peers.

The shul, while set up with a mechitzah, is very inclusive of the different streams of Judaism: progressive, Masorti (Conservative) and Orthodox. The main service is Orthodox, but the other Jewish streams also have regular services. After the service, which was led by a great volunteer chazzan (there is no rabbi), we poured into the hall. I met at least 10 new people on my way to the coatroom.

After that, Ilana and I had not one, but two dinner invitations. We opted for the weekly graduate students' Shabbat potluck. Our host for the evening lives a stone's throw from the shul and as we filed up the stairs to his row house, I was in awe at the number of friendly Jewish students in attendance. It was especially nice hearing so many voices as we recited the brachot together.

The time flew by and as Ilana and I walked home on a typical rainy English night, we agreed that the dinner was a success. Though the meal was terrific, the best part of the evening was talking with so many great people. A PhD student told me that there are three types of Jews at Oxford: the Jewish Jew, the anti-Jewish Jew and the wannabe WASP/academic Jew. So far, I have met at least one of each. But at this dinner, the room was overwhelmingly filled with Jewish Jews. Indeed, the large number of genuine, interesting and down-to-earth Jews was refreshing. Friday nights have since become a major highlight of my week.

Aliza Craimer is a graduate of the University of Calgary now studying in England.

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Hillel gets boost from CJC, BB

MONTREAL — Both Canadian Jewish Congress (CJC) and B'nai Brith Canada are seeking intervener status in Concordia University Hillel's civil action against the student government and the university administration.

Hillel has filed a lawsuit in Superior Court claiming $100,000 in punitive damages and asking for the repeal of Concordia Student Union (CSU) resolutions that demand it apologize for distributing information on an Israel Defence Forces program for Diaspora Jews and that it sign an agreement not to do so again. Until it signs, its funding from the CSU will be withheld.

Meanwhile, the CSU is demanding that all student clubs under its umbrella sign the same agreement, which bans any military recruitment, or also lose their funding.

"CJC will not stand idly by as Jewish students are persecuted and their organizations disenfranchised," said CJC national president Keith Landy. "This ignoble… assault on a legitimate university club providing cultural, social and religious programs for Jewish students on campus sets a dangerous precedent and cannot go unchallenged."

B'nai Brith's League for Human Rights Quebec chair Allan Adel said, "We also want to stand together with the silent majority of students who want a better quality of life on campus, who want to be free from intimidation and harassment."

CJC has also established a legal assistance fund for Hillel and is soliciting donations from the community. The organization has also offered space to Hillel in the premises it maintains in Samuel Bronfman House, its former national headquarters that it donated to Concordia.

Coast to Coast

What is the point of the Palestinian struggle?

According to Reports

By PAUL MICHAELS

What are the aims of the Palestinian struggle? In an editorial entitled "A road map toward peace," the *Globe and Mail* tries to make a distinction between the pronounced aims of Hamas and Islamic Jihad to "annihilate" Israel, and those of the Palestinian Authority, which maintains that it is reacting solely to the Israeli occupation of the West Bank and Gaza Strip and has no further territorial ambitions (Dec. 27, 2002).

In the same edition of the *Globe*, Shira Herzog acknowledges this unresolved tension, but notes that by engaging in violence and sanctioning terrorism, PA leader Yasser Arafat has alienated even those Israelis who might criticize their country's policies. While most Israelis had always been suspicious of Arafat, the majority were prepared to deal with him to obtain a permanent peace.

Arafat's rejection of Ehud Barak's generous peace offer and subsequent Palestinian violence created a profound change in the Israeli psyche. It left Israelis believing that not much separates Arafat and major elements of his Fatah faction from the Islamic extremist groups, and that there is no one to negotiate with. Even Britain's *The Economist*, not known for being pro-Zionist, branded Arafat a "terrorist recidivist" who passed up a deal that comes around once every 50 years or so (a reference to the partition plan of 1947).

As former U.S. Mideast peace envoy Dennis Ross has written, "Neither side believes that any change is possible as long as Yasser Arafat remains leader of the Palestinians" ("Mapping Out Peace in the Mideast" *Los Angeles Times*, Dec. 20).

Today Israelis realize that not only are Hamas and Islamic Jihad opposed to Israel's existence, but major sectors of Palestinian society and its secular political movements are opposed as well.

Several *Ha'aretz* writers have discussed this subject. Amira Hass reported that a small majority of Palestinians – 51 per cent – declared that the intifadah was not about merely ending the occupation of the West Bank and Gaza Strip but about destroying Israel (June 13). A recent December poll conducted by the Jerusalem Media and Communications Center mostly confirmed this statistic: 47 per cent of Palestinians believes that the goal of violence is the "liberation of all of historic Palestine."

'Major sectors of Palestinian society are opposed to Israel's existence'

On Nov. 26, *Ha'aretz* writer Amir Oren summarized the prevailing Israeli attitude: "All told, Israel's public evinces a dialectic approach that aspires to compromise – more concessions than [former Israeli prime minister Benjamin] Netanyahu and [Israeli Prime Minister Ariel] Sharon would accept, but not one-sided concessions that would be liable to perpetuate the dispute rather than ending it ([Labor leader Amram] Mitzna's platform stirs precisely this concern)."

Last month, Ari Shavit wrote, "The basic paradox of Israeli politics is the dove-hawk paradox: Why are the overwhelming majority of Israeli doves in their basic positions yet hawks in their voting patterns? Why are Israelis doves in the long term but hawks in the short term? And why, even though they believe in evacuating the Jewish settlements in the territories, do they nonetheless want Ariel Sharon as prime minister?" (*Ha'aretz*, Dec. 12).

Good questions indeed.

Paul Michaels is director of communications of the Canada-Israel Committee.

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Coast to Coast

Spector slams CBC's Middle East coverage

By PAUL LUNGEN
Staff Reporter

The Canada-Israel Committee (CIC) is not the only one taking the CBC to task these days.

In the last few weeks, Norman Spector, Canada's former ambassador to Israel and the Palestinian territories, has engaged in a war of words with the CBC that is becoming increasingly heated.

The latest round of disagreement began before Christmas with the publication in the *Ottawa Citizen* of Spector's open letter to CBC news anchor Peter Mansbridge. That letter drew a spirited response from Tony Burman, editor-in-chief of CBC News, Current Affairs and CBC Newsworld and was followed by a lengthy – and angry – piece by Spector that appeared in the Dec. 30 edition of the *Victoria Times-Colonist*.

In Spector's initial letter, the former envoy indirectly linked the recent anti-Semitic rant of Native leader David Ahenakew to CBC's coverage of the Middle East.

Spector pointed to a CBC reporter's description of "pressure tactics" by the "Jewish lobby" as the reason behind the government's decision to ban the political wing of Hezbollah and he concluded: "Judging from my e-mail, that kind of language in reports on the Mideast can only serve to encourage David Ahenakew and his ilk in their demented view of the world."

Spector also examined the refusal of the CBC to employ the word "terrorism" with respect to attacks on Israelis, noting the network did use the term in describing the Bali nightclub bombing that claimed the lives of Australians, Canadians and Britons.

"Reluctantly, I've concluded this double standard of morality infuses CBC reporting," Spector wrote.

Responding to Spector's letter with one of his own, Burman argued that the former ambassador's "entire point was predicated on a misunderstanding of the CBC's actual practice."

The CBC, he said, does use the words "terrorist" and "terrorism" when they are attributed to a speaker. "But as with most leading news organizations in the western world, the CBC's practice is to try to avoid using the terms on our own as a form of description without attribution, and to let the viewer or listener make their own judgment."

Burman acknowledged several "lapses" in the policy in reporting on the Bali incident. "This was done in error and it was not repeated in subsequent news programming."

Similarly, he said the use of the terms was discontinued in connection to the 9/11 attacks in the United States after the first four or five days, when the CBC "returned to our regular practice."

Spector's response, again in the form of an open letter, was scathing. Spector challenged the CBC news chief to debate his contention that the CBC's Mideast coverage encouraged "demented views" such as those advanced by Ahenakew.

Furthermore, Spector said remarks by a CBC reporter that attributed the government's change in policy on Hezbollah to a "Jewish lobby" and "pressure tactics" brought shame on the CBC.

"Shame on you, personally, for resorting to similarly crude stereotypes to dismiss critics," Spector added.

Spector next took aim at Neil Macdonald, the CBC's Mideast correspondent, saying the reporter's lack of knowledge of Hebrew leaves him ill-equipped to report on Israel's medical, cultural, scientific and technological achievements.

Continuing his slap at Macdonald, Spector notes the reporter is studying Arabic, yet "it's curious that Macdonald has not reported more frequently from Egypt, Saudi Arabia and Syria – in carrying out his self-described mandate of 'holding up what's going on up to the mirror of Canadian values.' Nor have we heard much about Syria's de facto occupation of Lebanon.

"The toxicity of this double standard on democracy and human rights is compounded by the frequent omission of context from his reports," Spector continued, pointing out Macdonald has failed to explain that Hamas' opposition to Israeli occupation "means elimination of the Jewish state."

Turning to Macdonald's report on the recent shooting of Israelis in Hebron, Spector noted the reporter cited the 1994 murder of 29 Arabs by Baruch Goldstein. "He could also have reasonably alluded to the brutal slaughter of Jews in 1921, 1929 and 1936 by determined opponents of the establishment of any Jewish state, of whatever size."

Spector saved some of his most blistering language for a critique of the CBC's refusal to label groups like Hamas as terrorist.

"Aside from being irresponsible and amoral, your failure to call Hamas a terrorist organization betrays another double standard. When the blood on the sidewalk is Israeli, it's one thing, when American, it's another."

Pressing his point, Spector dismisses the CBC's claim that it does not use the term "terrorism" as that would mean adopting the terminology of one side.

"Say what?" Spector asks. "We must be watching different channels, if not in different languages. Because, while I sometimes agree with your terminological choices, it's clear the CBC, like the Tower of Pisa, always leans in one direction.

"Your reporters do not leave viewers to decide whether curfews are self-defence measures; they unambiguously refer to 'collective punishment,' the Palestinian term and a crime under the Geneva Conventions. You call Israel's targeted killings, though not the recent U.S. one in Yemen, 'assassination' – a word used by Palestinian spokespersons but not normally conferred by CBC on any mass murderers, other than, it appears, those who send bombers to blow up babies in Jerusalem pizzerias. Your correspondents refer to the 'occupation' and to the West Bank and Gaza as 'occupied Palestinian land' not as disputed territory.

Norman Spector
[File photo]

"And they call Israeli communities 'settlements' and their residents 'settlers,'" Spector said, noting also the Israeli claim to that land is stronger than that of his neighbours in British Columbia, who have settled on aboriginal land.

Spector concludes by pointing out the CBC's own ombudsman has found there is nothing in the network's journalism policy that would prevent reporters from using the term "terror attack."

"I'm frankly appalled the guy calling the shots at Canada's national broadcasting service believes it's an error to call these murderers what they are," he said.

While perhaps angriest in tone and most passionate in delivery, Spector's piece was not the only one criticizing the CBC for its coverage of the Middle East.

Earlier, Israel Asper, executive chair of the CanWest Global Communications, told an Israeli bond audience that the CBC "provides slanted and biased information" as well as "dishonest reporting."

An editorial in the *National Post*, a newspaper controlled by Asper, slammed the corporation's reportage about Ottawa's decision to ban Hezbollah, while a column in the same paper by Robert Fulford carried the headline "The CBC lines up behind Hezbollah."

Burman called the *Post* stories "seriously misleading" and he rejected suggestions that CBC's coverage whitewashed the Lebanon-based group.

"More than any news organization in Canada, the CBC has frequently documented the many violent actions of Hezbollah," he stated in a piece carried in the *Post*.

The CBC's story that came in for attack "wasn't about whether Hezbollah was good or bad. The issue was the Canadian government's change of policy on Hezbollah, and whether that change was based, at least in part, on incorrect information."

Burman noted that Foreign Affairs Minister Bill Graham changed his view against banning the organization's political wing after news reports quoted Hezbollah's leader urging suicide bombers to take their campaign worldwide.

Macdonald travelled to Beirut to investigate the story and found the statement was never made, Burman said.

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Coast to Coast

CIC challenges CBC coverage

Continued from page 1

The CBC's response was couriered to the CIC just before the new year. In it, the government-funded network agreed to refer the CIC's complaint about several specific news reports to "our senior journalists" for examination, and it agreed to consider CIC suggestions for previously un-aired documentary topics. But it rejected much of the CIC's criticism of bias.

In a written response to the CIC, Burman stated, "It is important to bear in mind that there are two sides to most stories and the conflict in the Middle East is no exception. It is the duty of CBC Television to inform its viewers across the country about what is happening, without bias or prejudice, and without telling them what to think. We believe it is our obligation to report accurately, fairly and truthfully. Our reporting will not necessarily satisfy all our viewers, but they do have a right to expect that we will be straightforward and honest."

Addressing the CIC's concerns over the failure to use the words "terrorism" and "terrorist" with respect to Palestinian attacks on Israeli civilians, Burman wrote: "The CBC's policy about 'terrorism' is not difficult to understand, although I certainly acknowledge it is misunderstood by many in the Canadian Jewish community. And this is because it has been distorted in public comments by Izzy Asper [chair of CanWest Global], by your organization, by the CanWest organization including the *National Post* and Southam and most recently by newspaper columnist Norman Spector. It [is] hard not to wonder whether this misrepresentation of the CBC's practice is not willful."

Burman also accused the CIC of orchestrating an e-mail campaign concerning the network's coverage, which generated messages from people who had never seen the CBC's reports and which were "a waste of everyone's time."

Joseph Wilder, national chair of the CIC, said the organization's staff had been following CBC reports on the Mideast for years and their investigation showed the network's unbalanced coverage "wasn't just episodic. It was a pretty well-defined condition that the CBC was biased against Israel."

The CIC was particularly concerned with reportage by the CBC's Mideast correspondent, Neil Macdonald, who it charged has injected personal views in numerous news stories – almost always to Israel's detriment.

Macdonald has been quoted as saying his job is to afflict the comfortable and comfort the afflicted, Wilder said. "If you analyze that statement, he has to decide in advance who is the afflicted. He has decided the Palestinians are the afflicted ones and he has to comfort them. To us, that's not news reporting."

The CIC asked that the CBC "undertake a review and conduct an analysis of Mr. Macdonald's reports" to investigate complaints that his coverage is not fair or balanced.

The discussion paper examined approximately 40 of Macdonald's reports since January 2002 and found "only seven of these were reflective of Israel's story. Twenty were reflective of the Palestinian story and highly critical of Israel, several extremely so, and 10 were arguably even-handed."

Macdonald's reports from Aug. 13 to Oct. 3 were "particularly egregious," the discussion paper continued. In addition to failing to provide context for events, "Macdonald focused in nine stories from the territories on alleged Israeli mistreatment of Palestinians. Quotes from Israeli officials in each of these reports are more token than substantial and as such do not provide context... Missing are any stories about alleged Palestinian human rights abuses," such as a failure to report on a decision by the Palestinian journalists' union to ban stories about children being recruited as suicide bombers.

The CBC response relied heavily on two reviews by its ombudsman, David Bazay, who had addressed earlier complaints by two viewers about Macdonald's reportage. The first review was excerpted from the ombudsman's 2001-2002 annual report and dealt only with broadcasts to the end of March 2002. The second was a letter dated June 21, 2002 addressed to Howard Liebman, but that review did not address the CIC's specific complaints of Macdonald's reports of March 2002 and the "egregious block" of reports from Aug. 13 to Oct. 3.

In a letter to viewer George Fleischmann, excerpted from the annual report, Bazay wrote: "I conducted an extensive review of Mr. Macdonald's work, examining more than 40 news items... I thought it entirely unfair to call Mr. Macdonald's reporting on the conflict 'blatantly one-sided.' Mr. Macdonald told me that 'I report what I see on a daily basis and I work deep in the field of the conflict zones, places most people other than Palestinians, Israeli troops or settlers just don't go. I am sorry Mr. Fleischmann doesn't like what I find there.'"

In the second review, dated June 21, 2002, Bazay stated that he examined all items filed by the CBC's Jerusalem bureau between September 2001 and June 2002. "I found CBC's overall coverage in the period under review to be generally well-balanced, giving fair and reasonable voice to both the Israeli and Palestinian points of view."

Macdonald was not the only CBC reporter criticized by the CIC. The discussion paper pointed to an Aug. 4, 2002, broadcast of *Foreign Assignment*, a program that features discussions with the network's reporters stationed abroad, in which Paul Workman acknowledged that one of his reports from Bethlehem did not attempt to achieve balance.

"That wasn't our intention," Workman stated. "Balance, I think, is a larger picture. Our coverage, I'm sure, balances out very well when you add in all the material that comes out of the Middle East."

Wilder said reporters were not the only problem with CBC news coverage. "Dozens are involved in news programs, including people from higher up... The process goes through many hands."

The CIC, Wilder continued, "found an inherent bias against Israel in the CBC news reporting. We said there was a subculture, a left-of-centre point of reference."

"The entire narrative of the last two years has been distorted by the CBC."

NO GENERATION GAP HERE:

Forty three senior kindergarten students from Associated Hebrew Schools (Posluns Branch) recently entertained their neighbours at Two Neptune Drive. [Monty Mazin photo]

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 13, is deadline for Jan. 23 issue and Monday, Jan. 20 is deadline for Jan.30. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Thursday, Jan. 9

JNF IN ISRAEL

Jewish National Fund representative **Eitan Glazer** discusses the work of the Fund in Israel, 2 p.m. at Forest Hill Place Retirement Residence, 645 Castlefield Ave. Call **Susan** to reserve. 416-785-1511.

Saturday, Jan. 11

EXPERIENCES IN ISRAEL

Congregation Darchei Noam, 15 Hove St., welcomes **Michael Diamond** to Shabbat services 10 a.m. Diamond will speak about his many trips to Israel since the start of the latest intifadah.

VEGETARIAN LUNCH

L'Chaim Vegetarian Group Lunch 'n' Learn is at noon at TVA offices, 2300 Yonge St., Suite 1101. Guest speaker is **John Graber**, TVA outreach director. 1 p.m. at Maggies Restaurant, 174 Eglinton Ave. W. **Howard Koch** 416-663-4076.

Sunday, Jan. 12

THE BIG BAND

Students from the Thelma Yellin School for the Performing Arts perform a one-time-only concert of jazz music at 3 p.m. at the Royal Conservatory of Music, 273 Bloor St. W. Sponsored by Canada Israel Cultural Foundation and the Consulate General of Israel.

HEBRON UNDER FIRE

David Wilder, Hebron spokesperson, describes life in Hebron under fire and why the Jewish community dares not abandon the ancient capital. Presented by the Toronto Zionist Council and Shaarei Shomayim Congregation. 7:30 p.m. at the synagogue.

CINE-FORUM MOVIE NIGHT

At Beth Tzedec Congregation with **Rabbi Aubrey Glazer,** screens *Minority Report,* directed by **Steven Spielberg** and starring **Tom Cruise**, 7:30 p.m. 416-781-3511.

JEWISH TRIBES OF ARABIA

Entertainment & Cultural Connection and Shaarei Shomayim Brotherhood present **David Sofer,** of the Mesopotamian Studies Society, speaking on History of the Jewish Tribes of Arabia. What Happened in the Seventh Century? The Real Story of Medina, 8 p.m., Shaarei Shomayim Synagogue.

ISRAELI DANCING

Shaar Shalom Synagogue presents Israeli Family Folkdancing for adults with children in Grades 1-6, at 6:30 p.m. No experience necessary. Drop-ins welcome. 905-889-4975, ext. 62.

Monday, Jan. 13

CFTAU GENERAL MEETING

Canadian Friends of Tel Aviv University (Toronto) annual general meeting. 7:30 p.m., Barbara Frum Library, 20 Covington Ave. Information/registration 416-787-9930.

SUNDAY FATHER

The Creators at Miles Nadal JCC presents playwright **Adam Pettle** discussing and reading from his current play, *Sunday Father*. 7:30 p.m. at the JCC. 924-6211.

CAUSES AND THE CURES

Beth Radom Congregation Sisterhood interactive workshop on Causes and the Cures, 7:30 p.m., 18 Reiner Rd. 416-636-3451.

Tuesday, Jan. 14

FOOD-PROOFING

Beth David B'nai Israel Beth Am Sisterhood features microbiologist

Continued on page 21

Remembering A Lost Hero

The Holocaust Centre of Toronto, UJA Federation
invites the community to commemorate

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in recognition of one of the true heroes of World War II

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For six months between 1944 and 1945, Raoul Wallenberg, a young Swedish diplomat, saved tens of thousands of Hungarian Jews from certain death. In mid-January 1945, after the Red Army entered Budapest, Wallenberg vanished. His fate at the hands of the Soviets remains unknown.

The Hebron Conundrum:
An Obstacle to Peace
or Redeeming our Heritage?

Toronto Zionist Council and Shaarei Tefillah Congregation
present

David Wilder
Spokesman
The Jewish Community of Hebron

Life Under Fire:
A Personal Account

Sunday, January 12, 2003 - 7:30 p.m.

Shaarei Tefillah Synagogue
3600 Bathurst St. at Neptune Drive

Free Admission
Information: 416-781-3571

What's New

Coninued from page 20

Michael Brodsky speaking about Food-proofing: How Food Wise Are You?, 8 p.m. 416-633-5500

JWI CHAPTER MEETING
Jewish Women International Markham-Unionville chapter meeting. **Gail** 905-294-9706.

Wednesday, Jan. 15

GLOBAL JEWISH FAMILY
Rachel Turkienicz speaks on The Global Jewish Family. 8 p.m., Shaar Shalom Synagogue. The Adopt-a-Family will be introduced at a Solidarity for Israel evening.

YAD B'YAD
Pride of Israel Synagogue presents Yad b' Yad with **Rachel Schwartz,** 7:30 p.m., 59 Lissom Cres. 416-226-0111, ext. 10.

JEWS FOR JUDAISM
A Rabbi Cross-Examines Christianity. Rabbi Michael Skobac explores how a Messianic movement within Judaism 2,000 years ago transformed into a non-Jewish religion. 8 p.m. at Jews for Judaism Centre, 800 Steeles Ave. W. Information/registration 905-761-0040.

And What Else Is New

JEWISH WOMEN IN SONG
Beth David B'nai Israel evening of song in support of Israeli soldiers presents Jewish Women in Song, **Andrea Kreidstein, Audrey Kauffman** and **Naomi Peleg**, accompanied by the band Nafshi, Sunday, Jan. 19, 8 p.m., followed by a reception. 416-833-5500.

REBBITZEN SIEGELBAUM
Rebbitzen Chana Bracha Siegelbaum, founder and director of Midrehet B'erot Bat Ayin, for Jewish women of all ages and backgrounds seeking Jewish education and spiritual growth, speaks on Dispelling the Myth of the Red Tent on Sunday, Jan. 12, at 2 p.m. at the home of **Sue Zeifman**, 30 Tangreen Circle, Thornhill.

And Monday, Jan. 13, Where Mind and Heart Meet, Torah and music for the feminine soul features Rebbitzen Siegelbaum and **Tirtza Singer**, 7:30 p.m. at the home of **Sarah Shona Goldberg**, 39 Ava Rd.

To pre-register for these events, contact **Brucha**, 416-631-8484.

TORAH STUDY
Jewish Russian Community Centre's Institute of Torah Study. For information/registration, **Chana Weisberg**, dean of the institute, 416-222-7105, ext. 30.

Launching of the winter semester Monday, Jan. 13 at 8 p.m. at the Bernard Betel Centre with **Rabbi Yosef Jacobson** from New York on the topic Portrait of a Leader: A Visionary in our Time.

Jewish Education Certificate Program, 11 week course, Tuesdays 8-9:45 p.m. beginning Jan. 14 at 18 Rockford Rd.

Award-winning course with **Arnie Gotfryd** on Science and Religion: A Paradox? begins Sunday, Jan. 19, at 8 p.m.

CEDAR SEDER
Celebrate Tu b'Shvat. the new year of the trees, at a Shabbat Tu b'Shvat dinner following the Kabbalat Shabbat service at 4:55 p.m. at Beth Tzedec Congregation, Friday, Jan. 17, hosted by **Rabbi Aubrey Glazer.** Reserve for meals by Tuesday, Jan. 14. Call 416-781-3511.

AT PRIDE OF ISRAEL
Tu b'Shvat Family Daven and Dine, Saturday, Jan. 18. Morning services begin 9 a.m, story hour/junior congregation 10 a.m. Shabbat lunch, Tu b'Shvat seder. RSVP by Monday, Jan. 13.416-226-0111.

Shabbat for kids: for preschool, junior and senior kindergarten, Grade 1. Junior story hour: For Grades 2-5. Story hour for Grades 5-9, Junior congregation, monthly family luncheons.

TU B'SHVAT SEDER
Congregation Darchei Noam Tu b'Shvat seder and potluck supper, Friday, Jan. 17, at 6:30 p.m. 416-638-4783.

SHABBAT MORNINGS
Warm your Shabbat mornings with interactive prayer and discussion led by **Rabbi Elliott Diamond** at 9:30 a.m. at Shaarei Shomayim Congregation, 416-789-3213.

CONVERSATIONAL YIDDISH
Conversational Yiddish classes at Adath Israel Congregation start their 16th year. Beginners and intermediate classes. Information **Louis Gula**, 416-495-0919.

FOLK TUNES
Soprano **Leah Moss**, accompanied by the Amati Quartet, highlights an evening of traditional Ladino and Jewish folk tunes on Sunday, Jan. 19, at 8 p.m.at Beth Tikvah Synagogue. Proceeds go to the El Ezra family, victims of terror in Israel. 416-693-1227.

NEW TO TORONTO?
UJA Federation's Jewish Information Service can help you find a suitable place to live at market prices – basement apartments, rooms and shared accommodation. 416-635-5600.

JF & CS GROUPS
Jewish Family & Child Service Information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

Divorce: Will This Feeling Ever End?, an 8-session group beginning Thursday, Jan. 16, from 7:30-9 p.m. at the Promenade Mall, Suite 313.

How To Talk With Your "Ex" a 2-session workshop. Wednesday, Jan. 22, at the Promenade Mall, Suite 313 from 6:30-8:30 p.m.

CELEBRATE TU B'SHVAT
Re-emerge from winter and join the Jewish Nature Centre of Canada for its second annual Tu b'Shvat seder, with a performance by Tzvi Freeman, Saturday, June 18 at 8 p.m. at 129 Shelbourne Ave., basement party room.Call 416-992-9972.

MAGICAL MOMENTS
Magical Moments With Mom, a project of Chabad Lubavitch of Markham, for mothers and children, six weeks on Thursdays, 9:15-19:30 a.m., for children 12-24 months, from Jan. 16-Feb. 27. (no class Feb. 20) Register. 905-886-0420.

HEBREW COURSES
Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., winter courses for adults, teenagers and pre-teens in conversational Hebrew, all levels, mid-January to mid-April. For details and to register, **Joseph Klinger**, 416-787-0197.

FOR SENIORS

Join the **LZA Seniors Club** for socializing Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Casino Rama, Jan. 15, Feb. 12; Casino Niagara Jan. 30; Saturday dances Jan. 11, 18, 25, Feb. 1, 8, 15. Call 416-395-7881.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Hearing aid checkup with a registered hearing aid dispenser, Tuesday, Jan. 14, 12:15-1:15 p.m. Facilitator **Barry Katz.**

Hearing assistance clinic with **Alyona Popova** of the Canadian Hearing Society, Thursday, Jan. 16, 1:30-3:30 p.m.

Brain aerobics, stimulate your mind, enhance memory, improve concentration, Thursday, Jan. 16, 11:30 a.m. to 12:30 p.m.

Israeli Club Etrog for Hebrew speaking people meets 7 p.m. Tuesdays. Jan. 14, bingo; Jan. 21, political lecture; Jan. 28, movie. **Anna** ext. 110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Registration is underway for Hebrew classes: Hebrew 2 starts Tuesday, Jan. 14; Hebrew conversation with **Nirit Gruber** starts Feb. 25.

Carlebach & Beyond Choir winter session starts Jan. 21; Klezmer 101, Jan. 28; Fitness classes starting this month: latin jazz, women on weights, adult hip hop and boxing. Register.

Jewish Storytelling comes to the Nadal JCC every second Sunday 7:30-9 p.m. starting Jan. 12.

BATHURST JCC

Koffler Centre of the Arts/Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

In the Koffler Gallery, from Jan. 16 to March 9, the **Mark Gomes, Ginette Legaré** exhibit Slip. Opening reception Thursday, Jan. 16, from 6-8 p.m. Artist talks 6 p.m. Curator **Carolyn Bell Farrell**.

Learning Experience: Beware of Identity, Investment and Internet Fraud session, Tuesday, Jan. 14, at the BJCC, room 211 from 1-2:30 p.m. **Janet** ext. 259.

DEAR READERS
This is my last column. The time has come for me to retire. I have been with *The CJN* for 31 years and it is not easy for me to say goodbye to my "second family," which includes not only the staff, but also all of you. Thank you for your loyalty.

SINGLES EVENTS CAN BE FOUND ON PAGE 23

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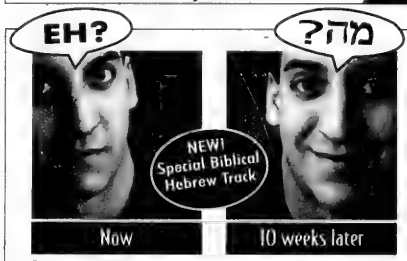

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Saturday, January 18, 2003 at 8 p.m.
For reservations call the synagogue office at 416-783-6103
ADMISSION $20
Desserts & Timothy's Specialty Coffees will be served!

SINGLES EVENTS

DEADLINE:
Wednesday 4 p.m.
8 days preceding issue date
For rates or to place an ad call 416-391-1836

The CJN encourages readers to direct any queries on events to the event's organizers

Beth Tzedec & Intersynagogue Singles invite you for Coffee, Tea & Comedy, Wed. Jan. 15 with mystery stand-up guests. 7:30 p.m., 1700 Bathurst St., $5 at door. For info call 416-781-3511.

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Coast to Coast

Zucker was a major patron of Hamilton art community

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — Irving Zucker, a prominent philanthropist and patron of the arts, died last month at age 82.

Obituary

Named a member of the Order of Canada in 1997, Zucker was recognized for his integral support of the local arts and learning community. In 1995, he was inducted into the Hamilton Gallery of Distinction.

An avid art collector for many years, Zucker provided the funds for the restoration of the Blair Bruce painting collection at the Art Gallery of Hamilton in 1988. He donated works of art valued at $2.5 million to the gallery in 1991.

In 1994, he donated seven sculptures from his own garden to the Art Gallery of Hamilton. The sculptures are now located in the Irving Zucker Sculpture Court on Commonwealth Square, adjacent to the gallery.

Jordan Livingston, chair of the board of governors of the Art Gallery of Hamilton, described Zucker as "a tremendous supporter of the arts and artists."

He said Zucker served as a patron to striving artists, supporting them anonymously and providing them with a boost in their careers.

"He was a great friend as well."

Zucker donated $500,000 toward the construction of the building that houses Hamilton's professional theatre, Theatre Aquarius. The Mainstage Series of plays is performed at the Irving Zucker Theatre, which seats 750.

Zucker was born in Hamilton in 1920. He joined the Royal Canadian Air Force in World War II and trained air crews in bombing and gunnery.

After the war, Zucker founded radio stations CHIQ and CHAM and later owned a network of stations. He bought CKOC/K-Lite FM in Hamilton and CJBK in London in 1993 and sold them in 1999.

Zucker was also president of Standard Industries and Public Service Lighting, and he was a director of Income Life Insurance Co.

In 1967, he founded the Irving Zucker Foundation, which established scholarships at McMaster University. He also funded the Zucker lecture series at the Michael G. Degroote School of Business.

In 1999, Zucker endowed McMaster's faculty of health sciences with the Albert Einstein-Irving Zucker Chair in Neuroscience. The university matched Zucker's $1 million donation.

The Hamilton Health Sciences Foundation honoured him in 1999 for his commitment to area hospitals.

In 1983, Zucker was appointed to the Economic Council of Canada for three years. In 1996, he was named to the board of the Canada Council for the Arts. He was also a citizenship court judge.

Four years ago, McMaster awarded him an honorary doctor of laws degree.

A Negev Dinner honoree in 1967, Zucker supported numerous Jewish institutions. The Beth Yitzchak Irving Zucker College of Jewish Studies was a result of his large contribution to the Hamilton Hebrew Academy. A wing of Sholom Village, a local seniors' nursing home and residence, is named in his honour. He donated sculptures to both the Adas Israel Synagogue and Temple Anshe Sholom.

More than 300 people attended Zucker's funeral at Adas Israel, including former Ontario lieutenant-governor Lincoln Alexander, federal cabinet minister Sheila Copps and Hamilton Mayor Bob Wade.

Rabbi Daniel Green of Adas Israel Synagogue officiated. McMaster president Peter George and Zucker's daughter, Susan Zucker-Rakoff, also spoke, as did Rabbi Bernard Baskin.

'Wealth was an instrument to be used, not a diety to be worshipped'

In his eulogy, Rabbi Baskin, rabbi emeritus of Temple Anshe Sholom and Zucker's friend for more than 50 years, said Zucker "was a singular personality whose many-sided achievements and multiple benefactions have rarely been equalled in Hamilton."

Rabbi Baskin said that in evaluating Zucker's life and accomplishments, "what assumes prime importance was not his astute business enterprises, but his selfless involvement in a host of communal organizations and his magnificent gifts and donations to so many of our cultural and medical institutions."

Rabbi Baskin said that for Zucker, "wealth was an instrument to be used, not a diety to be worshipped. He drew his inspiration from the Talmudic dictum, 'The beginning and the end of Torah is the performance of loving kindness.'"

Zucker leaves his children, Martin, David and Susan Zucker-Rakoff, brother Bernard Zucker, sister Faye Leibtag and close companion Irene Hale.

Mazel Tov MOMENTS

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Mazel tov to Bella Brand on this special birthday. With love and best wishes from your children, grandchildren and extended family.

Mazel tov to Emma Jo Aiken & Noah Klar on their engagement. Love, Roy, Perri, Ben and Eli.

Congratulations to Lauren & Shannon Schneider on your graduation. Best wishes always from your family.

Shannon

Lauren

Marcelle Eisen and Judy & Stanley Rosenblum are thrilled to announce the engagement of their children, Elka Eisen of Toronto to Leonard Rosenblum of Arizona.

Happy first birthday on Sept. 23 to Billie Madison, daughter of Maxine & Josh Schulman. Love Bubbie Henna & Zaidie Irving Pomeranz.

Mazel tov to Jessica & Paul who were married on Aug. 4. Parents: Marjorie & Harvey Black of Montreal and Marjorie & Wilf Grosman.

Erika & John Komlos and Charron & Lawrie Bloom are pleased to announce the engagement of their children Daina & Richard.

Happy second birthday Jan. 14 to Brandon Davis. Love from Mom & Dad, bubbies & zaidies, great-bubbies & zaidies, uncles, aunts and cousin.

Mazel tov Robyn & David on your engagement from parents Elaine & Ira Grossman, Ildiko & Paul Fulop and grandparents Edith Becker and Helen & Carl Isenberg.

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Special Report

Immigration from Soviet Union came in three waves

Continued from page 3

talent pool that would add to the quality of Jewish life in Toronto, or as he put it, provide "fresh blood for the community.

"If we don't succeed," he continued, "the danger is that they'll keep being Russian for a while and their kids will be Canadian with some Russian background, but not Jewish Canadians or Canadian Jews. We will lose them as Jews."

Contrary to the received wisdom of past years, Korenzvit believes the old-new approach adopted by the JRCC's long-serving executive director Rabbi Yoseph Zaltzman, a member of the Lubavitch movement, has proven to be the most successful in linking the new arrivals to Judaism and the wider Jewish world. In fact, he says, at meetings of the World Congress of Russian Jews in Moscow, the Toronto approach has been called the most effective anywhere in the world outside of Israel.

For the past 20 years, Rabbi Zaltzman has been putting in practice a method expounded by the late Rabbi Menachem Schneersohn, one he says works well even for people with little or no prior knowledge of Judaism.

"We serve every Russian Jew at the level at which they're ready," he says.

It's not watered-down Judaism, it's not merely secular concerts and social activities, he said. It's also not encouraging Russians to attend established synagogues, where more often than not, they feel uncomfortable, almost like outsiders. It's traditional, authentic Judaism, but applied judiciously, he said.

And, according to statistics Rabbi Zaltzman readily cites, it appears to be working.

Over the past 20 years, he has arranged for 4,000 ritual circumcisions, most of them for adults. The oldest was for a gentleman of 78, while the one-day record is 13 brit milah. On one memorable occasion, three generations of one family underwent the rite, linking them by blood to the covenant of Israel. In that single day, a five-year old boy, his 28-year-old father and his 58-year-old grandfather experienced the brit milah together.

In that same 20-year span, the JRCC has arranged for 5,000 homes to receive kosher mezuzot, while at the last High Holy Days, six synagogues – three of which featured Russian-language sermons and Russian/Hebrew prayer books – hosted 7,000 worshippers.

Russian Jews turn to the JRCC for other life cycle events, like burials and weddings, and the centre also offers a variety of classes geared to the level of interest in the community.

The Russian community also operates the TJA Ohr Menachem Day School and while attendance is modest, it has been growing. The agency also publishes monthly magazines in Russian and English as well as calendars in both languages.

Rabbi Zaltzman believes by making Russians comfortable with religious practice in a friendly and familiar environment, their attachment to Judaism will grow over time. In 1981, when he proposed this approach to the established community, he was met by skepticism. With his beard and traditional garb, he was told he would scare off his clients, that "you're too religious," he recalled.

Rabbi Yoseph Zaltzman

"Now I think they understand. At the time, established Jews said you have a nice idea, but we can't give money to an idea we don't think will work."

His goal was never to make Russian Jews into Lubavitchers, Rabbi Zaltzman said. In fact, in all that time, only a few dozen have gone on to a more observant lifestyle. His aim, he said, is "to bring Russian Jews the basics of Jewish life."

Altogether, the JRCC operates on a $4 million annual budget while the biggest allocation from the Federation came in at only $120,000," he said. "I don't think the Federation money is adequate,' he said. "I think our service to the community deserves more."

He thinks misperceptions about his agenda may be at play. "Yes, I have a beard, but that shouldn't stop them," he said.

UJA Federation spokesman Howard English said the Federation is "strongly committed to the JRCC and to building a strong relationship with the Russian Jewish community.

"The strength of that relationship was demonstrated more than ever this year by the increased participation of the Russian Jewish community in the UJA Federation annual campaign," English said. "The Russian community on its own raised over $60,000 towards the campaign and we want to use the strength of this relationship to maintain and improve services for the Russian Jewish community, and work as hard as we can to integrate [them] into full community life."

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Immigration to Toronto from the Soviet Union has come in three waves. The first dates back to the 1970s when the FSU first opened its doors to large-scale Jewish emigration. That wave petered out around 1980 and during the 1980s second wave, numbers were relatively modest.

The 1990s saw a jump in immigration as the Soviet Union collapsed and more than one million Jews left. While most made aliyah to Israel, substantial numbers came to Canada.

Most who moved to Toronto settled into a narrow strip along the Bathurst corridor, from Finch to as far north as Major Mackenzie. The area is now home to numerous Russian delis, video stores, book shops and other small businesses that cater to Russian clientele.

Most hail originally from larger centres in the FSU, cities like Odessa, Moscow, St. Petersburg, Lvov and Kiev, said Maia Master, publisher of the *Russian Express* newspaper.

Considered on their own, Toronto's 40,000 Russian Jews would constitute Canada's third largest Jewish community, behind only Toronto and Montreal.

In the last few years, Jewish Immigrant Aid Services (JIAS) has been receiving 600 to 650 Russian families each year, said Mila Voihanski, the agency's executive director. About 40 per cent arrive via Israel.

Each wave of immigrants has faced a different attitude from the local Jewish community, Voihanski said. In the 1970s, their arrival was seen as vindicating a political movement to free Jews from Soviet oppression. By the 1980s, local agencies recognized that the new arrivals were not equipped with a knowledge of Jewish traditions and were finding it difficult to integrate into the wider community. JIAS and other agencies adopted various integration programs, only some of which were successful. The least promising ones were those that tried to force a Canadian style on the new arrivals, she said.

"There wasn't much understanding and there was not much community building," she added.

Attempts to bring the two communities closer together failed as cultural differences and a lack of motivation from both sides proved too difficult to overcome. Canadian Jews, she said, wanted Russians to attend synagogue and donate money to the local campaigns. But Russian Jews did not feel comfortable in Canadian synagogues, and in Russia, "charity was not something they were used to. They saw the Jewish community as powerful and expected more in terms of jobs and schooling," said Voihanski, herself an émigré from Lvov who arrived 28 years ago.

"The bridge was shaking," Voihanski said. "There wasn't much of a foundation."

In the 1980s, she continued, the established community expected the Russian arrivals to embrace the same values that motivated Canadian Jews. The Russians felt very Jewish, bur from a different perspective. They felt Jewish all their lives, but from a negative (discriminatory) perspective.

Coming from a secular society that persecuted them, it was difficult for Russians to perceive Jewish affiliation in terms of kashruth or synagogue observance. Most however, maintained a cultural and historic identification with Judaism, as well as a strong bond with the State of Israel where many had relatives, she said.

JIAS and the broader community has changed its attitude to the Russian community in the last years. Her appointment in itself is a signal of a change of heart in the establishment, Voihanski suggested.

As executive director, she has developed the philosophy that "if you empower the community and build it so it sees itself as equal partners, it will integrate and feel part of the Jewish community."

Today, there are several grass roots programs that attempt to bring the two sides closer together. The Beth Tzedec Congregation, for one, offers a large number of free tickets for the High Holy Days, and unlike the case in past years, newcomers are matched with host families who make the transition easier, she said.

Temple Kol Ami is also undertaking an outreach program, as is Canadian Young Judaea, and JIAS itself teams with other agencies to offer teen get-togethers, leadership development programs and holiday events.

Even on the fund-raising front, the Russian community is joining wider community efforts. The JRCC last year held an emergency campaign for Israel and raised $100,000 in a short period of time, a significant sum for people new to the fund-raising ethos.

Still, Voihanski hears stories that suggest the human nature that works to bring people together can also divide them. Russians who have been here since the 1970s are expressing resentment at the newest arrivals, saying they are receiving more from the community than they did and that the new arrivals are much choosier when it comes to accepting jobs. She also hears that new arrivals are socializing with non-Jewish Russians and are dating them. But she's been told a lot of Russians who have been here longer are now dating Canadian Jews. "You hear a lot of that," she said.

Master believes "Russian Jews would love to be part of the larger Jewish society. I don't think Jewish Canadian really want the Russian Jews, welcoming them...Even Jews who have been here for 25 years, most of their friends are Russian-speaking."

Continued on page 25

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Special Report

Symphony musician part of dissident generation

By PAUL LUNGEN
Staff reporter

During the communist era, when competition between the former Soviet Union (FSU) and the West was rife, Russia was considered the West's equal, if not superior, in several areas of endeavour: the space program, military hardware, engineering, hockey (and other sports), and the arts.

To this day, Russian emigres are only too happy to cite the achievements in the area of high culture in their former homeland, where the popularity of ballet, classical music and theatre is much greater than in North America.

Senya Trubashnik

Russia's Jewish community played a large role in the development of the arts in the FSU and today Toronto has reaped some of the benefit of the emigration of that talent.

Senya Trubashnik, 65, is a product of the Russian culture "system," a system which spots talent early and pours enormous resources into the effort to develop and nurture it.

For 18 years, Trubashnik served as principal oboe of the Moscow Philharmonic. After leaving the FSU in the early 1970s, he took a similar position for five years with the Israeli Philharmonic Orchestra and then went on to an eight–year career with the Belgian National Orchestra.

Trubashnik's 12–year association with the Toronto Philharmonia orchestra came to an end recently, during which time he also recorded with the likes of David Oisler, Zubin Mehta, Leonard Bernstein and Yo-yo Ma.

Russians have carried on a love affair with classical music, Trubashnik explained. Moscow alone is home to 11 professional orchestras and 40 chamber ensembles, plus three operas, 30 drama companies and 25 museums.

Looking back on his formative years in the FSU, Trubashnik recalls that even though Russians "cannot eat, they go to see theatre and music."

Under communism, "money was not important, but moral, intellectual and cultural achievements were."

From the 1950s to the 1970s, Jews were heavily represented in the country's intellectual class, in cinema, music, painting, architecture, science and medicine. They excelled because in the climate of anti–Semitism that prevailed, Jews had to be better than their colleagues to succeed, Trubashnik said.

Instruction at the Moscow Conservatory was free, but competition to get in was fierce. Of the 700 who would apply, only eight would be admitted. Jews knew that for them to be among the select few, they would have be better than their gentile neighbours, so talented young musicians as young as six practised five to six hours a day, Trubashnik said.

Gifted musicians were streamed into an arts program in which they studied for a few hours in the morning and then would spend the afternoon receiving instruction and practising their music.

Yasha Milkis, who played with the St. Petersburg Philharmonic and went on to play as a violinist with the Toronto Symphony Orchestra, conductor Rudolph Barshai, and cellist Yuli Turovsky are among the Jewish musicians produced by that system, as is violinist Michael Ziskin.

Trubashnik, who considers himself a member of the dissident generation that included Andrei Sakharov, Alexander Solzhenitsyn and Mstislav Rostropovich, had a successful career in Moscow when the first winds of change began blowing through the FSU.

His first run–in with the KGB came in 1968 when members of the Moscow orchestra were given copies of a book, *The Truth About the Six–Day War*, while on tour in Buenos Aires. The KGB learned of it and demanded the books be turned over. Trubashnik gave up one copy, keeping another.

On his return to Russia, he was caught with the offending book by a customs agent. That, he said, "started my trouble." He was prevented from playing a concert in the Kremlin, but in 1972 the musicians' defiance of Soviet authorities reached a head. The Moscow orchestra had been forbidden to play Dmitri Shostakovich's *13th Symphony*, which had debuted in 1962 and which contained a Yevgeny Yevtushenko poem about Babi Yar. The poem described the mass execution of Kiev Jews by the Nazis but was also seen as highly critical of the Soviet Union.

"Bureaucrats wanted to stop the concert," Trubashnik recalled, but the conductor, Kyrill Kondrashin, refused. Mounted police were ordered to surround the theatre prior to the performance and 15 musicians buckled under the pressure and left.

Ninety remained and the performance went ahead as scheduled. A little while later, Trubashnik got a call from the KGB, accusing him of being bourgeois. Shortly after he was sent into exile, and forced to leave behind two apartments, a cottage, a car, 25 antique clocks, and paintings. He believes his profile and the fact his cousin, who worked for Sol Hurok's booking agency in New York, pulled some strings, saved him from a much worse fate.

Trubashnik doesn't regret his decision. "It was time," he now says. "It was time for a changing Russia. Gorbachev didn't come overnight. It came brick by brick and the *13th Symphony* was the main catalyst in music."

Younger generation unlike their parents

Continued from page 24

But the younger generation, those who have spent more of their lives in Canada than in Russia, may be different. Her two oldest children, both teenagers, "are mentally all Canadian," she said.

Russians are different from Canadians psychologically, she continued. "You grew up in bigger extended families. You were free to express yourselves, to be yourself. We need a little bit of time to learn about ourselves and what we want to do."

Svetlana Iskanderova

Master believes most Russians "are coming back to their Jewish roots."

***

Svetlana Iskanderova is part of a young generation of Russian newcomers to Canada who feels comfortable in both worlds. Born in Tashkent 23 years ago, she arrived in Toronto at age 13. Her parents, Zelina and Alex, are unlike others of their generation in that they had some grounding in Jewish tradition and culture. Zelina, for one, speaks Yiddish well and is totally familiar with religious practices.

Most of Svetlana's friends are Jewish and though none are particularly observant, her 20 to 30 good friends "all want specifically a Jewish partner."

"This includes even those who just know they are Jews, who have been to synagogue only a couple of times in their lives. They just want someone with less differences," she said.

Svetlana, who has a Jewish husband, says she sees couples with children opting to have their sons circumcised, or hosting baby naming ceremonies, or choosing a traditional Jewish burial for loved ones.

"I see a lot of people in their 40s and 50s fall into religion," she said. But her age cohorts are too involved in building a career and starting their lives to concern themselves with that.

While her contemporaries retain a stubborn Jewish identity, Svetlana, who works as a switcher and editor at the Weather Network, acknowledges they are more comfortable socializing with other Russians and not with Canadian Jews. Besides the numerous questions Canadians ask about their lifestyle, Svetlana perceives major cultural barriers getting in the way of friendships. In school, she said, Russians tended to dress up, Canadian dress much more casually.

"From my perspective, we're far too aggressive for them. We strive for excellence, to get a good life, to try for

Continued on page 26

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Special Report

Emigre operates Russian-language paper

By PAUL LUNGEN
Staff reporter

In a lot of ways, Maia Master is typically Canadian – hard working, ambitious, family oriented, and proud of her heritage.

Of course, Master is Canadian by choice, not by birth, having emigrated from Kishinev, Moldova (a former republic in the southwest of the Soviet Union) a little over 12 years ago.

For Master, as for many other Russian immigrants, leaving behind the familiar – if unfriendly – environment of her youth was a wrenching experience. The language was different, the food unfamiliar and the overall environment so disorienting it took her a long time to get used to it. She looks back on her first years in Toronto as something like "an illness."

"It was very stressful," she says. "It was one of the most stressful things in my life."

Although only 25 at the time, she found it difficult to integrate into her new environment. "It took me three years to feel comfortable on the street, and I was young."

The experience left her with an abiding sense of compassion for other immigrants, particularly older ones, whose lives have been thrown topsy-turvy by the move to Canada.

Master, who had a background as a nurse, had to find her feet in a society that didn't particularly value her Soviet education. Like many others, she was forced into a new occupation, an experience that only added to the disorientation she experienced. But with two small children to support and a marriage about to break up, she had no choice.

Her first job was as a sales manager for a small Russian-language newspaper in Toronto. It turned out to be a fortuitous career move as she immediately found she had an affinity for the newspaper business. Making sales and putting out a paper excited her.

Eventually she moved to another Russian paper to become manager of advertising. After a few years, during which she increased that paper's size 60-fold, she decided it was time to open her own publication.

Six years ago, she did so, launching the *Russian Express*, and she hasn't looked back. Today the weekly boasts almost 40,000 readers a week.

"I try to help immigrants integrate successfully in this society," she said. "We tell success stories, how to integrate to make themselves feel they're home."

With a staff of seven freelance writers and three full-time office staff, the paper covers the Toronto Russian scene, with only a smattering of reports from Russia. Page 4 is dedicated to Israeli news and the paper also features a columnist writing on Israeli issues.

Helps immigrants integrate into society

Despite the Israeli coverage, the readership of the paper goes beyond the area's Jewish population, and is geared to the increasing number of Russian speakers who continue to flock to Toronto, many of whom are not Jewish, Master said.

Russian Jews, she said, identify strongly with Israel, and the paper is not afraid to print letters from former Russian Israelis who complain about Israel's refusal to allow non-Jewish Russian servicemen to be buried in military cemeteries.

Besides being Zionist in orientation, the Russian community also has a strong sense of their Jewish identity, even if that doesn't manifest itself in religious observance, she said.

"Russian Jews are very proud to be Jewish.

"My generation wants to be more Jewish in this country. I want [my children] to celebrate Jewish holidays."

Like others from the FSU, Master did not have much exposure to a traditional Jewish life. "My grandmother and grandfather were killed by the Nazis so my mother was an orphan. She grew up in an orphan house with seven brothers and sisters.

"I didn't grow up with a grandmother to teach me Yiddish, how to light candles, what is Shabbat. I grew up in a communist country where religion was not allowed, so I didn't have a Jewish personality.

"I grew up in a Russian culture and language, but we always were Jewish and we dreamed to become better Jews."

Like earlier generations of Jewish immigrants, Russian Jews value education highly, she said. Also important are cultural pursuits like ballet, music and continuing education.

But, she said, "family is number one. They love to have a house. By the second or third year, they have a house. They want a castle for the family."

Russians also value career, and Master acknowledges that despite the difficulties for newcomers, "here you have more possibilities.

"I think Russian Jews are very busy people. We're very ambitious. We're so busy trying to achieve what you have for so long, we don't have time to socialize."

In the last five or six years, she continued, "I was so busy building my business, I was happy to have a few hours to spend with my family."

Her oldest, Anatole, 17, has his heart set on a career in the Canadian army while her daughter Susan, 15, is still in school. Her second daughter, Sarah Nicole, is less than two.

Master believes this generation is already more Canadian than Russian. "Mentally, they are Canadian."

She sees the same phenomenon elsewhere among Russian immigrants. Among the first wave of immigrants, who came 25 years ago, she said, you hear of many cases of parents who are proud of their son the lawyer or their daughter the teacher. "That's everywhere."

Her generation wants the same for themselves, and Master puts her own twist on an old Russian proverb that says "the first generation is good fertilizer for the new generation. We don't want to be fertilizer. We want to achieve something ourselves."

'Would be wonderful to make a bridge'

Continued from page 25

the best. Kids here seem to take it easy. Kids have had it all laid out for them."

What's more, she found that "Jewish kids were surprisingly less accepting" of Russians than non-Jews. The reason, she said, is "they were JAPs (spoiled)."

Canadian and Russian young people seemed to have different values, she continued. "All of us had totally different life experiences. I personally stood in lineups for bread and milk. When you start telling people that, Canadian Jews feel you came from the gutter."

Even when they party, Russians have different tastes, she continued. On a date, more than likely she and her friends will dress to the nines and will expect their escort to open doors, offer to pay and generally, "treat me like a woman."

***

Zelina Iskanderova, an adjunct associate professor at the University of Toronto's Institute for Aerospace Studies, says "it's a pity we don't have strong links with Canadian Jews. All of them have the same roots from one or two generations ago."

Russian and Canadian Jews "appreciate our heritage, traditions, our cultural roots. Our bubbies and zaydies suffered so much. I think it would be wonderful to make a bridge, to meet, to be more integrated in the Jewish community."

Zelina Iskanderova

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Double suicide bombings kill 23 in Tel Aviv

By HAIM SHADMI and JONATHAN LIS
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Seventeen of the 23 people killed in Sunday night's double suicide bombing had been identified the next day – the victims included 12 Israelis and five foreigners.

As of early Monday afternoon, 43 of the approximately 100 people wounded in the attack were still hospitalized, Army Radio reported. Two were wounded critically, five seriously, two moderately to seriously, and the rest lightly to moderately.

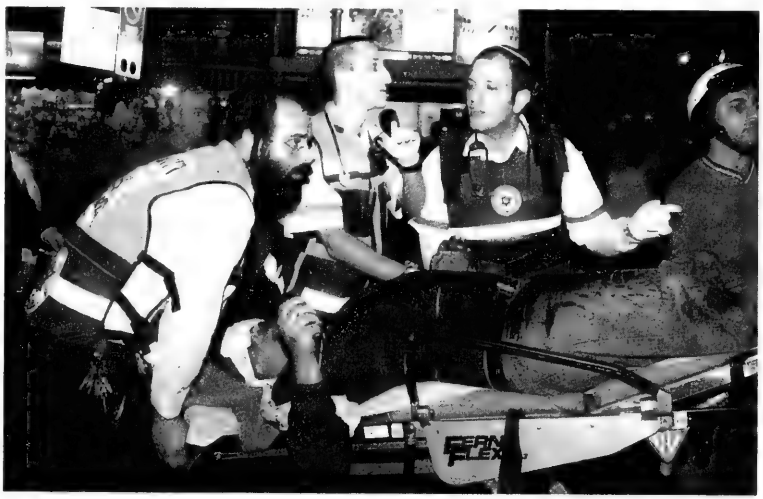
The attack took place around 6:30 p.m. Sunday evening at the old central bus station in south Tel Aviv.

Part of the delay in identifying the other victims may be due to the difficulty of reaching family members of non-Israelis, some of whom live abroad or may be afraid to come forward. The victims include two citizens of Romania, one from Ghana and one Bulgarian.

Interior Minister Eli Yishai ordered immunity from prosecution for all foreign workers caught up in the attack. The immunity applies to anyone who requires treatment or comes to look for a friend or family member. Many foreign workers – some of them illegal – live in the area of the attack.

Television stations read police announcements in English, assuring illegal foreign workers that they would not be deported if they sought treatment or searched for friends and relatives in hospital.

The National Insurance Institute announced Monday that it will handle the funerals and transfer of the bodies abroad of five of the foreigners killed in the attack.



Emergency rescue workers tend to the victims of the double bomb blasts. **[Isranet photo]**

The two suicide bombers blew themselves up within less than a minute of one another, at the corner of G'dud Ha'ivri and Neve She'anan streets in south Tel Aviv.

Police spokesperson Gil Kleiman said the explosive devices used by the bombers were loaded with metal shards in order to maximize the destruction.

"From the extent of the damage on the scene... they were very strong explosive devices. In each case, metal fragments were added to the explosives to increase the amount of death," he said.

Islamic Jihad and Hamas took responsibility for the attack after some confusion over Fatah's involvement. The Al-Aqsa Martyrs Brigades, the military wing of Yasser Arafat's Fatah movement, had taken responsibility for the attack Sunday, but Fatah denied any connection to it.

In a statement claiming responsibility, the Al-Aqsa Brigades identified the two bombers as Nablus residents Burak Hilsa and Samar A-Nuri. Fatah, however, said the men were not members of its organization.

The attack was the first suicide bombing in an Israeli city since November, when a suicide bomber blew up a bus in Jerusalem, killing himself and 11 passengers.

On July 17, 2002, two suicide bombers blew themselves up at the entrance to the Neve Sha'anan area in Tel Aviv, killing three people and wounding 40 others. On Jan. 25, 2002, 32 people were wounded in a suicide blast on Neve Sha'anan Street.

After bombing, Israel won't let PA attend London conference

By ALUF BENN and AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel rejected Britain's appeal Monday to reconsider an Israeli decision to keep the Palestinian delegation away from a London conference about reforms in the Palestinian Authority (PA).

In a telephone conversation early Monday afternoon, British Foreign Secretary Jack Straw asked Foreign Minister Benjamin Netanyahu to reconsider the decision, which was made in reaction to Sunday night's double suicide bombing in Tel Aviv, but Netanyahu was not receptive.

Netanyahu told Straw that Britain was causing a "reverse effect" by focusing on allowing terrorists to attend the conference instead of focusing on fighting terror, Israeli news sources reported. He said Israel was adopting U.S. President George W. Bush's premise that people who have been involved with terror can't be part of any process, and that PA President Yasser Arafat needs to make reforms at home, not in London.

The government's decision was not aimed at Britain, which initiated the conference, Netanyahu added, but was a measure being taken against the Palestinian Authority.

Straw said Israel was the one creating the reverse effect and that instead of concentrating on terror, Israel was keeping back those Palestinians interested in reform.

The decision not to allow the delegates to attend the conference was made during a Sunday night meeting in which senior Israeli ministers weighed the government's response to the Tel Aviv bombing that killed 23 people.

Israel also decided to prevent Palestinians from attending the PLO central council meeting to be held Thursday in Ramallah, which was scheduled to approve the Palestinian constitution. Other decisions included closing three Islamic academies and restricting the movements of Palestinian leaders and travel by Palestinian civilians.

In addition, Israel reserved the right not to transfer money to the Palestinian Authority and decided to conduct several military operations.

In southern Gaza Sunday night, Israeli attack helicopters fired missiles at what the army said was a weapons factory that manufactured mostly mortars, Israel Radio reported. Palestinian sources reported that a second building was hit as well, and that the blasts wounded eight people and cut off electricity.

Attending the security meeting Sunday night were Prime Minister Ariel Sharon, Defence Minister Shaul Mofaz, Foreign Minister Benjamin Netanyahu, Internal Security Minister Uzi Landau and Finance Minister Silvan Shalom.

Labor party chair Amram Mitzna said in reponse to the attack that Israel's security policy should be changed in order to better prevent such attacks.

"At this difficult hour, my heart is with the families and the wounded," Mitzna said. "I am determined to change Israel's security policy so that we can mercilessly hit murderers and those who send them, while establishing a separation fence that will serve as a defensive shield between us and the terror."

U.S. President George W. Bush condemned the attack, adding that he would not allow this to bring recent peace moves to a halt.

The PA also condemned the suicide bombings as a "terrorist" attack and said it would act against those behind it. In addition, the PA called for the international community to intervene to let Palestinian security forces take action.

Israel & the Jewish World

Israeli economy in a tailspin

By GIL SEDAN
Jewish Telegraphic Agency

JERUSALEM — Israeli motorists got a chance this week to join the rest of the industrialized world and drive on a multi-lane toll road.

The four-lane "Trans-Israel" highway, which bypasses the jammed freeways near Tel Aviv, opened a few months ago on a free trial basis.

But on its first day of operation as a toll road – about $2.50 (US) to travel some 20 miles – the road was virtually empty.

It may be that Israelis will need time to get used to paying for what was once free. Or it may well be another indication of the hard economic times that plague the country.

Put simply, 2002 was a terrible year for the Israeli economy. Thousands were laid off and unemployment reached a record high of 10.5 per cent.

During the past two years, 81,000 people fell below the poverty line. About 1.3 million Israelis – nearly one in five – are now poor. The poverty level for an Israeli family of four is $934 (US) per month.

According to preliminary figures released last week by the Central Bureau of Statistics, Israel's economy in 2002 had its worst performance since 1953.

The economy shrank by one per cent this year, according to the bureau. Moreover, it was the second year in a row that the adjusted gross domestic product fell, a first in the nation's history, according to the Israeli daily *Ha'aretz*.

Nor are there signs of improvement on the horizon: an official at the bureau predicted that if current trends continue, the economy will fall by as much as 0.5 per cent next year.

Helping to create the economic downturn, private consumption declined by 0.6 per cent this year, according to the bureau, which said it was the first such decrease since 1980.

The climate among producers was equally bleak: some 60 factories and 150 start-up companies shut down during the past year. Another round of closings will take place next year, according to the Manufacturers Association.

Along with the thousands of businesses that closed, the salaries of wage earners declined.

The tourism business was equally bleak. The number of hotel stays dropped by 34 per cent from 2001, and hoteliers reported a decrease in income of 75 per cent.

There is more bad economic news in store for Israelis in the coming year.

Gasoline prices are expected to rise, as are the prices of food and manufactured goods such as electrical appliances.

Moreover, according to new tax provisions, interest and dividends will be subject to taxation for the first time in Israel's history.

It's no surprise that many Israelis are thinking twice before opening their wallets.

Adding to the gloom, the governor of the Bank of Israel, David Klein, said in an interview two weeks ago with the *Ma'ariv* newspaper that given the current economic climate, it would not be surprising if a major Israeli bank collapsed.

Klein's comments caused the shekel to drop one per cent against the dollar in weekend options trading.

Early last week, Prime Minister Ariel Sharon reprimanded Klein for his pessimistic comments.

Without doubt, some of the economy's decline can be attributed to a wider slowdown affecting the global economy. Israel, a leader in global high-tech, was especially hard hit when the dot-com bubble burst.

But the main factor is the two-year-old conflict with the Palestinians, which has kept tourists and investors away.

Economic analysts agree that only an end to the fighting will allow for renewed economic growth.

Meanwhile, analysts are warning that if the economic situation continues this way, the country's social stability could be at stake.

But less than a month before general elections, there is no comprehensive plan to rescue the Israeli economy.

For their part, Israeli news organizations are not dealing with the issue. They are preoccupied with the election campaign and the near-daily casualties from the fighting with the Palestinians.

For now, one can merely point out the large question marks that will affect the economy:

- The war climate: Will there be a clear outcome soon to the U.S. campaign against Iraq and Israel's war against Palestinian terrorism?
- Israel's budget: Will the next finance minister push for massive investments in infrastructure as part of efforts to renew economic growth, or will cutbacks remain the policy, out of fear of even worse times to come?
- World economy: Will the global economy recover, allowing Israel to regain some of the high-tech strength it lost during the past three years?

CJN Purim Art Contest

It's time again for our annual **Purim Art Contest** .

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2003 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 21, 2003. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 28, 2003.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 13, 2003. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Hezbollah says Tannenbaum is alive

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hezbollah Secretary-General Sheikh Hassan Nasrallah said Sunday that Israeli civilian Elchanan Tannenbaum, who was kidnapped by Hezbollah in October 2000, is alive.

In an interview on a Lebanese radio station, Nasrallah repeated that the Iranian-backed terrorist group is holding "four prisoners, one of whom is known to be alive – the Israeli colonel Tannenbaum – and three whose fate is unknown."

Also in October 2000, Hezbollah kidnapped three Israel Defence Forces (IDF) soldiers during a carefully orchestrated operation in Israel just over the Lebanese border. The three – staff sergeants Omar Suwad and Benyamin Avraham, and Sergeant Adi Avitan – were later declared dead by the IDF.

Nasrallah's comments marked the first time since the Hezbollah leader announced the abduction, on Oct. 15, 2000, that he has said Tannenbaum is alive. Tannenbaum's family says he suffers from health problems that require regular medication.

In the original kidnapping announcement, Nasrallah claimed that Tanenbaum was not abducted, but was tricked into coming to Beirut on his own.

Nasrallah estimated that an exchange of prisoners with Israel is not one of Prime Minister Ariel Sharon's priorities at the moment, since "the numbers proposed are not in line with previous attempts to reach an agreement for a prisoner exchange." Nasrallah predicted that Hezbollah "will hear different numbers" and "something new will happen in the foreseeable future."

Belgium reopens murder case of super-gun scientist

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

BRUSSELS — The Belgian State Prosecutor is considering re-opening a probe into the murder of Canadian scientist Gerald Bull in Brussels 12 years ago, amid new suspicions that the Mossad was responsible.

Last Friday, the Belgian daily *Derniere Heure* published a report saying Belgian police and the State Prosecutor have new information from a "reliable source" that identified a Mossad agent, a member of an "elite unit," as one of Bull's assassins.

The report said the source of the information is in a Central American country "previously controlled by Britain," most likely Belize. The source said a piece of jewelry or a bracelet was taken from Bull and kept by the suspect.

The magistrate appointed to investigate the case is considering sending a Belgian team to the Central American country to examine the evidence. Israel sources said they had not received any official or unofficial requests from Belgium on the matter.

Bull, a Canadian-born astrophysicist and metallurgist, worked for the Canadian Defence Ministry and for the United States during the 1960s on a project to build a cannon powerful enough to launch satellites into space. From 1980, he lived in Brussels and offered consulting services to the artillery corps of different countries.

When Bull offered his services to Israel, he was turned down. During the early 1980s, he was hired by Iraq to help develop a mega-cannon capable of firing a huge projectile at a distance of 1,500 kilometres. Iraq was at war with Iran at the time.

On March 22, 1990, Bull was shot dead from close range at the entrance to his home. The two assassins escaped without taking his briefcase or any of the documents and jewelry he was carrying.

Arms from Iraq caused blast at Hezbollah base

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Western intelligence analysts believe that last Monday's explosion at a Hezbollah base in Lebanon's Bekaa Valley resulted from the use of weapons smuggled from Iraq.

The precise character of the weapon remains unclear.

Following the explosion, Lebanese sources reported on a strong blast at a Hezbollah training base near the town of Jinta. Hezbollah closed off the area and barred media crews from entering. Ambulances approached the town, but it is not clear whether their crews treated any wounded. At this stage, the number of persons hurt by the explosion remains unknown.

Hezbollah often follows a policy of withholding information about casualties. This was its standard policy during its years of warfare against the Israel Defence Forces in southern Lebanon.

Western intelligence experts believe the explosion was connected to an Iraqi arms shipment that reached Hezbollah a few days before last week's blast. Two different explanations might account for the explosion. According to one theory, it resulted from a test that Hezbollah conducted with one of the weapons, perhaps a trial missile launch. Alternatively, a mishap might have occurred when Hezbollah tried to store the arms in a bunker.

Last week, *Ha'aretz* reported that Iraq gave Hezbollah medium-range missiles. Prime Minister Ariel Sharon said last week that Israel believes Iraq also transferred chemical and biological weapons to Syria in order to keep them from the attention of United Nations inspectors. The claim that Baghdad is hiding non-conventional weapons in Syria is being investigated, but it has yet to be verified conclusively, a senior Israeli security official said late last week.

In addition to receiving weapons from Iraq, Hezbollah has also received stepped-up arms shipments from Syria. Damascus has given Hezbollah Syrian-made missiles whose range is comparable to that of the Iranian missiles already in the organization's possession. Several hundred missiles have been sent to Hezbollah by both Syria and Iran. The Israeli official said, "Hafez Assad would roll over in his grave if he could see the nature of the ties that his son, President Bashar Assad, has forged with the Iranians."

Israeli officials accuse Syria of continuing to foment Palestinian terror against Israel, charging that the Syrians allow terror organizations to operate freely in Damascus. Israeli officials also accuse Syria of using Hezbollah as a means of pressuring Jerusalem, noting that Damascus has thwarted efforts by the Lebanese army to deploy troops in the south of the country in compliance with UN Security Council Resolution 425. In so doing, Syria has undermined efforts to allay tensions on the northern border, Israel charges.

An IDF investigation of a terror attack near Kibbutz Metzuba in the western Galilee last March, in which six Israelis were killed, has established that the strike was perpetrated by two Palestinian residents of Lebanon who belong to Islamic Jihad. But the pair was sent out on the attack by Hezbollah, which also trained them and provided firearms and the ladder they used to scale the electronic border fence, the army says.

Hezbollah has denied involvement in the attack, apparently out of concern for its credibility among Lebanon's public: while many Lebanese view attacks in the Har Dov region as legitimate, this attack occured outside that region, and might thus have been considered illegitimate. Nevertheless, Israeli officials have no doubts about Hezbollah's link to the attack.

So far, however, Israel is certain about the identity of only one of the assailants. Though Israel ensured that photographs of the terrorists' corpses would be published in Lebanese newspapers in the hopes that relatives would identify the bodies, to date it has only received reliable information on the identity of one of the two. Hezbollah continues to conceal the identities of the two men from their families.

Information that has reached Israel's security establishment also indicates that a senior Al Qaeda operative is actively recruiting men from this region for the organization. An Israeli security official said that this recruiter, one of Al Qaeda's top six members, recently visited Jordan, Syria and Lebanon in an effort to win new recruits for Osama bin Laden's organization. Al Qaeda's core group, the Israeli official said, continues to operate on the Afghanistan-Pakistan border, but orders are sent out from there to points throughout the Middle East, including Saudi Arabia, Yemen and Lebanon.

Al Qaeda also recently started to operate terror cells in the Gaza Strip. These cells are comprised of Palestinians from Gaza. Most of them were previously affiliated with Islamic Jihad, but some may have been associated with Fatah's "popular committees." The cells receive orders from sources in Lebanon. Their members have apparently already been involved in shooting attacks in the Gaza Strip and are thought to be drawing up plans for larger-scale attacks. Recently, Israeli security officials say, there has been a noticeable rise in the number of threats by Al Qaeda men against Israeli and Jewish targets in Israel and overseas.

Dec. 30

• The terms of Israel's two top diplomats at the United Nations came to an end. Israel's ambassador Yehuda Lancry was replaced by Dan Gillerman, head of Israel's chamber of commerce. Deputy ambassador Aaron Jacob, was succeeded by Arye Mekel.

Dec. 31

• Prime Minister Ariel Sharon fired MK Naomi Blumenthal from her post as deputy infrastructure minister because of her refusal to co-operate with a police investigation into alleged vote-buying during the recent Likud primaries.

Jan. 1

• The scandal surrounding alleged vote-buying in the recent Likud primaries continues to cut into the Likud Party's lead in the upcoming election, but the party is still poised to win the most seats of any party in the Jan. 28 vote. A survey by *Ha'aretz* had Likud winning 31 seats, while a *Ma'ariv* poll had Likud winning 34 seats. The two polls forecast that Labor would win 22 and 21 seats, respectively.

Jan. 2

• Researchers from the Technion and Rambam Hospital in Haifa succeeded in creating heart tissues from fetal stem cells. They said the tissues could be used as a model to check how certain medicines affect the heart organ.

Jan. 3

• The Central Election Committee ruled that 27 parties may compete for seats in the Jan. 28 election for the 16th Knesset. Two parties, Balad and Gesher, were denied approval. Balad, and its leader MK Azmi Bishara, disqualified earlier in the week, are appealing the decision to the High Court.

Files from JTA and Ha'aretz

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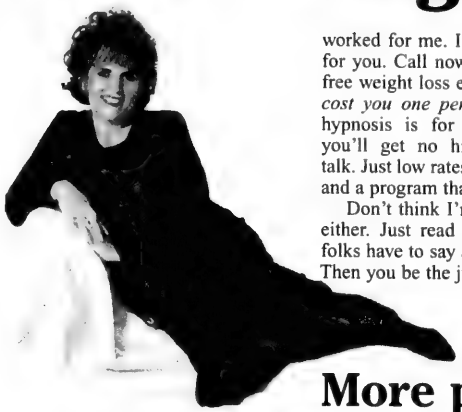

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Y.I.D. *chronicles tensions between Canadian-born and Israeli-born Jews*

By DAVID SILVERBERG
Special to The CJN

The best documentaries reveal all the angles and perspectives on an issue. Two students took that principle to heart in the fascinating film *Y.I.D. (Yehudeem in the Diaspora)* about tension between and Israeli-born and Canadian-born Jews in Canada in the face of Israeli-Palestinian hostilities.

More than 140 people attended a recent private screening of the film at Rondo Banquet Hall in Thornhill, where 30 people were turned away at the door (tickets had to be pre-purchased). The buzz was understandable: the controversial *Y.I.D.* rattles cages.

The documentary, produced by Chutzpah Productions under the direction of 25-year-old Igal Hecht and 23-year-old Ron Furman, follows Israeli-born and Canadian-born Jews from January 2001 to October 2002 and covers events such as the pro-Israel rally in Ottawa and a number of pro-Israel demonstrations in Toronto.

It will have its first public showing at the upcoming Toronto Jewish Film Festival,

The film's most revealing moments came during its 38 one-on-one interviews.

One recurring character is a angry young Israeli who is not afraid to speak his mind.

The 24-year-old sparkplug of the film, Matan Rabin, tells the camera, "Jews hate Israelis… They think we're macho, pushy, have a lot of chutzpah." More than once, Rabin is shot in front of a North York Country Style donut shop, spouting vitriolic statements between cigarette puffs. His candour about Canadian-Israeli relations breathes life into an already well-done film.

The Bathurst and Steeles area of Toronto figures prominently in *Y.I.D.*, as grainy shots from car windows capture the rain-soaked intersection. Local residents will chuckle at angled shots of Pride of Israel Synagogue and G. Ross Lord Park.

In the film, the ultimate sign of overseas support – an Israeli flag attached to car doors – becomes a symbol of solidarity. Yet the tone of the piece is more accusatory than neutral: the film hints that Canadians alienate themselves from Israel, and Israelis, by refusing to make aliyah and to donate sufficient funds to UJA and elsewhere.

Yet the documentary never focuses on the Israeli perspective long enough to become too biased, as quick cuts to alternative opinions give the film integrity.

Hecht and Furman cleverly juxtapose North American scenes and Israeli ones — scenes of davening at a Toronto synagogue cut to davening at the Western Wall, and supermarket shots from Thornhill cut to a bustling market in Jerusalem.

But *Y.I.D.*'s core ideas are expressed more in words than in scenes. A student making aliyah is adamant about his support for the State of Israel: "I'm doing my part because I'm not a hypocrite," says Raffi Kats.

The scene then shifts to a York University student explaining why she has repeatedly turned down free Birthright Israel trips: "I'm not going to risk my life to support Israelis by visiting their country."

The film also includes interviews with Canadian Jewish leaders such as Canadian Jewish Congress head Keith Landy and Zac Kaye of Jewish Campus Services.

But their comments feel PR-ish compared to the heartfelt, man-on-the-street comments from ordinary Jews.

Against the backdrop of Sobey's supermarket, a real estate agent criticizes the stance taken by some Canadian Jews when complaining about Israelis who leave their homeland: "Who are we to tell them to stay there when we're not there?" she asks, shrugging her shoulders.

A York student comes up with one of the film's more poignant lines, saying that Israel is "a good issue to support from far away."

Over and over, *Y.I.D.* returns to Rabin for quotes that only he can provide. "I'm caught between two walls," he says, explaining that coming to Canada forced him to adapt to a new country, yet his heart remains in Israel. "If I leave [Canada], it will be hard," he adds, his jovial face turning solemn.

Sadly, documenting the distance between Israeli-born and Canadian-born Jews wasn't difficult.

For instance, a trip to York University reveals two separate rooms for the Israeli student association and the Jewish student group.

Indeed, Hecht says the idea for *Y.I.D* came to him during a night at Country Style — where Canadian-born Jews were huddled in one booth, while the Israelis whom they knew chatted in another across the shop.

But filming moments of solidarity made for an an effective conclusion, leaving viewers hopeful that relations won't remain so poor.

At the pro-Israel rally in Ottawa last April, the camera pans over Israeli flags, dance circles and waving hands.

In a more tender scene, the camera catches Rabin and his friends locking arms and shouting "Am Israel Chai!"

It would have been helpful if the documentary included more of these moments, since it generally paints a bleaker picture of Canadian-born Jews pitted against Israeli-born Jews.

But as their company name suggests, Hecht and Furman have a lot of chutzpah. They are not afraid to shine the spotlight on problems, and *Y.I.D* excellently sums up the tension many Jews know about, but never discuss.

It's this boldness that marks the documentary as an original that is destined for wider acclaim.

Arts & Travel

Eye on Arts

By Bill Gladstone

TORONTO JEWISH FOLK CHOIR TO GIVE CONCERT AT AGO

The Toronto Jewish Folk Choir performs the late Toronto composer **Milton Barnes's** *Elegy for Emil – In Memoriam Emil Gartner*, a piece that memorializes the Choir's former conductor who brought it to its greatest heights in the 1940s and 1950s.

Esther Gartner, a cellist with the Toronto Symphony Orchestra and daughter of **Emil** and **Fagel Gartner**, is participating in the musical program, which marks the recent acquisition by the Art Gallery of Ontario of a portrait of Gartner by the late Toronto artist **Barker Fairley**.

The free concert also features other pieces that reflect Gartner's introduction of classical repertoire on Jewish themes, as well as traditional folk melodies. Art Gallery of Ontario, Walker Court. Admission into AGO is free on Wednesdays after 6 p.m. Wednesday Jan. 22, 7:30 p.m. 416-489-7681.

* * *

Jewish Women in Song: Beth David B'nai Israel Beth Am's continuing education committee presents Jewish Women in Song, with vocalists **Andrea Kreidstein**, **Audrey Kauffman** and **Naomi Peleg**, accompanied by the band **Nafshi**, **Nathan Rosen** on piano, **Doriann Foreester** on flute, **Kenny Simon** on bass and **Daniel Barnes** on drums and percussion.

The concert is produced by **Cantor Marshall Loomer** and presented in support of Soldiers of Israel. Beth David B'nai Israel Beth Am, 55 Yeomans Rd. $6 advance, $8 at the door. Sunday Jan. 19, 8 p.m. Reception following. 416-633-5500.

* * *

Chamber Meets Klezmer: When the Canadian chamber music ensembles **Gryphon Trio** and the **St. Lawrence String Quartet** perform with Cuban pianist **Hilario Duran** and bassist **Roberto Occhipinti** this month in Toronto, their repertoire will include *Last Round*, a composition by Argentinian-Jewish composer **Osvaldo Golijov** who has been much influenced by the klezmer sound; the piece is also featured on St. Lawrence's recent CD, *Yiddishbuk*.

The evening, titled Shaken and Stirred, is hosted by writer **Paul Quarrington**. Lula Lounge, 1585 Dundas St. W. at Dufferin. $20. Jan. 17, 9 p.m. 416-537-1620 or 416-944-3224.

* * *

Suspense Thriller: Encore Entertainment presents **Ira Levin's** suspense thriller *Deathtrap*, starring **Robert Richards**, **Liz Best** and **Scott Reid**. The play focuses on "the devious machinations of a writer of thrillers who has recently written only flops, and will go to any lengths to improve his fortunes." Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. $24 - $22. Jan. 16 to 26. 416-733-0558.

* * *

Arts Briefs

• Works by artists **Ilona Jaffe** and **Adi Zur** are on exhibition at the Free Times Cafe, 320 College St. for three months as of Jan. 15.

• Crimes, a play by **Adam Nashman** starring **Alon Nashman** and **Oliver Becker**, explores the Armenian genocide and Jewish Holocaust. Previews from Jan. 16, runs Jan. 20 thru Feb. 1. (Note new dates.) Berkeley Street Theatre Upstairs. 416-504-PLAY (7529).

Alon Nashman

•Yad Vashem's *The Litvaks: A Short History of the Jews in Lithuania* by Prof. **Dov Levin** was voted Most Aesthetic Book of the Year by the Israeli Institute for Packaging, Design and Product Logistics. The award was presented recently in Tel Aviv.

•As part of the Mooredale Concerts, Quebec's **Trio Contrastes** performs works by **Khachaturian**, **Bartok**, **Ives** and **Srul Irving Glick's** A *Klezmer's Wedding*. Willowdale United Church, 349 Kenneth Ave. (four blocks south of Finch, one block east of Yonge). Adults $20. Saturday Jan. 18, 8 p.m. and Sunday Jan. 19, 3 p.m. 416-922-3714, ext. 103 or www.mooredaleconcerts.com

•Broadway composer **Gershon Kingsley's** 80th birthday is the occasion for a jubilee celebration and concert, including the pieces Shabbat for Today and Pop Corn. Holy Blossom Temple, 1950 Bathurst St. Adults $25. Saturday Jan. 18, 8 p.m. 416-789-3291.

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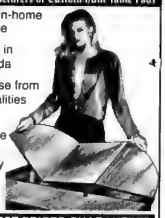
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ANSWERS TO CROSSWORD PUZZLE ON PAGE 42.

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Arts & Travel

Duo gives classic Israeli, klezmer tunes a contemporary touch

By BARBARA SILVERSTEIN
Special to The CJN

Most Thursday afternoons you'll find klezmer musicians Brian Katz and Martin van de Ven practising together at Katz's west-end apartment, which has a panoramic view of downtown Toronto.

One Thursday, however, the musical instruments don't come out of their cases. They are eager to talk about their new CD, *Collected Stories*, featuring van de Ven on clarinet and Katz on classical guitar and piano.

The duo will be performing Jan. 12 at 8 p.m. at Israel's Judaica Centre (897 Eglinton Ave. W.) as part of Israel's literature and music series.

The 12 tracks on *Collected Stories* include klezmer and Israeli classics, as well as original compositions. The pairing of guitar and clarinet, a rare combination, accentuates the contemporary interpretation of many of the arrangements. While drawing on a wide array of folk traditions —Yiddish, Israeli, Armenian, Bulgarian and North African — the duo modernizes the familiar melodies with jazz improvisations and unusual rhythms.

Brian Katz and Martin van de Ven.

For example, in *Don't Worry You Can't Fall Off the Floor*, the Bulgarian dance music of the clarinet is offset by multiple rhythms that give the song an African flavour. And jazz riffs give Yiddish classics like *Rozhinkes Mit Mandlen* (*Raisins and Almonds*) and *Mayn Steytele Belz* (*My Little Town Belz*) a contemporary feel.

Guest violinist Monique Lansdorp joins the duo for *Gankino Oro*, a relatively newly composition rooted in traditional Bulgarian folk dance music. She also plays in the spirited rendition of *Turkishe Yales V'Yove Tants – Hey Par* (*Turkish Holy Day Prayer Dance – Hey Dance*), based on the traditional klezmer slow-medium-fast dance suites.

Katz and van de Ven had been collaborating on musical projects over a period of seven years, but *Collected Stories* is the first CD they have made together. They met through local klezmer music circles in Toronto. Katz had been performing *Hertzedic Lieder* (Heart Songs) with Yiddish vocalist Allan Merovitz.

Van de Ven was one of the original members of the Flying Bulgars, one of the first bands in Toronto to play klezmer professionally as part of the klezmer revival. Katz was never an official member of the band, but often sat in for their piano player.

Both musicians have graduate degrees in music and backgrounds in classical, jazz and improvisation. Both found themselves moved by klezmer music.

"I grew up listening to klezmer and Yiddish music — famous performers like Molly Picon and Abe Schwartz," Katz recalls. "I remember dancing along and acting along to Molly Picon records."

He went on to perform many of these songs when he played at weddings and bar mitzvahs. However, his interest in Yiddish music was actually rekindled after he heard Merovitz sing many of the Yiddish classics.

Van de Van immigrated from the Netherlands with his parents in 1977. Later, as a performer, he played with different groups, finding himself drawn to klezmer. After leaving the Bulgars, he went to perform in Holland.

At about the same time, Katz was touring there with Merovitz. Van de Ven joined them in some of their performances.

Van de Ven says he had wanted to play with a guitarist. "I walked around with this idea that I wanted to do a duo with a guitarist."After performing with Katz, he realized the "musical chemistry was right," for ongoing collaboration, he says.

"There was instant communication when we were performing. It's very rare. The music that came out was very interesting because there was this instant rapport. Our rhythmic sense is instinctive. That's the basis from where other things grow."

They draw on different skills for their collaboration, Katz notes. "Martin has been doing more eastern music. I have more of a jazz background."

Klezmer music is very popular in Europe, particularly in Germany, Katz notes. However, he says that the appeal of Yiddish for many world music enthusiasts is its link to so many musical traditions.

"Because Jews lived in many places, they integrated their culture with the indigenous music." Katz says. "Klezmer is an amalgamation of many cultures. If you're going to get involved in the music of different cultures, you will find a wealth of musical cultures in Jewish music."

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Arts & Travel

David Broza puts on explosive performance

By SHIRA HONIG
CJN Staff

He half sits, half stands at the edge of the stool and grips his guitar tightly, with one hand around the neck and the other hand opening and closing quickly over the strings in a pulsating rhythm.

He plucks hard. He shakes his instrument. His eyes are closed, his mouth is open, his head is thrown back.

His fingers fly furiously across the fretboard, only stopping abruptly at the end of the song, when he throws his arm out and holds it there until the audience's applause and cheers have died down and he's onto the next pulsating rhythm.

The theatrical style – partly conscious showman, partly passionate artist – is vintage David Broza. The popular Israeli guitarist and singer/songwriter who has been performing for over two decades and has recorded 19 albums in English, Hebrew and Spanish, was here recently for the third consecutive year as part of the Koffler School of Music's 2002-2003 concert series.

David Broza

Though Broza began the evening at the Leah Posluns Theatre with an explosive performance of *Longing* (from the album *Big Secrets*), at other times his music was steadier and more contemplative, with mellow versions of *Crying to the Walls*, *Ramito De Violetas* and a tongue-in-cheek rendition of middle American blues.

It would have been nice to hear some newer songs – the single *All or Nothing*, the title track from his latest album, was the only new song he played in the set – but his well-known hits proved that newer isn't necessarily better.

This was especially true with his poignant encore performance of *Yehiyeh Tov (Things Will Be Better)*, the peace anthem he co-wrote with Jonathan Geffen 25 years ago when Egyptian president Anwar Sadat first visited Israel.

"I'm sick of it," he joked before he began. But whether he meant that he was sick of playing the same song for 25 years or that he was sick of needing to play that song for 25 years wasn't clear.

Either way, the audience wasn't sick of it. They sang along as if in prayer to a timeless, feel-good classic that, in light of the current intifadah and brewing international conflict, is more powerful today than it has ever been.

***

In addition to its annual concert series, the Koffler School of Music, which recently partnered with the Royal Conservatory of Music, offers music education to people of all ages. The final concert for the 2002-2003 season, pianist Shai Wosner, will be held on Thursday, Jan. 23 in conjunction with Canadian Friends of Tel Aviv University. Last March, the Julliard-educated Wosner performed in a duo and solo concert with Palestinian pianist Abboud Ashkar to much critical acclaim.

Sondra Gotlieb amuses with her numerous addictions

By BILL GLADSTONE
Special to The CJN

The title of Sondra Gotlieb's latest book, *Dogs, Houses, Gardens, Food and Other Addictions*, is an accurate summary of its contents, and only a writer as comically gifted as Gotlieb could turn this seeming dross into gold.

A native Winnipegger who became the famous "wife of" a Canadian diplomat, Gotlieb is deliciously self-mocking and funny as she describes many episodes related to her various addictions. Although she is also maddingly self-indulgent, she never fails to win us over, like a brilliantly devilish gossip at a dinner party.

Gotlieb's love affair with food began when her future husband took her out to a French restaurant. "Allan handed me a spoonful of his first dish – *oeufs en meurette* – and I knew at that moment that I would never again follow my mother's instructions and order the cheapest thing on the menu, as she had told me to do when on a date."

She subsequently devotes many pages to her food obsession, and astonishes us with her Proustian ability to recollect lunches, dinners, sauces, fragrances, tastes, recipes and culinary secrets from decades past.

The book stretches from her early Winnipeg days through her and her husband's postings in Ottawa, Washington, Europe and Toronto, focusing upon a parade of dogs, houses, gardens and gastronomical adventures experienced along the way.

"Other addictions" must certainly be a coy reference to sex – Gotlieb does not shy away from describing the most intimate occurrences of her nuptial bed – as well as to her penchant for commercial delights such as Judith Lieber purses. Fashionable among Washington socialites in the 1980s, the purses retailed for between $3,000 and $15,000 (US); somehow, the author resisted the temptation to buy one.

Gotlieb has a delightfully observant eye. Admiring the elegant and gleaming butcher shops of Geneva, she writes: "When I saw these shops, I at first had no idea what I was looking at. The Genevois display their meats like they display their jewellery. Visiting a butcher shop was for me like visiting Piaget or Vacherin-Constantin."

She also has a novel way of turning a phrase. For instance, readers may be forgiven for suspecting that a chapter called "The Squalid Brown Patch" would have something to do with dogs, or perhaps the "projectile vomiting" described so colourfully in a previous chapter. Instead, "The Squalid Brown Patch" opens the discussion of gardening that blooms so prolifically in the second half of the book.

Gotlieb unabashedly shares many details of a privileged life, and her pages are populated with an unceasing array of bigwigs, ladies of the diplomatic corps, celebrities, nannies, dressmakers, chauffeurs, butlers, maids and other service people. Her prose sparkles like a gurgling brook in the bright morning sun.

Kay Graham, the late publisher of the *Washington Post*, was a regular at the Gotliebs' famous table during the couple's Washington years. "Of all the embassies I have ever been to, the Gotliebs were the only one to run an intellectual salon," she once said. "I was never bored at their embassy and would always have good conversation. That's why I never refused an invitation."

It's precisely these qualities that make *Dogs, Houses, Gardens, Food & Other Addictions* an enjoyable read, even for those who have first encountered some of its chapters in the *National Post*, where Gotlieb is a regular columnist. The book is published by McArthur & Co. and sells for $29.95.

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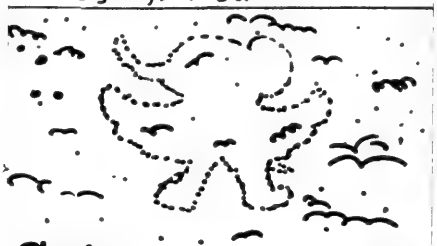
By: Alyssa Guttman



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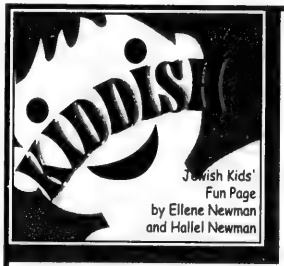


THE WAGON DRIVER

This story comes from Eastern Europe. It may even be true!

The rickety wagon creaked and groaned as it bounced along the dirt path to Pinsk. Yankel, the driver, had been driving the venerable Rabbi Lebov from town to town for over 20 years now. Rabbi Lebov would give a scholarly discourse at every town they visited, and would answer the townspeople's questions. The townspeople, seeing Rabbi Lebov's scholarship, would give him food to eat, which he would split with Yankel. But they could not be expected to support him forever. So on they would go to the next town....

"Rabbi," Yankel said to Rabbi Lebov, "I've been listening to you give your speech for so long that I know it by heart. Why I even know how to answer the questions the people ask afterwards. Why don't we switch places at the next town. You drive the wagon and I'll speak!"

Rabbi Lebov was reluctant to go through with Yankel's proposal. "Even if you do know the speech, how do you know you'll be able to answer all the questions the townspeople ask?"

"Rabbi, try me!" Yankel recited the Rabbi's speech verbatim, and Rabbi Lebov unleashed a barrage of questions. When Yankel answered them all, Rabbi Lebov begrudgingly agreed. A crowd gathered around the rickety wagon to hear Rabbi Lebov's wisdom.

Only it wasn't Rabbi Lebov speaking. Rabbi Lebov was sitting in front of the wagon, a whip in his hand, watching Yankel, dressed as a rabbi, say the speech he knew so well. The wagon driver was saying it well, he had to admit.

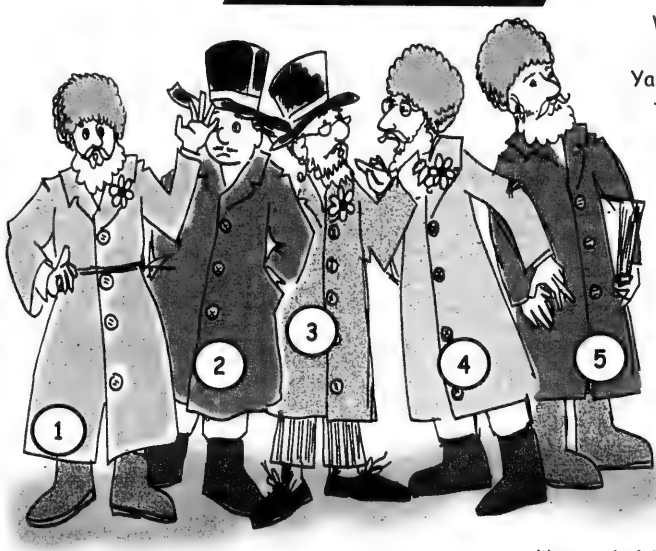
But now the speech was ending, and the people would start asking questions. Rabbi Lebov looked down, and hoped Yankel wouldn't make a fool out of himself.

Rabbi Lebov braced himself as Yankel received the first question. It was one the Rabbi himself had received many a time. Yankel skillfully answered it. A second question was put forward, and again Yankel wisely responded. He did the same for the third, for the fourth. Rabbi Lebov relaxed. This wasn't going to be as bad as he thought.

Just then a young man put forth the most complicated question Rabbi Lebov had ever heard in his life. Never in his entire career had he ever had to face so difficult a question. Oh no. What would Yankel do?

Yankel glared at the young questioner before him. "What kind of question is that?" he demanded. "You call that a question! Even my wagon driver knows the answer to that question! Yankel!" he continued, addressing Rabbi Lebov. "Tell him the answer!" And Rabbi Lebov was only too happy to comply.

LOGIC PUZZLE



We don't know who's the real Yankel and who's the real Rabbi Lebov! But if you can solve the clues below you'll figure it out!

A. The real Rabbi Lebov has 4 buttons on his coat.

B. Yankel has a flower in his lapel.

C. Rabbi Lebov is not standing at either end of the line.

D. Rabbi Lebov is wearing a fur hat.

E. Yankel is wearing boots.

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Program helps teens face effects of intifadah

By LEILA SPEISMAN
Staff Reporter

Adults find it difficult to cope with the tense situation in Israel, but it's even more difficult for teenagers who are also facing issues associated with adolescence, not to mention more serious problems.

Retorno, a four-year-old organization based in Givat Shemesh, Israel, that treats Orthodox youth (aged 13 to 18) and adults with drug and alcohol addictions, eating disorders or compulsive behaviours, is trying to help.

Retorno's Rabbi Micha Peled and his wife Brocha were in Toronto recently to promote awareness and raise funds for a new Retorno program: a series of camps to help teenagers cope with the effects of the intifadah.

Adults, Rabbi Peled said, find ways to cope with the situation in Israel. Teens, however, are "up and down anyway, and the intifadah makes it even harder to cope with life and go on with normal day-to-day activities."

As a result, he said, "kids at risk are more at risk, and kids who wouldn't normally be at risk, now are." Youngsters are afraid, he said, and they look for an escape route from their fears.

For the past two years, Retorno, which has branches in North, South and Central America, has been running four-day seminars in Israel that Rabbi Peled described as "therapy camps."

These camps, located near Givat Shemesh on "a beautiful site that is very conducive to calming," combines counselling, therapy and recreation. "The kids can go horseback riding, use a gym, and take hikes – it is a change from a stressful place."

Many of the participants have been touched by the ongoing terrorism, Rabbi Peled said. Even if they themselves haven't been personally affected, the situation is all around them.

There are also workshops for teachers, soldiers and heads of community centres – those responsible for helping young people cope.

Rabbi Peled said he has also been asked to give the seminars here in Toronto. "The danger isn't only in Israel," he said.

While the recreational aspects of the camp are important, "it is a serious, intensive program," he said.

On arrival, participants are given a minute-by-minute introduction to what will happen during the four days.

Through group workshops and individual counselling, the teenagers learn how to cope with various situations that may arise, what decisions they may have to make and how to face the consequences of those decisions.

Even the recreation is part of the curriculum. Hiking in the forests, singing songs, telling stories and having adventures are all interspersed with advice and lessons from the counsellors.

At the end of the seminar, Rabbi Peled said, "kids have the tools to cope with the pressures of life, and the pressures of the intifadah. We will strengthen them so they won't fall by the wayside [and use drugs or engage in similar behaviour.]"

Rabbi Peled warned that if these teens are not properly cared for now, "there will be real trouble."

Yet, he said, Retorno does not receive government funding and relies on private donations, and even those private donations are slow to come, as many people believe there are more important causes to donate to.

For more information, contact Sophie or Reuven Lexier at 416-787-9356 or 416-833-7926.

Aging survivors often relive past trauma, says social worker

MONTREAL – Health care professionals should be aware that even routine medical procedures can trigger post-traumatic stress syndrome (PTSS) in elderly Holocaust survivors, and for many, especially those with cognitive impairment, it can be like reliving the horrors of the past, says social worker Myra Giberovitch, who co-ordinates services for survivors and their families at the Cummings Jewish Centre for Seniors.

Some survivors avoid medical treatment because they associate illness and hospitalization with death, Giberovitch said in a recent address at the CJCS.

A crisis forcing a survivor into a hospital, long-term care institution or social service agency can be traumatic, she said, because it arouses feelings of helplessness and persecution.

In fact, growing old itself brings on special problems for Holocaust survivors who coped relatively well when they were younger, said Giberovitch, who has worked extensively with survivors and their families.

"As survivors age, past vulnerabilities are emerging that require understanding and a compassionate community response."

Stressful events such as retirement, loss of loved ones, declining autonomy, moving to a new home or financial insecurity can be reminders of survivors' wartime experiences and the feelings of grief and powerlessness they felt at the time.

At this stage of their lives, survivors often exhibit symptoms of PTSS such as intrusive recollections, sleep disturbances and increased anxiety, Giberovitch said.

With retirement, children moving away and spouses dying, there are fewer distractions for survivors, she said, and they have more time to think about what they went through.

The daughter of survivors of the Lodz ghetto and Auschwitz, Giberovitch has worked with hundreds of survivors both in private practice and as a community professional.

Even a doctor's appointment or simple test can provoke anxiety and depression, she said.

"Medical personnel must be sensitive to a patient's history and understand his or her individual needs… It is important that physicians have an understanding of survivors, because they are often the contact point in the system for patients who have been admitted to the hospital involuntarily due to a medical emergency."

However, Giberovitch warns against pressing Holocaust survivors to talk about the past if they seem disinclined to do so.

Talk therapy is not an option for most survivors, Giberovitch said. Few turn to mental health care professionals to help deal with their trauma, because "speaking to people outside the family about one's problems is not part of their belief system."

But Giberovitch said that in her experience, trust can be established between a therapist and a survivor if the therapist is equipped with sufficient knowledge and psychological stamina to handle this type of case.

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175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
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185 OUT-OF-COUNTRY PROPERTIES
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196 VACATION PROPERTIES-EXCH./SHARE
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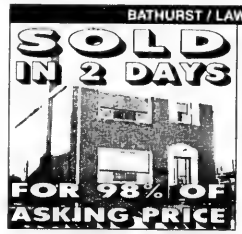

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ROTH, Frederick – on Dec. 18, 2002, late of 53 Walmer Rd.
TOFFLER, Mary – on Dec. 18, 2002, late of 370 Ridelle Ave.
DREWNOWSKY, Leon – on Dec. 19, 2002, late of 37 Bryant St.
MINC, Jefim – on Dec. 20, 2002.
ZENDEL, Pola – on Dec. 20, 2002, late of 3636 Bathurst St.
BRICKMAN, Freda – on Dec. 20, 2002.
MARTIN, Dr. Philip – on Dec. 20, 2002, late of 15 Ridge Hill Dr.
HALKEWYCZ, Louise – on Dec. 21, 2002, late of 297 Brooke Ave.
TEITELBAOUM, Sarra – on Dec. 21, 2002, late of 1 Canyon Ave.
HAKMAN, Helen – on Dec. 22, 2002, late of 3560 Bathurst St.
FICHER, Grigori – on Dec. 23, 2002.
MERCEL, Mildred (Molly) – on Dec. 25, 2002, late of 550 Cummer Ave.
DASHEVSKY, Raisa – on Dec. 25, 2002.
APELBOIM, Matias – on Dec. 25, 2002, late of 15 Rockford Rd.
MANN, Joan – on Dec. 25, 2002, late of 65 Black Hawkway.
ALSPECTOR, Morris – on Dec. 27, 2002, late of 3560 Bathurst St.
MANDELMAN, Harry – on Dec. 27, 2002, late of 48 Marathon Cres.
DANISHEVSKY, Fyodor – on Dec. 27, 2002.
SHKOLYAR, Klara – on Dec. 28, 2002.
KLEIMAN, Jack – on Dec. 27, 2002.
SOLOMON, Leopold – on Dec. 28, 2002, late of 343 Clark Ave. W., Thornhill.
KREIS, Max – on Dec. 28, 2002.
BERNARD, Esther – on Dec. 28, 2002, late of 3010 Dufferin St.
FARRELL, Louis – on Dec. 27, 2002.
SALTZMAN, Rose – on Dec. 6, 2002, late of 90 Fisherville Rd.
ALSPECTOR, Bobbye – on Dec. 6, 2002, late of 750 York Mills, #606.
COLLIS, Rivka – on Dec. 7, 2002, late of 151 McMorran Cres.
FELDMAN, Edith – on Dec. 7, 2002, late of 351 Christie St.
TATER, Harry – on Dec. 7, 2002, late of 19 Lower Village Gate.
WAXER, Steven – on Dec. 4, 2002, late of 109 Front St., #722.
WHITMAN, Llora – on Dec. 8, 2002, late of 7805 Bayview Ave., #4.
TOZMAN, Gertrude – on Dec. 8, 2002, late of 1 Northwestern Ave.
SALMANOWICZ, Nadzia – on Dec. 9, 2002, late of 4001 Bayview Ave., #4.
ROSEN, Rusty – on Dec. 8, 2002, late of 36 Luverne Ave.
SALSBERG, Ida – on Dec. 10, 2002, late of 1101 Steeles Ave. W.
MATUS, Sonia – on Dec. 11, 2002, late of 282 St. Clair Ave. W.
SHOOM, Moishe – on Dec. 10, 2002, late of 34 Argonne Cres.
ZINMAN, Diana – on Dec. 12, 2002, late of 210 Glenmanor Way.
RUBIN, Alex – on Dec. 11, 2002, late of 342 Spadina Rd., #405.
MANDELBAUM, Pauline – on Dec. 11, 2002, late of 10 Muirhead Rd., #2001.
CRAMER, Sadie – on Dec. 12, 2002, late of 80 Elgin Mills Rd. E.
SCHWARTZ, Sandra – on Dec. 12, 2002, late of Toronto.
SNIDER, Lucille – on Dec. 12, 2002, late of 90 Fisherville Rd., #80.
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KOVEN, Dorothy – on Dec. 16, 2002, late of 66 Collier St., P.H.
MERKUR, Margaret – on Dec. 17, 2002, late of Forest Hill Place.
JACOBS, Rose – on Dec. 18, 2002, late of 400 Walmer Rd., #2012.
RIFLE, Toby – on Dec. 16, 2002, late of Versa Care Nursing Home.
GREENSPAN, Nancy – on Dec. 19, 2002, late of 6250 Bathurst St.
SOLOMON, Samuel – on Dec. 21, 2002, late of 6 Banton Rd.
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Arts & Travel

Mideast radicals in their own words

By SHELDON KIRSHNER
Staff Reporter

The Sept. 11 tragedy, perpetrated by Arab hijackers, 15 of whom were Saudi nationals, concentrated minds on the phenomenon of Islamic radicalism.

Yet long before the World Trade Center towers in Manhattan collapsed, the United States and its Middle East allies, most notably Israel, had been targeted by an unholy coalition of radical Arab states, Iran and and Islamic movements such as Hezbollah, the terrorist group whose political wing was recently banned in Canada.

What accounts for this visceral hatred? For an answer, read *Anti-American Terrorism and the Middle East* (Oxford University Press), edited by Barry Rubin and Judith Colp. It provides an understanding of the threat facing the West today.

The book, in the main, consists of important documents – speeches, political programs and newspaper articles, written by, among others: Ayatollah Ruhollah Khomeini, the first spiritual leader of revolutionary Iran; Sheikh Muhammad Sayyed Tantawi, an Egyptian cleric who justifies suicide bombings; Osama bin Laden, who calls for jihad; and Saddam Hussein, who disparages Israel as a "freak entity."

This chilling book also examines the roots of Muslim animus toward the United States and with the Islamist view of life.

In a brief introductory essay, an anonymous author says Arab states that engage in or sponsor terrorism, such as Syria, are motivated by a desire to address political problems they cannot resolve by direct military means.

Furthermore, militant Arab regimes regard the United States as an impediment to their regional ambitions, and Arab governments that have failed to give their citizens better lives, or real democracy, find it useful to blame homegrown problems on supposedly malevolent foreign powers.

Unresolved regional issues, from the Arab-Israeli dispute to United Nations sanctions against Iraq, have triggered anti-American animosity. But ultimately, Arab antagonism can be seen as a function of resistance to modernization, Westernization and globalization.

In a trenchant monograph, David Zeidan writes that modern Islamic fundamentalism – which arose in Egypt in the 1920s – is a reaction against political oppression and secularism. Its goal is to restore Islamic glory and purify society from un-Islamic influences.

Zeidan focuses much of his attention on the ideologue of the Muslim Brotherhood movement in Egypt, Sayyid Qutb (1906-1966), who defined the Christian West, Judaism, Zionism and Freemansonry as the enemies of Islam.

In his vitriolic and conspiratorial outpourings, Qutb stated that Jews were behind every misfortune that ever befell Muslims through the ages.

Qutb's zealous acolytes, Khomeini and bin Laden, perpetuated his legacy. Their writings are not only revealing but self-incriminating.

"Since its inception, Islam was afflicted with Jews who distorted the reputation of Islam by assaulting and slandering it, and this has continued to the present day," Khomeini observes in a typical passage.

In another rant, entitled *Islam is Not a Religion of Pacifists*, he states unequivocably: "Those who study jihad will understand why Islam wants to conquer the whole world."

Sheikh Tantawi, who heads Al-Azhar Islamic University in Cairo, a major centre of learning, weighs in on suicide bombers in no uncertain terms.

"Divine laws do not approve the killing of children, old people and peaceful citizens," he allows, "but those doing suicide operations are in a state of legitimate self-defence."

Hezbollah's official program, promulgated in 1985, is viciously anti-American and anti-Israel.

"We see in Israel the vanguard of the United States in our Islamic world. It is the hated enemy that must be fought until the hated ones get what they deserve."

And then the finale: "Our struggle will end only when this entity is obliterated. We recognize no treaty with it, no ceasefire and no peace agreements."

Hamas' charter is just as emphatic: "Israel, by virtue of its being Jewish and of having a Jewish population, defies Islam and Muslims."

Ahmad Abu Halabiya, a member of the Palestinian Authority, has this to say in a sermon: "Allah, deal with the Jews, your enemies and the enemies of Islam."

Bin Laden, in an interview, states clearly, "Our duty is to incite the jihad against America, Israel and their allies." He claims that Jews defame and burn the Koran.

In a broadcast that sounds like neo-Nazi propaganda, Saddam fantasizes that the American people have become "a toy in the hands of criminal world Zionism and its accursed, freak entity, which has usurped the land of Palestine and the land of the Arabs."

Anyone who reads *Anti-American Terrorism in the Middle East* cannot but conclude that Arab radicalism and Islamic fundamentalism are the twin terrors of our time.

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women seeking men

LONG TERM RELATIONSHIP
Single jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship **AD#1057**

LET'S GET TOGETHER
Female who enjoys dining out, movies, singing and music seeking male with similar interests **AD#1099**

LOYAL & AFFECTIONATE
Female, 50ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests **AD#1018**

PROFESSIONAL FEMALE
Professional female, early 40's, 5'2", spiritual, easy-going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship **AD#1115**

GIVE ME A CALL
Well-educated single female seeking male for companionship **AD#1138**

DIVORCED MOTHER OF 2
Divorced female, mother of two, 56 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests **AD#1308**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests **AD#1427**

I WANT TO MEET YOU
Divorced female with one son, 43 years old, hard-working, ambitious, outgoing, who enjoys dining out, dancing, eating, cooking, swimming, movies, reading, internet, hiking seeking male 43-50 yrs old, handsome, out-going, ambitious and hard-working **AD#1134**

SEEKS HANDSOME MALE
Attractive female, early 30's, long brown hair, brown eyes, fit, intelligent, adventurous with a good heart who enjoys movies, dining out seeking handsome male in his 30's with similar interests **AD#1214**

SINCERE & SPONTANEOUS
Professional female in her 40's, 5'5", brown hair, hazel eyes who enjoys travel, theatre, fine dining, seeks male 43-53 yrs old who is fit, established, sincere and spontaneous with similar interests **AD#1503**

ATTRACTIVE & OUTGOING
I am an attractive outgoing jewish lady 5' 7", medium build, auburn hair, blue-green eyes, with a great smile who enjoys singing, and dancing. I am seeking a tall attractive jewish male with a full head of hair, in good shape, outgoing with similar interests **AD#1373**

GOOD SENSE OF HUMOUR
I am single, 50'ish, non-smoker, conservative, classy, kind, who enjoys dining out, dancing, travel and the beach. I have a good sense of humor who is seeking a male 50-65 yrs of age, non-smoker, secure, fit, compassionate, good natured with similar interests **AD#1261**

HARD WORKING FEMALE
I am 40 years old, slim, attractive, hard-working female who enjoys dancing, dining out and sports. I'm seeking a male between the ages of 40-50 with similar interests for a long term relationship **AD#1011**

ATTN: WIDOWS & WIDOWERS
I would like to start a small social group for 50-60 yrs old only. No divorcees Thank you. **AD#1273**

MY BABY JUST CARES FOR ME
Hi, I'm a separated 43 yrs old, mother of 2 teenagers very pretty, intelligent, loves to laugh I enjoy jazz, dancing, theatre, outdoor walking, and I'm looking for an accomplished, intelligent, fun loving, warm, cuddly gentleman who can be a great partner to enjoy life with **AD#1155**

MATCH MADE IN EDEN
I'm a stable, sensible & optimistic Jewish female in my early 30's searching for my match made in Eden I am a serene individual who enjoys movies, reading & spending time with friends and family If you are a Jewish male in mid-late 30's with the same traits & interests, please call **AD#1309**

ZEST FOR LIFE
Single Jewish female, attractive, intelligent, kind, fit, 5' 5" and good natured. Seeks single Jewish traditional male between 45-55 yrs young with 6', handsome, established, exciting, caring, non smoker and one who loves life **AD#1414**

A RARE GEM
Unique, attractive Jewish female, 5' 5" tall, brown hair/eyes, kind, sincere, creative & lots of fun to be with Seeks traditional a Jewish gentleman under 55 yrs young w/ handsome over 6" genuine, kind, intelligent, non smoker, financially stable & humorous **AD#1476**

OPTIMIST
Single Jewish professional woman, would like to meet Jewish male, 45-55 yrs, non smoker. I'm looking forward to hear ng from you. **AD#1172**

LOOKING FOR YOU
Hi I am a Jewish widow, 54 yrs. I'm a warm person, honest, very open and out going I'm a good listener and good to communicate with. I'm friendly, and I enjoy people. I'm looking for a widow 54-62 yrs for friendship first **AD#1403**

GIVE ME A CALL
This 65 yr old female is a radiant shapely beauty She's independent, educated, articulate and with a zest for life She is seeking an easy going witty man to dance, hike and attend the theatre with **AD#1275**

ARE YOU MY MATCH?
Hi there, I am a feisty, fun, focused, funky, sometimes foolish, flirtatious and perhaps a little fussy female, who has yet to find her match I am a successful & accomplished 35 yr old Jewish gal who is looking for an equally successful & accomplished 35-40 Jewish guy **AD#1056**

PASSION & ZEST
Do you have a passion and zest for life & adventure? Hi, I'm a mysterious, European female. I'm 5' 2", 43 yrs mother of 2, with an adventurist spirit & wide range of interests and a very easy going nature. I'm looking man between 38-55 yrs, 5' 10" who's up for friendship leading to marriage. **AD#1113**

LET'S GET TOGETHER
Hi, I'm a single female in late my 30's. I'm slim & attractive. I have brown hair,light blue eyes. Some of my interests include swing dancing, biking, hiking, tanning on the beach & nature walks. I'm interested in meeting a single man that is family oriented & attractive, 35-55 yrs **AD#1160**

LET'S MEET
Hi I am a youthful, 58 yrs old, warm, kind compassionate female I don't smoke, I'm financially secure and would like to meet someone to share my interests. I enjoy going to movies, theatre, and taking romantic walks, I'm looking for loving partner for enjoying life with **AD#1032**

DOWN TO EARTH
I'm a Jewish widow and I would like to meet a widower, 55-63 I like music and old movies. I'm a caring, sharing, romantic and warm person I'm down to earth and like to smile a lot I have no baggage, and would like to meet someone with similar interests. **AD#1191**

ROMANCE & LOVE
I am a widow in my 50's, and I'm starting over. I'm a non smoker, who's friendly, down to earth, loves cooking and baking, enjoys people, romantic quiet times listening to music and sitting in front of a fire. I would to like to meet a widower, 55-60 yrs. **AD#1344**

CALL ME
Hi, I am a Jewish widow, 54 yrs old I'm a warm person, honest, very open, out going, good listener and good to communicate with. I also friendly, and I enjoy people Looking for a widow 54-62 for friendship first **AD#1403**

MAKE YOU LAUGH
I am a professional woman in my mid 50's I have been a widow over a year and would like to meet someone This person must be someone who's single and professional, with whom I can share my interests with. Preferably someone who lives in metro-toronto. I am outgoing, funny to be with and easy to talk to **AD#1461**

QUIET TIMES
I am widow in my 50's and I'm starting over I'm a non smoker, friendly, down to earth, love cooking and baking I enjoy romantic, quiet times listening to music and sitting in front of a fire. I would to like to meet a widower 55-60 **AD#1344**

WARM SMILE
I am a Jewish widow, and would like to meet a widower 55-63, likes music, old movies. I'm a caring and sharing, romantic, warm person, who's down to earth and likes to smile a lot **AD#1191**

YOUNG AT HEART
I'm a youthful, 58 yr old single female who's warm, kind and compassionate I don't smoke and I'm financially secure I would like to meet someone to share interests with like going to movies, the theatre, walking and other interests. Looking for loving partner to enjoy life with **AD#1032**

WIDOWS ONLY
Would like to start a widows group social, 50-60 yrs only, no divorcees **AD#1040**

A REAL FIND
I'm a smart, kind hearted, loyal, very very funny female who's cute, youthful, physically fit, & professionally successful with no strings, I'm looking to meet a wonderful Jewish man 50-60 yrs of age to share, enjoy & enrich our life experiences **AD#1158**

A MENSCH FOR ALL SEASONS
Michelle is an engaging, fun-loving, energetic, fanatically-fit widow with a zest for life & a passion for work & family. Friends say she is attractive & fun to be with She is looking for a mensch. (by definition a life loving man of integrity) **AD#1012**

LET'S MEET
Hi, I'm a sincere lady with a warm smile. I'm kind, caring & compassionate I'm also honest & have a good sense of humour. I love animals & seek a gentleman for companionship between 60-65 yrs. I also enjoy long walks, dancing, theatre & music. **AD#1447**

FINER THINGS
Hi, I'm an attractive professional woman in my early 50's I'm 5' 6", red hair and have 2 grown wonderful children I'm sincere, respectful, caring, romantic and fun loving I enjoy cooking, fine dining, dancing, theatre, opera, travel, walks in the park, and I love to sing **AD#1402**

NEW LIFE WITH YOU
I'm a widow who would like to rebuild a new life with a widower or a single male 54-60 yrs I'm active, outgoing and down to earth I enjoy life, non smoker I like art, adventure & travel Seeking a mature relationship **AD#1381**

LET'S MEET FOR COFFEE
Hi, I'm 39 yr old single female. I'm seeking a male 39-49 yrs, who's attractive, hard working like myself, and easy going. Looking for friendship, hopefully leading to a relationship. I like dancing, going out to eat & movies **AD#1269**

STARTING OVER
I'm a widow in my 50's, who would like to start over. I'm a caring & sharing individual, a good listener, non smoker, positive person w/ a smile I enjoy life & people and humour. Would like to meet a single man in his 50's w/ similar interests **AD#1236**

EUROPEAN WIDOW
European, retired widow, is looking for a loving relationship w/ widower or divorced man, loves music, art , swimming, walking & tennis **AD#1182**

SPEND TIME TOGETHER
I'm a widow looking for a widower between 50-60 yrs. I enjoy music and reading. I'm very open, caring, romantic, enjoy country drives and holding hands. Looking for a warm person with a great smile, and sense of humour with similar interests **AD#1380**

STREETCAR NAMED...
Hello my name is Stella, looking for a serious relationship w/ a honest man who is intelligent & has a sense of humour who likes the outdoors, music, travel & many other things. I enjoy outdoor activities, I'm sincere, outspoken person. Seeks quality time w/ someone. **AD#1480**

PLAY GAMES WITH YOU
Hi, I'm a tall, attractive, Jewish woman, 39 yrs, independent, honest, down to earth, love to read, do crossword puzzles, play scrabble, dance, long walks, I'm looking for a tall Jewish, warm, intelligent & kind man who knows what he wants out of life **AD#1152**

SIMPLE THINGS
I'm a slim, shapely, very attractive, 50'ish, single Jewish female who's 5' 4" tall, dark hair & eyes a great smile, warm & affectionate As far as interests are concerned, the simple pleasures of life are the very best. For me it's laughter, good conversation, sipping wine at a cafe **AD#1029**

SOULMATE SEARCHING
33 yr old female, with long brown hair & eyes, very good looking, out going, charming, loves to have fun. Looking for a down to earth attractive male between 30-40 yrs, non smoker, who shares same interests as I. I'm looking for my soul mate, if your interested please respond **AD#1406**

HIGH CLASS
Larissa is attractive, Jewish, 55 yrs, 5' 3" tall and seek an interesting accomplished, classy gentleman between 55-65 yrs for companionship & more **AD#1443**

DESTINATION: LOVE
Hi, if your interested in meeting a special single Jewish female, baggage free, has air miles & loves to travel you've answered the right ad I'm a very attractive, slim, shapely, fun loving, 50'ish, single Jewish female with a warm smile, integrity & many interests. **AD1061**

CALL ME
Cindy is a petit, brown eyed brunette, 5' 2", very friendly, intelligent, loving, compassionate looking for a professional gentleman, between 50-60 yrs, who shares similar qualities with whom I can enjoy companionship & happy times. Some interests include movies, theatre & music **AD#1185**

LIFE PARTNER
Single Jewish female, 42 yrs, petite, cute, attractive, pretty and slim. She enjoys music, dancing, nature, hiking, quiet beach walks, non smoker, non drinker, looking for a life partner, preferably an easy going, single jewish male between 35-55 yrs with similar interests. **AD#1200**

men seeking women

LOVE & LAUGHTER
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests **AD#1187**

DANCE THE NIGHT AWAY
Single male, 73 yrs old, 5' 7", widower, a people-person, considerate, huggable, handsome, organized, orderly, well mannered, who enjoys dancing and the Glen Miller band seeking attractive female 65-73 yrs old who is easy-going, likes dancing, cooking and baking **AD#1214**

LONG TERM RELATIONSHIP
I am a 37 yr old male I have brown hair, blue eyes and like nature and the outdoors I am seeking a Jewish lady 25-39 years of age for a long term relationship **AD#1084**

LAUGHTER AND MUSIC
I am in my early 60's, 5' 5", 135 lbs who enjoys walks, laughter, classical music Some of my paintings are in exhibits I am seeking a caring, warm, compassionate lady for companionship **AD#1474**

JOIN THE WAR ON LONELINESS!
33 yr old professional male, seeks recruit 25-35 for Operation ROMANCE. Must be university educated & preferably spiritual not religious Let's be all we can be. For security reasons, all baggage must be left at the door. **AD#1489**

THE WASTED WARRIOR
Seeking a free spirited female, 40-45. No commitments. Take the challenge if you dare **AD#1475**

LONG TERM RELATIONSHIP
Hello my name is Michael. I'm a 41 yr accountant, and have been working for many years. In my spare time during the summer I enjoy playing baseball, bike riding and hiking I also enjoy getting together with friends I'm looking to meet a young lady with similar goals, which hopefully leads to long term relationship **AD#1370**

PROFESSIONAL MALE
Hi I'm a single 40 yr old male, professional, physically fit easy going, who enjoys meeting people and have a joy for life I'm looking for a female 30-40 yrs, who meets my common interests **AD#1286**

ROMANTIC MAN
Hi, I'm a Jewish male, late 50's, who's looking for a sharing & caring woman, non smoking, 45-58yrs. I'm a romantic who likes long walks & enjoys nature, quiet evenings cuddling together at fireside **AD#1478**

DIAGNOSIS: LOVE
I'm 51 yrs and work as a medical doctor. I have 2 daughters that live with me and I'm a devoted father. I'm slim, fit, energetic, and intense My interests range from art, philosophy to foreign languages & ballroom dancing I'm looking for a younger female of intelligence, energy and beauty **AD#1459**

LET'S GET TOGETHER
I'm a man in my 50's w/ blue eyes, dark brown hair, who would like to meet a woman, also in her 50's She should enjoy travel, museums, the arts & musical theatre Looking for someone who can share lots of laughs w/ a good sense of humour. Home cooked meals would be a definite bonus. **AD#1234**

HEALTHY WEALTHY
Hi my name is Arnon, I'm a white executive living in Thornhill. I look in the mirror & I see a healthy young 1939 model w/ no deficiencies, I'm told that I'm not bad to look at either. I've got salt & pepper hair, beautiful blue eyes, slim,. 5' 10" and I have good teeth too. My passions are the sun & sea. **AD#1005**

UNEMPLOYED BUM
Are you looking for a ugly, short, fat, bald, unemployed bum? Well keep looking because I'm none of the above. I'm honest, successful, good looking and have no dependents. I love gourmet foods, wine tasting, movies & I'm a very good cook Seeking a woman between 38-48 yrs **AD#1227**

LET'S MEET
Hi my name is Marvin, I'm a warm & thoughtful person, single 60 yrs old and I live in GTA. I'm a romantic, white, self-employed businessman, who loves to travel, watch movies, take long walks, rides in the country. I also enjoy great conversation, nice quiet times at homes, and I love to read. **AD#1074**

DO YOU JUBU?
Physically & spiritually active male, 33 yrs old Seeks non materialistic female with insight, aged between 25-35 yr old for mindful & compassionate relationship **AD#1315**

FRIENDSHIP & LOVE
Single Jewish male of Indian background, 40 yrs, never married, U of T graduate, 5' 9", caring, friendly & honest Seeking an educated, loving & caring female, mid 20-30's interested in friendship leading to marriage and having a family **AD#1459**

FUN GUY
Marvin is a fun sort of guy, great conversationalist, likes to talk, walk, travel, all kinds of things Enjoys relaxing at staying home & reading. Seeking someone who he can communicate with, has a great smile, great disposition, a lot of fun to be with for long walks & holding hands. **AD#1368**

LET'S TALK
I want to enjoy all the things in life like any normal person, I'm not interested in marriage, but would like a steady relationship. If you're slim, good looking, with a nice personality & would like to meet a nice, funny, good looking 70 yr old, 5' 3" slim boy, let's talk **AD#1055**

PICTURE THIS
I'm a writer & photographer, specializing in travel. I enjoy art galleries, movies, documentaries, live jazz, theatre, many & various films, travel & a lot more, If you find this brief introduction interesting, leave a message **AD#1442**

EASY GOING
Steve is an easy going Jewish male, fun loving, enjoys walks and good conversation. Seeks attractive female up to age of 39 yrs who's easy going, enjoys the simple things in life, such as going out for dinners and other things **AD#1390**

LET'S GET TOGETHER
Chaim, 5' 10", athletic, non smoker, seeks female between 34-38 yrs, 5' 8", athletic, interesting, non smoker is a must, who wants to share in the good & bad times, and would love to raise a family in a wonderful atmosphere Please call and leave a message **AD#1239**

UNIVERSITY EDUCATED
Single Jewish male, 47 yrs, 5' 7", university educated, youthful, sensitive, humourous & adventurous, interested in building a serious relationship with a health conscious female **AD#1178**

COOKIN' UP SOME LOVIN'
Phillip is 6' 1", 190lbs, good looking, beautiful hair, blue eyes, head & travelled all over the world, highly educated, charming, funny & also a gourmet cook. He seeks someone nice, energetic, active, intellectual, good conversationalist, who loves life and is affectionate. **AD#1233**

LET'S MEET
Alan is 42 yrs old, separated w/ 2 kids, 5' 10", 170 lbs w/ brown hair, enjoys boating camping, dancing, dinner. He seeks a female (Jewish preferably), around the same age, who's honest sincere female and shares the same interests. If interested please leave a voice mail. **AD#1070**

MUSIC & WINE
Easy going male, fun to be with, sense of humour is seeking an attractive female between 50-65yrs. He enjoys movies, jazz, dining, theatre and sports **AD#1280**

AM I ASKING TOO MUCH?
Divorced Jewish male, 47 yrs with 2 teenaged children, seek woman 25-40 yrs, thin, good looking, who likes rock n roll, sports, 3 stooges, Howard Stern, partying & swimming because I have a pool Am I asking too much? Give me a call **AD#1318**

KEEP FIT & HAVE FUN
Bob is 48 yrs, professional, seeking to meet female who's into cycling and would like to explore the city/country. If you're interested in meeting a very nice guy to have fun with and get a little exercise **AD#1238**

LOOKING FOR YOU
37 yr old male, 6' 3", 230 lbs, with black hair, brown eyes & goatee. He enjoys spending time with family & friends, likes playing golf and surfing the net, and seeks a nice lady who has similar interests **AD#1063**

LET'S TALK
Dave is 37 yrs old, slim and handsome, with brown hair, blue/grey eyes, and has a BA. He enjoys the outdoors, travelling, dining, and baseball. He's a good conversationalist, and seeks a Jewish female between 32-38 yrs who is tall & attractive If you like what your reading. **AD#1158**

WILLING TO SETTLE
Alan is 42 yrs, 5' 10", good looking, with dark hair and blue eyes. He's very active, enjoys exercise, boating and camping. He seeks an honest, generous, romantic, female, who is caring, loving & willing to settle down. He is honest & straight to the point. **AD#1439**

NEW IN TOWN
Larry, 50 yrs, resided in the States and is kind of new in town. He seeks a nice lady with a good sense of humour and love. **AD#1051**

A GENTLEMAN
A tall, attractive, gentle and well mannered 73 yr old man, who enjoys ballroom dancing, seeks someone for companionship and sharing life. **AD#1258**

FRIENDLY FELLA
Martin, 48 yrs, is good natured, considered friendly, enjoys dancing, movies, country drives and flea markets. He seeks a friendly good natured female, who enjoys going out for dinner and other things as well. Kids are okay **AD#1206**

FRIENDSHIP FIRST
Jewish male, 46 yrs, professionally employed, well established, seeks attractive, Jewish female between 32-42 yrs, for casual dating & friendship first and possible long term relationship. He is sincere, ambitious, hard working, and enjoys dining, movies, music, dancing and travelling **AD#1438**

HONEST AND CARING
Single male, 48 yrs, deals in the stock market, enjoys dining and dancing, old movies, music, honest, stable, caring, good natured, single mom's okay, no need to be slim, for long term loving relationship. **AD#1130**

COFFEE TALK
Hi, there. If you're reading this then I'd like to meet you. I could write a thousand words about myself - being 70 years young feeling like 50, 5' 7", nice and good looking - but the the best way to see what a nice guy I am is to meet me. Let's talk over a cup of coffee. **AD#1224**

SHARING AND CARING
Divorced Jewish male, 2 grown children, handsome, fit, active, 5' 10", 175 lbs, athletic, very social, enjoys music, travel, and a wide variety of interests, seeks female with similar qualities and interests for loving relationship **AD#1340**

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Defensive specialist Halpern looks after his own end

By ELI SHUPAK
Special to The CJN

Jeff Halpern knows it's not his responsibility to concern himself with the Washington Capitals' offensive woes.

He'll leave that task to teammates Jaromir Jagr and Peter Bondra, players long known for their scoring prowess.

Halpern centres the Caps' checking line. Flanked by wingers Mike Grier and team captain Steve Konowalchuk, together they form one of the National Hockey League's best defensive units. It's their job to shut down the opposition's top snipers and take care of their own end of the rink.

'My plus-minus rating is a stat I take a lot of pride in'

The fact Washington was tied for 23rd in the league, averaging 2.4 goals through the club's first 22 games, did not bother Halpern as much as the defensive lapses that allowed Toronto to score key goals in a 5-4 Caps road loss earlier in the season.

"[My plus-minus rating] is a stat I take a lot of pride in, so obviously it's disturbing," the six-foot, 201-lb. centre said after a minus-2 night.

"If anything, [first-year coach Bruce Cassidy] has asked us to take more of a defensive role because if we don't stop pucks going in our net and giving up chances, then it's going to make for a long year. The other end will take care of itself."

A 26-year-old graduate of Princeton, Halpern became the first player born and raised in the Maryland area to reach the NHL after signing as an undrafted free agent on Mar. 30, 1999. He had been approached by other clubs after finishing his college career, but was only interested in playing for the Caps, the team he grew up idolizing.

The local hero was inducted into the Greater Washington Jewish Sports Hall of Fame in 2000 and has previously been given permission to skip practice in observance of Yom Kippur.

"It's something that means a lot to the people in the Washington community so I don't mind doing it," said Halpern, who along with Los Angeles Kings defenceman Mathieu Schneider are currently the league's only two Jewish players. "The organization's been good to me as far as that's concerned."

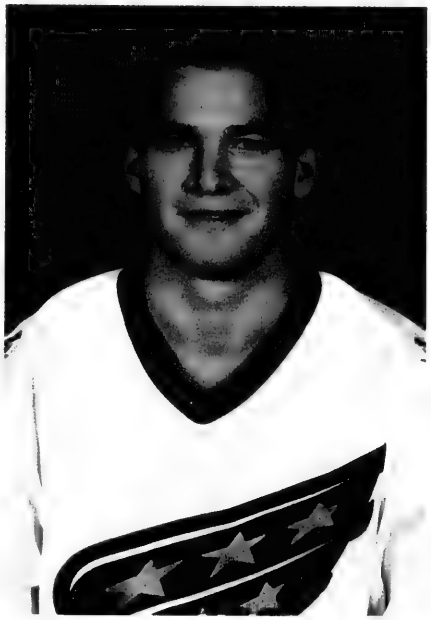
A former season-ticket holder, Halpern played for the Little Caps youth team growing up and team president Dick Patrick, a family friend, once coached him.

Over his first two full seasons in the NHL, Halpern had 39 goals and was a collective plus 34 as he developed into one of the game's top defensive forwards.

Halpern was coming off his first 20-goal season as training camp opened in September 2001, but he was engaged in tough contract negotiations that prevented him from attending camp.

The summer-long contract clash with management ended in a two-year deal with a club option for a third, but the difficult negotiations were only the beginning of a nightmarish season.

After only five games, Konowalchuk was forced to undergo major shoulder surgery and did not skate with Halpern again until opening night this season. The injury broke up what had been by far the team's top unit the previous two seasons.



Jeff Halpern
[Photos courtesy Washington Capitals]

"[Konowalchuk's] a great player and it's always a pleasure to play with him," said Halpern. "He seems to raise the [level] of our team, especially myself.

"It's fun playing with Kono, but I'd like to think I'd be able to play with other people as well. There are a lot of good players on this team."

In Konowalchuk's absence last year, Halpern struggled at both ends of the ice, scoring just five goals and adding 14 assists in 48 games, with a minus 9 rating. One of the few bright notes was that four of his tallies were game winners, second on the team in that department.

Before suffering a torn anterior cruciate ligament in his left knee in Montreal in mid-January, Halpern was fighting for ice time, having occasionally been demoted to the fourth-line, while being shifted from centre over to the wing.

When his game finally did start rounding into form, he suffered the season-ending injury when he slid feet first into the boards after a check by Habs defenceman Francis Bouillon.

He underwent surgery and was sidelined for the last 34 games of the year.

Halpern worked his way back into shape before the start of this season and was ready to go on opening night, despite injuring his groin during the exhibition schedule.

Feeling he was again 100 per cent healthy, Halpern appeared in all of Washington's first 39 games, scoring five goals and adding 11 assists. While his numbers, particularly his plus-minus rating, (+2) do not seem overly impressive, Halpern is for the most part satisfied with how his season has been going.

"I've been pretty pleased with the way I've played this year except for [three games]," he said, alluding to the one he had just completed in Toronto, as well as two others in which he was a combined minus 9.

"Take those three games away and I've had a pretty good year."

Recommended Reading

FICTION

• ***Your Mouth is Lovely***, by Nancy Richler, HarperCollins, $34.95, HC.

This magnificent historical fiction, set during the Russian Revolution, follows the life of a young girl raised in a shtetl, who unwittingly becomes involved with revolutionaries and pays dearly.

• ***Jane Austen in Boca***, by Paula Marantz Cohen, St. Martin's Press, $33.95, HC.

The Bennet sisters of *Pride and Prejudice* fame are cleverly recast as elderly Jewish widows in Florida in this light and very funny novel.

NON-FICTION

• ***Battleground: Fact & Fantasy in Palestine***, by Samuel Katz, Taylor Productions, $18.95, SC.

This informative, revised edition is at least as important today as when it was originally published in the '70s. It debunks many widely accepted myths and is a must read for any observer of the Middle East.

• ***Israel: Democracy's Neglected Ally***, edited by H.D. Kirk and E. Ephgrave, Ben-Simon Publications, $14.50, SC.

Based on a chapter from *The Forgotten Ally* by Pierre van Paassen, published in 1943. The late Van Paassen, a renowned journalist and great friend of the Jewish people, was among the first to warn the world of Hitler's true intentions and to join the "extremists" who believed there should be a Jewish army.

• ***Thoughts to Ponder***, by Nathan Lopes Cardozo, Urim Publications, $33.95, HC.

"Rabbi Cardozo says many things in this book that need to be said – that others are unfortunately not saying – and he says them so well. You can read the book cover to cover, or read any chapter at random, and come away with words of true value." –Phil Chernofsky, educational director, Orthodox Union Israel Centre, Jerusalem.

• ***Worldperfect: The Jewish Impact on Civilization***, by Ken Spiro, Simcha Press, $28.95, SC.

A brilliant history of world civilizations and the great Jewish contribution to morality. It is the author's "deepest hope that this book will, in some small way, contribute to bringing the world closer to the beautiful utopian vision that has been the longing of the Jewish people for thousands of years."

YOUTH

Young Adult

• ***Jewish 'Love' Stories For Kids***, Pitspopany Press, $19.95, SC.

An anthology of wonderful, heartwarming stories about relationships by a group of talented and insightful writers.

Ages 3-6

• ***Once Upon a Time***, by Draizy Zelcer, Hachai Publishing, $19.95, HC.

"Learn to tell time on a traditional clock by spending the day with the delightful characters in the fictional town of Meadlowlark. Everything from making pizza and delivering mail to learning Torah, visiting the sick and giving tzedakah is done right on time!" Beautiful, lively illustrations by Vitaliy Romanenko.

Ages 2-5

• ***The Wheat Kernel***, by Yussie and Esther Fingerer, Aura Printing, $14.95, HC.

An adorable little wheat kernel wants to be used for a mitzvah when he "grows up." Colourful illustrations by Shepsil Scheinberg.

Recommended Reading appears monthly. This list is compiled by Atara Beck of Israel's Judaica Centre.

TU B'SHEVAT PERSIAN BARLEY

1 cup pearl barley
3 cups water
1/2 cup chopped pitted dates
1/2 cup chopped dried apricots
3 tblsp. orange marmalade
3/4 tps. ground cumin
1/2 tsp. salt
1/2 tsp. pepper
1/2 cup slivered toasted almonds

In a medium saucepan bring the barley and the water to a boil. Reduce the heat to low and cook, covered for 45 minutes until barley is tender and liquid is absorbed.

Coat a large skillet with nonstick spray. Cook and stir dates, apricots and marmalade over medium heat for 3 minutes. Blend in cumin, salt and pepper and simmer for 2 minutes longer. Stir in cooked barley and almonds. Reduce heat to medium low and cook until warmed through. Serves 4.

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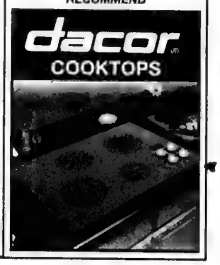
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DearKarilani

Dear Karilani,

I am a Grade 12 student, and in a few weeks, it will be time for me to start applying to university. The problem is that I am not sure I am ready to leave high school. I do not really know what schools I would like to attend, or which programs interest me. I am afraid I will make the wrong choice. What can I do?

Confused Student

About Teens

Dear Confused Student,

It is normal to be nervous about going to university. It is a huge step in your life and it comes with many changes.

The first thing you need to do is discuss your options with people who know you well. Talk to your parents, your friends and your teachers, and ask them where they think your strengths lie. For example, if they say you are good at giving advice, you may want to think about applying to a social work program. Remember, many schools allow you to switch majors, so you don't have to worry that you are making an irreversible decision.

Next, you need to become familiar with the different schools. Check your school guidance office for brochures from different universities and find out if a representative will be making a presentation. Before you apply to a school, make sure it can accommodate your needs. If you are choosing a school outside of the city you live in, you may want to research the residences there. As well, it is a good idea to find out about the different clubs the school has. You want a school that fulfils all your academic and non-academic needs.

Finally, see if you can visit the campus. The brochures can be very helpful, but it is sometimes difficult to get a clear picture of the school without actually being there. A tour guide will show you different buildings and will be able to answer your questions. This will help you decide whether or not to apply.

Remember too that you can apply to many different schools and later on choose which schools you would like to attend. You don't need to make up your mind now. Good luck!

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

CROSSWORD PUZZLE

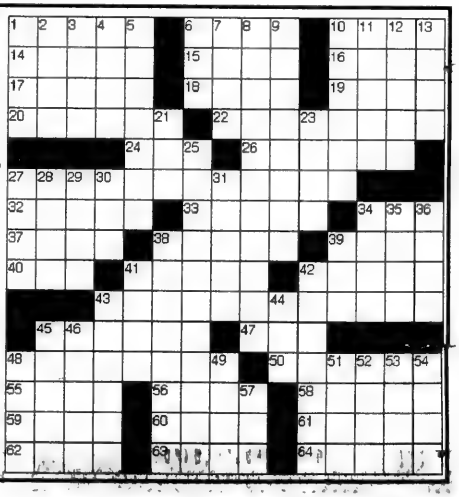
(Answers to the crossword are on page 34.)

The Canadian Jewish News

In Front of the Fireplace
© 2002, R. Bernard Mann

Across
1. Carmen
6. ____ze (on fire)
10. Mogul
14. Hebrew for pomegranate
15. Vegetable borscht is made from
16. Tude preceder
17. Duck or stone
18. Fabr. or plast. or metal or paper
19. French port city
20. Work to achieve
22. Caching
24. Covers you on mold, hurrics.
26. Goes in
27. Great fireside combo (confiture and pastries)
32. Dangerously overweight
33. "Russians Are Coming!" star
34. Fort Collins univ.
37. Region
38. West Austrian touristic town
39. Country, in Cannes
40. Fruit or Free-tailed
41. ___ -totsi
42. Type of drawing crayon
43. Garnishes, roast potato
45. Library study niche
47. Elephant's ___, garden plant
48. Yoghurt brand
50. American painter and family
55. "____, my dear Wats.!"
56. On unauthorized absence
58. Water passage
69. Other, in Barcelona
60. Take ease
61. Neat, in Nimes or Nantes
62. Fast noisy aircraft
63. Refrain syllables
64. Chaim ____, sculptor in wood

Down
1. Globes
2. ___down Man
3. Arab prince
4. Hebrew name meaning 'rejoicing'
5. "Fig ____", part of Tanakh metaphor
6. 1972 Treaty scotched by Bush
7. Lillie and Arthur
8. Use it to open envelope
9. Undersea city
10. Storage sites
11. Step
12. Egyptian god and namesakes
13. Phone up, in England
21. Finality
23. British gun
25. Kindle wood less rapidly
27. David's lead general
28. ___ Cadabra
29. Encounter
30. Subject of a Peer Gynt suite
31. "Nymph, in thy _____ns be all my sins remembered" -- Shakesp.
34. Not able to
35. Location
36. Me or you, on the computer or Net
38. Carry Homer Simpson's boy?
39. This might call the kettle black
41. "Do no ____", physicians' motto
42. Winter sport
43. Ad spots
44. Below, in Beaune
45. Indy sports team
46. When drowsy in front of fire, you are less ____
48. Recently notorious mgrs.
49. Sammy of the Cubs
51. A hit, as in a great joke
52. Singing voice
53. New Jersey team
54. Anne and Sault-Marie
57. Football offens. positions



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Brazilian CARNIVAL BALL

Samba, Sensation and Success

"Samba, Sensation and Success" emulate this year's Brazilian Carnival Ball. Mount Sinai Hospital is honoured to have been selected as the beneficiary of the 37th Brazilian Carnival Ball to be held on Saturday, April 26, 2003 at the Metro Toronto Convention Centre, South Building.

The Brazilian Ball is Canada's largest, most high profile and successful fundraising gala. It has raised millions of dollars for numerous causes over the years. This year's Ball will support an exciting new Centre for Excellence in Critical Care at Mount Sinai Hospital under the directorship of Dr. Tom Stewart.

The Centre will bring together critical care professionals from around the world who will share and enhance their expertise via international forums that will focus on leadership development. This is another example of Mount Sinai Hospital taking a leadership role in ensuring we have highly trained specialists to meet the growing international demand for Critical Care experts.

Co-Chairs Renée Wolfe, Liora Yakubowicz, and Sharon Zuckerman, along with their dedicated committee members, are working alongside Brazilian Carnival Ball Founder, Anna Maria de Souza to ensure that this year will be a Samba, a Sensation and a Success!

By supporting the Brazilian Carnival Ball 2003, you are helping Mount Sinai in our pursuit of excellence and in the fight to save lives locally, nationally and internationally.

A special thankyou to Eli Lilly, who have come forward as our Presenting Sponsor, and to Scotiabank, our Premier Sponsor. Other sponsors such as Ford Motor Company of Canada have donated prizes such as a Lincoln Aviator and a $10,000 shopping spree at Holt Renfrew Stores.

To purchase your table or to receive more information please contact Cindy Berk, Director of the Mount Sinai Hospital Auxiliary at 416-586-4681 or by email; brazilianball@mtsinai.on.ca or online; www.brazilianball.com

President's New Year message

Our Mount Sinai Hospital family has a strong belief in the future, and the belief in discovering and delivering The Best Medicine. As we enter a New Year, Mount Sinai continues to move forward with enthusiasm. Our accomplishments are many. We have committed ourselves to tackling challenges and turning them into success. How do we do this? By delivering a compelling case for increased government funding, finding innovative ways to recruit highly qualified employees, training staff to see the world through patients' eyes and establishing new centres that will enhance the care we provide.

These successes would not be possible without the incredible dedication and support from our staff, volunteers and the community. We are especially grateful for the ongoing generosity of our donors who have helped us revitalize our patient care areas, invest in state-of-the-art equipment and support our research endeavours.

I take this opportunity, on behalf of everyone at Mount Sinai to thank you for your generosity and to wish you a happy, healthy and prosperous New Year.

J. Mya

Events

LEADERSHIP SINAI PRESENTS...

Shaken, Not Stirred

Thursday, April 3, 2003 @ 8:00 p.m.
Courthouse Chamber Lounge
57 Adelaide Street East, Toronto

For event or ticket information, contact Miriam Kumer, Mount Sinai Hospital Foundation, at (416) 586-3192 or by e-mail to mkumer@mtsinai.on.ca

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Tuesday, January 28, 2003
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Sala Caboto, Villa Colombo
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Men's Health
Wednesday, February 26, 2003
7:30 p.m. to 9:30 p.m.
Leah Posluns Theatre, BJCC
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This Week

National

Jewish, Aboriginal leaders meet to mend fences. *Page 3*

Health group pulls anti-Semitic books . *Page 5*

Emil Gartner portrait on display at AGO. *Page 17*

Special Report

CJN Roundtable: The portrayal of Israel in and by the media. *Pages 24-26*

Arts & Travel

Leah Moss, 22, thrilled to be singing Glick's music. *Pages 36*

N.Y. photographer Weegee spotlighted at Israel Museum. *Pages 39*

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Just Between Us 18
What's New 20
Special Report 24
Coast to Coast 27
According to Reports 28
On Campus 32
Israel & the Jewish World 33
Arts & Travel 36
Health & Lifestyles 40
Classified 41
Sports & Leisure 46
About Life 47

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North Korea is not just Asia's crisis

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Comment

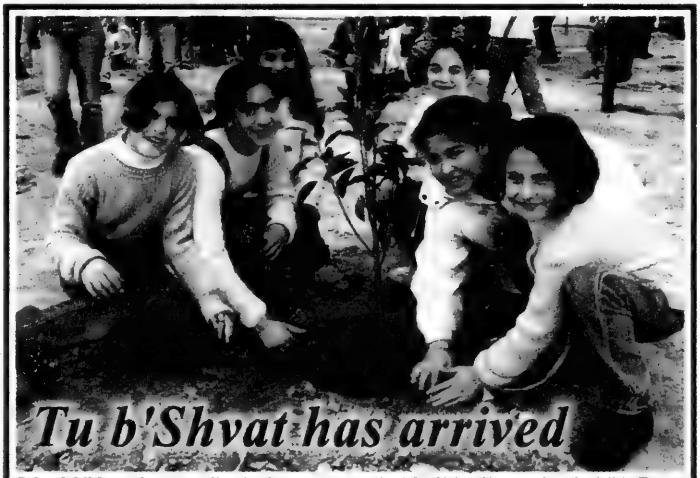
The nuclear crisis in North Korea, exacerbated by the country's recent withdrawal from the Nuclear Non-proliferation Treaty (NPT), concerns not only the Korean peninsula, Japan and southeast Asia. If the crisis is not resolved, it could have considerable impact on the Middle East.

It would be a mistake to regard the North Korean crisis as an Asia-only problem. North Korea has distributed missile technology to countries such as Iraq and could also sell nuclear know-how to various states in the Mideast.

North Korea has also helped set up ground-to-ground missile production lines in radical states such as Iran and is responsible for enlarging the ranges of those missiles and improving their accuracy. These missiles can be fitted with chemical and biological warheads and, in the future, with nuclear warheads. Dozens of North Korean experts also work in Syria's Military Research Institute and are active in Libya and Iran.

North Korea is the first state to withdraw from the NPT. First it unilaterally cancelled its participation in the supervision agreement when it threw out observers of the International Atomic Energy Agency (IAEA) and removed its monitoring cameras.

Continued on page 34



Tu b'Shvat has arrived

Schoolchildren plant a sapling in the area earmarked for Ya'ar Hatanach – the Bible Forest – the centrepiece of this year's Jewish National Fund festivities in Israel for Tu b'Shvat, which falls this year on Jan. 18. Unlike the usual evergreens in most JNF forests, the Bible Forest, located southwest of Jerusalem, will be planted with the trees and vegetation of ancient Israel, from cypress, date and myrtle trees to olive trees and grapevines. Sections will be developed based on themes of the Bible – such as the prophets, Psalms, and Song of Songs – and planted appropriately. *[Photo courtesy of JNF]*

A Sabra in space

Col. Ilan Ramon

By YITZHAK BEN-HORIN
Special to The CJN

HOUSTON — Ilan Ramon walks the pathways of the Johnson Space Center in Houston, slowed by the weight of the thick book under his arm. It's the bible of the "magnificent seven" – the group that boards the space shuttle *Columbia* for blast off scheduled for Jan. 16. Among these elite seven, for the first time, is an Israeli.

Ramon, 48, a colonel in the Israeli Air Force, counts among his experience over 4,000 hours in fighter jets. Following a decision by former U.S. president Bill Clinton in 1995, the United States and Israel signed an agreement stipulating that an Israeli astronaut would fly on an American space shuttle as a payload specialist, supervising an Israeli scientific experiment.

In 1997, Ramon, who graduated from Tel Aviv University with a degree in electronics and computer engineering, was selected. In July 1998, he reported for training at the Johnson Space Center where he began to

Continued on page 35

Shabbat Shirah: Beshallach
Tu b'Shvat
Candlelighting: 4:50
Havdallah: 5:55

Greater Toronto Area

Sharon slams Arafat after violence-filled weekend - please see page 33

The News in Brief

CANADA

Group's Ban Sought

TORONTO — B'nai Brith Canada has called on Ottawa to add the Al-Aqsa Martyrs Brigade to its list of banned terrorist groups. B'nai Brith made the call after the militia of Palestinian Authority President Yasser Arafat's Fatah faction claimed responsibility for recent terror bombings in Tel Aviv. Canada recently added all of Hezbollah's operations to the list, which was created under legislation passed after 9/11 and now includes 16 groups. Banned organizations can have their assets in Canada seized, and anyone belonging to or helping them faces a possible 10-year prison sentence.

TV Series Monitored

OTTAWA — In a written response to a letter from Canadian Jewish Congress President Keith Landy, Foreign Affairs Minister Bill Graham said he is "gravely concerned" about reports the 41-part *Horseman Without a Horse* series now airing on Egyptian TV "contains strong anti-Semitic undertones" that are "unacceptable and create an atmosphere detrimental to peace and reconciliation." Graham said embassy staff in Egypt are monitoring the series and Canada's ambassador has already expressed Canada's concerns to Egyptian authorities. He said Canada has also requested an advance viewing of the series, reportedly based on the Czarist anti-Semitic tract *The Protocols of the Elders of Zion*.

ISRAEL

New Russian Envoy

JERUSALEM — A man who immigrated to Israel from the former Soviet Union has been named Israel's ambassador to Russia. On Jan. 1, Arkady Melman, 45, who immigrated to Israel 15 years ago, was appointed the Jewish state's envoy to Moscow. He is the first Russian immigrant to be named a major Israeli ambassador, Foreign Minister Benjamin Netanyahu said.

Nuptials Unrecognized

JERUSALEM — French consulates in Jerusalem and Haifa are refusing to recognize Israeli weddings if the marriage certificate is issued by the Chief Rabbinate's branches in the West Bank or Gaza. A spokesperson said the policy isn't new, the *Jerusalem Post* reported. France doesn't recognize the documents "because it is the location of the rabbinate issuing the certificate that matters," she said.

Death Toll

JERUSALEM — The Israeli-Palestinian conflict claimed the lives of 447 Israelis in 2002. Some 2,344 Israelis were also injured in the conflict, according to the Israel Defence Forces. Of those killed, 292 were civilians and 155 were security personnel. Of the dead, 299 were male and 148 female; 57 were children.

Election Ad Banned

JERUSALEM — The right-wing Herut Party is appealing a decision by Israel's Central Election Committee to ban its controversial TV campaign ad. The party's spot features an Arabic-language parody of *Hatikvah*, the Israeli national anthem, and shows an Israeli flag morphing into a Palestinian flag. The song's lyrics reportedly were assembled from snippets of chants heard in Palestinian areas, including "Let's expel the Jews" and others calling for Palestinians to conquer all of Israel.

WORLD

Rabbi Attacked

PARIS — The car of French Rabbi Gabriel Farhi, who was stabbed Jan. 3, was set on fire last week outside his Paris apartment. Just hours before his stabbing, the synagogue received an anonymous letter threatening both him and the shul as revenge for the killing of Palestinians. Rabbi Farhi, who runs a group that promotes peace with the Palestinians, suffered minor wounds in the stabbing. Both incidents remain unsolved. The stabbing was the first anti-Semitic attack in France in months.

Banker Backs Wife

AMSTERDAM — The head of the European Central Bank has come out in support of his wife's pro-Palestinian stance. In a statement last week, Wim Duisenberg said he supports his wife Gretta "100 per cent." During a visit to the Mideast earlier last week, Gretta Duisenberg said Israel is committing terrorism against the Palestinians. Last April, she caused an uproar in Holland when she draped a Palestinian flag from her balcony in Amsterdam.

Arab Youths Sentenced in Woman's Killing

JERUSALEM — Jerusalem District Court last week sentenced seven Israeli Arabs, six of them minors, to between three and 25 years imprisonment for the killing of Moran Amit on Jerusalem's Armon Hanatsiv Promenade about one year ago, Army Radio reported.

Amit and her boyfriend were walking on the promenade when they were accosted by a group of masked youths from the nearby neighbourhood of Abu Tor. The boyfriend ran for help. Amit, a Haifa University law student, tried to flee, but was pursued into a nearby forest and stabbed to death.

A few months earlier, the same gang stabbed and seriously wounded another man on the promenade. The seven had also tried to carry out attacks in the capital and threw firebombs at residential buildings.

The judges ruled there was no need to take the age of the defendants into consideration.

"Maybe a harsh punishment will cause the parents to prevent their children from being involved in criminal acts," the sentence said.

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Jewish and Aboriginal leaders meet

CJC, BBC take part in dialogue

By CAROLYN BLACKMAN
Staff Reporter

Jewish and Aboriginal leaders met here last week to try and mend relationships in the wake of anti-Semitic remarks made recently by Saskatchewan native leader David Ahenakew.

Representatives of Canadian Jewish Congress (CJC) and B'nai Brith Canada met in separate meetings with Matthew Coon Come, chief of the Assembly of First Nations (AFN), and Perry Bellegarde, chief of the Federation of Saskatchewan Indian Nations and AFN vice-chief.

As a result of the meetings, Coon Come and Bellegarde accepted invitations from both groups to accompany them on trips to Israel – possibly this summer – and extended invitations to Jewish leaders to visit the nations.

CJC president Keith Landy described their meeting as warm and engaging and said CJC is grateful to Chief Coon Come for the leadership he has shown in dealing quickly with a painful and hateful episode.

Afterward, Landy told reporters that leaders of both groups talked about reaffirming their bonds, and looked at ways to learn about each other's culture.

He said he welcomed Coon Come and Bellegarde with a Hebrew blessing and invited them to Israel to see how the Jewish people built a home there over 4,000 years ago.

Rochelle Wilner, B'nai Brith's president, said they discussed how the two communities could work together, "community with community, friend with friends, and [respect each other's] shared goals and dreams.

Continued on page 5

CJC President Keith Landy presents National Chief Matthew Coon Come with two books on the history of Jews in Canada.
[Stephen Epstein/Big Dipper Communications photo]

The Canadian Jewish news

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More election turbulence

What a difference a week can make in the stumpings and hustings of an election campaign. It is true of any election. It is especially true of an election in Israel.

Last week in this space, I wrote that Prime Minister Ariel Sharon has not been implicated in the Likud party Knesset list scandal swirling around his party.

That statement remains true. But in the course of the week, a different cloud of scandal started to swirl around the prime minister. It relates to the lending and repayment of a $1.5 million (US) loan from a South African businessman to the prime minister's sons. No wrongdoing has yet been proved, but an odour hovers over the transaction and the Israeli media are buzzing around it.

Sharon went on national television last week to explain away the allegations, but the telecast of his press conference was stopped in mid-sentence by the chair of the Central Elections Committee (CEC), Judge Mishael Chesin.

Chesin ordered the networks to stop the telecast because, in his view, Sharon had departed from making an apolitical statement – namely, merely offering his version of the loan-related events – and instead, had begun to hurl political accusations at the other parties, which Chesin characterized as electioneering, and which, under Israeli law, is not allowed at this stage of an election campaign.

Thus, with these new questions surrounding the prime minister, even though a majority of Israelis seem to prefer his policies on security matters, a portion of that majority may be so repulsed by the apparent web of lapsed ethics ensnaring the Likud party and, now, possibly its leader, too, that there is no way of knowing how they will vote.

The Israeli voters will face some 27 party lists of candidates from among which to choose the members of the next Knesset. It is a daunting prospect in a daunting, perplexing system.

As of this writing, little more than two weeks remain before the election. Undoubtedly, more developments will intervene yet to push and pull the voters' inclinations.

Yet another such development took place last week.

A panel of 11 Supreme Court justices overturned the CEC's decision the preceding week to disqualify Arab MKs Ahmed Tibi and Azmi Bishara and Bishara's Balad party from eligibility in the elections. The CEC had implemented the ban because the MKs had supported terrorism against Israel.

At the same time, the court upheld the decision to allow former Kach party member Baruch Marzel, who recanted his affiliation to the party, to run in the election. It also upheld the decision to disqualify Likud candidates Shaul Mofaz and Moshe Feiglin on purely technical grounds.

The initial decisions by the CEC concerning Tibi and Bishara evoked strong reaction throughout the country. Many people charged that the right-wing dominated committee had compromised fundamental democratic rights. The Arab community in Israel was especially perturbed.

Not surprisingly, the Supreme Court's decisions have evoked an equally strong reaction throughout the country. Many applauded the justices; many others condemned them. National Religious Party legislator Shaul Yahalom said the court was out of touch with "the values of the Israeli people." He said that permitting Bishara to run was tantamount to a "slap in the face" to Attorney General Elyakim Rubinstein, who had recommended Bishara's disqualification, as well as to the Shin Bet, the domestic security service, which had made a similar recommendation.

The court's reasons for judgment have not yet been issued. Nevertheless, Ze'ev Segal, a political analyst with *Ha'aretz*, wrote that the court's verdicts "remove all content from Clause 7a of *The Basic Law: the Knesset*, which states that parties or candidates whose goals or deeds negate the existence of the State of Israel as a Jewish, democratic country, who incite to racism, who are engaged in an armed struggle against the state or who support an enemy or a terror group will be barred from seeking election."

In an exchange of correspondence with his colleagues, Prof. Gerald Steinberg of Bar Ilan University and a *CJN* columnist, provided a wider context for justifying Tibi's and Bishara's disqualification:

"Perhaps unsurprisingly, most of the discussion on the 'Jewish and democratic' mix ignores the situation of the Jewish people in the real world. Israel now has almost half of the surviving population of Jews in the world, and given the organization of the world into nation states with dominant cultures... without a Jewish state, we would not survive, either physically and culturally... Jews in Israel are morally entitled to affirmative action in many areas, including land ownership.

"The Arabs, including Palestinians, are the dominant group in the region... while Jews are the aboriginal people in this land, entitled and in need of protection. Israel's minority Palestinian Arab population are entitled to full rights as individuals within these parameters, but as a group, their rights must be consistent with the requirements of Jewish survival."

Many, if not most, people in Israel will agree that Jews are "the aboriginal people in [that] land, entitled and in need of protection," but they will probably differ on the legal implications that arise from that statement.

With its decision last week, the Supreme Court has defined one set of those implications.

—MBD

SeeJN

SMILES FOR THE PM: Israeli Prime Minister Ariel Sharon recently visited the Beit Canada absorption centre in Jerusalem for a ceremony to welcome new immigrants to Israel. Thousands of olim have spent the first phases of their absorption at Beit Canada, which was built in the 1970s with funding from the Canadian Jewish community.

Health group pulls anti-Semitic books – again

By PAUL LUNGEN
Staff Reporter

An alternative health group has removed several anti-Semitic books from its Web site after a complaint from Canadian Jewish Congress.

The Consumer Health Organization of Canada (CHOC) pulled books by Eustace Mullins, David Icke and William Cooper from the list of materials available for sale on its Web site after Congress went public with its concerns. One of the books, *Behold A Pale Horse*, by Williams contains a modified version of the *Protocols of the Elders of Zion*, said Len Rudner, director of community relations for Congress's Ontario wing.

Rudner said the return of the books to the site violated "an understanding we had with them after the first blow up regarding Mullins in [February] 2001."

At the time the CHOC dropped Mullins as a speaker at its Total Health Conference under pressure from Congress and after sponsors threatened to pull their support. His books were also removed from the group's Web site.

"It is unconscionable that CHOC would think that people have short memories as to forget about the nature of Mullins' and Icke's writings," said Ed Morgan, chair of Congress' Ontario region.

Mullins' published work includes rehashes of medieval blood libels that charge Jews with killing Christian children for ritual purposes. In his *New History of the Jews*, Mullins claims Jews are "carriers" of communism and "furry scavengers who have found their way through the sewers into every civilized place."

In the *Secret Holocaust*, he describes in gruesome detail a medieval blood libel in which "Jews, their eyes filled with blood lust and hatred of the gentiles, gather around the [Christian] child and pierce its flesh and drink its blood and call down curses upon the name of Jesus Christ."

Icke, a former spokesperson for Britain's Green Party and a self-proclaimed "son of God," was banned by the party from addressing its 1994 convention because of the anti-Semitic views contained in his book *The Robots Rebellion*.

CHOC president Libby Gardon last week told the *National Post* she has known Mullins for 15 years and called him "a very fine person and a very gentle soul."

She also said his books were returned to the Web site at the behest of a prominent member of the health group, whom she declined to identify.

Two years ago, Gardon agreed to remove his books after being informed about their contents by Congress.

"We now know more about his early works and cannot endorse his participation," she said at the time.

Gardon declined to be interviewed for this story.

Jewish, Aboriginal leaders meet

Continued from page 3

"A trip to Israel would be a good opportunity for the Aboriginal leaders to study the Holocaust in the context of anti-racism in Canada," Wilner added.

Coon Come later told each press conference it was imperative to "sit down and assess where we go from here.

"Any form of racism is unacceptable. It pollutes human relations and poisons the mind of people. We kindly accept invitations to Israel, and we extend invitations to you to visit our community, and look at where we live and at the plight of our people."

He apologized again for Ahenakew's remarks, and said native leaders need to move forward and educate their people.

"We want to put this behind us, and go down the path of reconciliation and better understanding."

Ahenakew, who was the AFN chief in the 1980s, has been removed from its senate, and from all boards and commissions on which he had served. As stated in earlier reports, CJC has requested that he also be stripped of his Order of Canada.

Bellegarde said they reached out to the Jewish people "because we know the pain and sorrow of racism. A [racist] statement from one of our own cannot be tolerated or accepted.

"Education and awareness is the first step to understanding. We need to educate our children and our grandchildren so people can believe in their hearts that we can co-exist."

But education must be reciprocated, he said. "Understanding leads to action. Things do not move until there is a catalyst; this is the catalyst. We will make good come out of the [racist] statement."

The Jewish community has extended its hand and "we accept it with good hearts," he said.

"Both our people share, at the core of our moral and ethical systems, a fundamental respect for all peoples. We want to explore the many ways we can work together and explore each other."

Asked if he thought Ahenakew should be prosecuted, Landy said that native sentencing, which consists of a sentencing circle, and a healing circle in which the offender speaks directly with victims, is an area that might be explored.

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What's New columnist retires after 31 years

By CAROLYN BLACKMAN
Staff Reporter

Whenever people have asked Miriam Herman what's new, she has always known.

Herman, 81, who recently retired from *The Canadian Jewish News* after working here for more than 31 years, has compiled the newspaper's *What's New* column since its inception.

> *'Leaving the paper like leaving my second family'*

Her decision to retire has been bittersweet. "I felt it was time, but leaving the paper is like leaving my second family. It's not easy."

This was her first job, she says, other than a brief stint as a nurse after training during the war years at a hospital in Patterson, N.J.

"[At the time when] I raised my two daughters, Meta and Thea, mothers did not go to work. I was involved in my children's school and I was active in the Holy Blossom Temple sisterhood, but I never did paid work."

But she was widowed at an early age – her husband, lawyer Lou Herman, died before he was 50 – and after serving two years as president of the sisterhood, she says she needed something to fill up her life.

"My husband had known Sol Littman, the first editor of the *CJN*, and when he told me about the *What's New* column, I thought it would be perfect. I had always wanted to write, and although this wasn't really a writing job, I would be working for a newspaper.

"If someone had told me I would be there 31 years later, though, I would have laughed at them."

Leaving her readers, she says, is also difficult. "When I first started the column, we had no fax or e-mail, so everyone called in with their submissions.

"I spoke to some people every week, and although I never met them in person, we became friends. I would worry if someone hadn't called in a few weeks."

One family even invited her to their grandson's bar mitzvah, she said. "Technology changed things a lot."

It also sped things up a great deal. She recalls typing the column on a manual typewriter, surrounded by reams and reams of paper.

"In the first while that we started on computer, one of my columns was lost and I had to redo it on the typewriter. I thought of that almost every time I closed a column."

She never became an expert on the computer, she says. "One of the things I did best was step away from my desk and holler, 'Help.'"

Miriam Herman

Of all the aspects of her work, she says, she admired the volunteer workers who sent her submissions, she said.

"Most of them are working hard for an organization that has a small budget. This column is one of the only ways they can get their word out.

"I tried especially hard for the seniors who usually had only a small nucleus of volunteers.

"I admired people who would call even if they weren't feeling well, or if they were just running out their door. They always wanted to get the word out for their organization. On the most part, they are very appreciative of the free service."

She loved having a pulse on the community.

"If I was in my car, and I would see a sign for a synagogue or organization that I had written about, I would be pleased to see that it was actually out there. It made my job all the more real.

"It's an important column. I'm still amazed at how many people read it. It's often the first column they turn to when they open the paper.

"A lot of people want to get involved in community events, and this is an excellent resource for getting information."

Herman is looking forward to spending more leisure time with her husband, Dr. Cyril Rotenberg, "but I'm going to miss the office. The staff is as warm and friendly as it was when we were a tiny group of people working on top of a bank on Bathurst Street.

"Most of the people changed, and the technology changed, but the warmth and character is still there. That's what I'll miss most of all."

Rebecca Nadler takes over *What's New*.
Please see page 20.

CORRECTION

In the caption accompanying the SeeJN photo (*CJN*, Jan. 2), we incorrectly described the individuals who accompanied University of Toronto law professor Ed Morgan to Israel as his graduate students. In fact, Davies Bagambiire is a lawyer and adjunct professor at York University, Henry Ojambo is a Ugandan lawyer and doctoral student at the University of Toronto and Njoke Wane is a professor of sociology at OISE/UT. We apologize for the error and for any embarrassment we may have caused.

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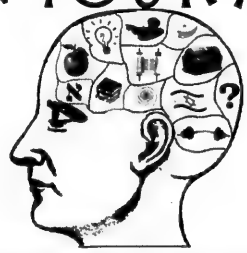

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Diplomatic buffoonery

We ought not to be surprised when diplomats utter undiplomatic statements. But it is still shocking when diplomats, accredited to Canada and therefore presumably familiar with the fabric of the cherished democratic cloak in which Canadians culturally, historically and legally wrap ourselves, expose their brazen, naked ignorance of Canadian normative values for all to see and hear. Such was the case last week.

Raymond Baaklini, Lebanon's ambassador to Canada was called to account for the opinions he recently expressed in *Sada al Machric*, an Arabic-language newspaper. Baaklini explained that the Canadian government decided last month to list Hezbollah as a terrorist organization because "90 per cent of the mass media in Canada is controlled by Jews or Zionists."

The statement, of course, is as ignorant of Canada as it is absurd on its merits. It is nothing more than a bilious, base regurgitation onto Canadian soil of the venom of anti-Semitism that seems, alas, to have infected a great deal of the Muslim world.

But the implacable ambassador said more in his interview. He also issued an unveiled warning to Canadians travelling in the Middle East. "I am afraid the Canadian would have the urgency to wear a non-Canadian T-shirt in Lebanon and the Arabic world."

Such a buffoonish pronouncement by the representative of another government borders dangerously close to incitement against Canadians. It is wholly despicable, not only because of the grotesque ignorance underlying it, but far more because of its potential of placing Canadian lives in danger.

When questioned by a reporter about the comments attributed to him, Baaklini, did not deny them. Rather, in a further revealing statement, he said, as reported in the *National Post*: "The remarks were meant for an Arabic audience and he might have expressed them differently if he were addressing English readers." In other words, he believed them; he just would have hidden his belief from non-Arabic speaking Canadians.

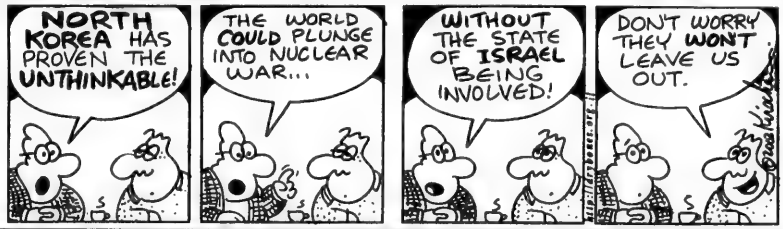
In a revealing re-echoing of Baaklini's conspiracy comments, Mazen Chouaib, the executive director of the National Council on Canada-Arab Relations said the ambassador's remarks had been intentionally manipulated by the *National Post*, and that "Mr. Asper, [publisher of the *National Post*] should not be dictating Canadian policy."

To his credit, Foreign Affairs Minister Bill Graham called in the ambassador and admonished him for his views. In doing so, the minister affirmed our basic Canadian values. "We are a country that is based on openness, tolerance, respect for one another… and we certainly will not tolerate anti-Semitism in this country," Graham told the *National Post*. But, it is clear, by his beliefs and by his behaviour, that Ambassador Baaklini does not understand the fundamental truth about Canada. Minister Graham should also affirm another basic Canadian value. Ambassadors who spread anti-Semitism are not welcome here.

LET OUR PEOPLE GO…

IN PRISON IN IRAN: Ramin Farzam, Nasser Levi Haim, Farhad Saleh, Dani (Hamid) Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Dry Bones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Fiddling while survivors die

It's a daunting task to react to an article that is entwined with riddles. I thought the oracular tradition had gone out of fashion with the ancient Greeks, only to be proven wrong by Roman Kent's article ("Criticism of the Claims Conference Undeserved," *CJN*, Nov. 28). Apart from spirited apologies for the Claims Conference, Kent spins a series of riddles befogging – I hope unwillingly – the issues at hand. Here are some prime examples:

Summarizing the philosophy of the founder of the American Federation of Labor, Kent calls for "more justice, less revenge" as the guiding principles for survivors. Indeed, a noble evocation. But who has ever advocated revenge and against whom? Certainly, not revenge against the Claims Conference that has done much good for survivors, according to Kent.

Perhaps against the German government? But why would the survivors want revenge against the German government when it intended the restitution monies to be "a 'hardship fund' to be used solely for the relief and rehabilitation of victims of Nazism in the narrowest sense, not for the repayment of any Jewish organization of funds expended on these items in the past"?

This is precisely what the victims who lived under the Nazi occupation are demanding. The above quote is taken from Ronald Zweig's book *German Reparations and the Jewish World* that was financed by the Claims Conference. While the conference meant the book to absolve the institution of wrongdoing, Zweig followed the facts. What ensued is the biblical Bilam story in reverse: Zweig came to praise and ended up exposing the conference's malfeasance.

Kent's passionate call to the survivors to unite is likewise suffused in darkness. What kind of survivors is he addressing? In a resurrective spirit, Jewish Agency CEO and Claims Conference vice-president Sallai Meridor claims that 400,000 survivors currently live in Israel, double the figure registered by UNRWA (United Nations Relief and Works Agency) in 1945. According to Claims Conference president Israel Singer, all klal Israel are survivors: *Ich bin ein Uberelebidenger.* The allocations of the restitution monies reflect his inclusive view. Would Kent enlighten us as to what school of thought he is embracing? Would it be presumptuous to assume that his call is addressed to the victims who lived under the Nazi occupation?

While Kent and his colleagues on the executive are fiddling riddles, the survivors are dying in droves, and the needy ones are languishing in destitution.

Eli Pfefferkorn
Toronto

* * *

Safe to volunteer in Israel

My husband and I have just returned from a two-and-a-half-week stint as Sar-El volunteers, an experience that was more satisfying and productive than all the pro-Israeli rallies we've participated in and petitions we've signed. We were doing something concrete and useful: packing medical supplies.

But it was disappointing to see the small number of Jewish North American volunteers and the almost negligible presence – in some cases, total absence of North American Jews – in hotels and cities.

Our group consisted of 40 volunteers, half of whom were North American Jews, while 25 per cent were Christians from the United States, various countries of Europe, South Africa and New Zealand. During one weekend, our hotel in Tel Aviv hosted 220 Christian Nigerians, a handful of Europeans and a couple of Chinese people, but no North Americans apart from another volunteer and ourselves. At a time when Israel is endangered and suffers from a more than 10 per cent unemployment rate, it is heartening to see Christian support, but where are the North American Jews, the largest group of Jews in the Diaspora?

We would like to assure those who hesitate to go to Israel that as volunteers on a military base, we could not have been safer. We felt equally secure on the various tours organized for us and conducted by chartered bus. Not to deny nor to minimize the danger. I confess that when we were on our own on weekends, the *sherut* (communal taxi) was our preferred mode of travel.

But the fears we had in the Diaspora seemed to recede, perhaps by seeing the example of the Israelis who have replaced tourists in hotels, especially on weekends, and who continue to live as normally as possible. The main street of Rishon le Zion was packed with shoppers and diners on the evening we toured the city. On the last evening of Chanukah, Jerusalem displayed all the signs of a city on holiday: music blaring from loudspeakers, people munching doughnuts and children and parents watched as three Chabadniks, hoisted by a crane, lit a huge chanukiah in a little square on King George Street.

On the last Shabbat of our stay, as we walked all the way to Jaffa from the Tel Aviv beach, the boardwalk was full of sunbathers, ballplayers, sailors, fishermen, joggers, strollers and sidewalk vendors.

The Jewish North American presence, whether as volunteers or tourists, helps the economy and indicates moral support for, and solidarity with, Israel. On the other hand, its absence seems like abandonment.

Rhona Vandelman
Cote St. Luc, Que.

* * *

Stop excusing the Liberals

The analysis of the performances of Jewish parliamentarians by Shimon Fogel is extremely misleading ("What's the score? Assessing the efficacy of Jewish parliamentarians and other friends of Israel," *CJN*, Dec. 19).

In politics, it is irresponsible to judge performance based on intention. Actions and results are what count in Ottawa, and in this respect, Canada's Liberal parliamentarians, especially the Jewish MPs, have failed miserably.

Canada's consistent censure of Israel at the UN General Assembly and its reluctance to support the U.S. war on terror are disgraceful. In addition, the Liberal ban of Hezbollah, which was put in place only after the threat of a lawsuit, can only be characterized as "too little, too late." In this atmosphere, it is irrelevant to talk about what individual MPs may or may not be doing behind the scenes.

Throughout it all, only one party has consistently and effectively championed Israel's cause on Parliament Hill. The Canadian Alliance has been a vocal supporter of Israel both inside and outside the House of Commons – not because the party is chasing votes, but because its members truly believe in the values on which Israel is founded: democracy and freedom.

We invite readers to examine the online *Hansard* records and see for themselves who Israel's friends are. Stop making excuses for Liberal failures.

Joshua Cooper, Michael Cooper, Yaakov Roth, Marnie Silver, Michael Shour
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Edging toward irrelevancy: Canada's vote at the 57th UN General Assembly

By DAVID GOLDBERG

Despite an agenda filled with international humanitarian crises and immediate threats to global security, the 57th session of the United Nations General Assembly that concluded in late December found time to adopt 20 resolutions on Israel, many of them blatantly biased against the Jewish state.

With one noteworthy exception, the resolutions were nothing new, had no binding authority in international law and will have no impact on Israel. But to the extent that Canada has anchored its foreign policy on the principles of internationalism and multilateral diplomacy, its voting record on the 20 Israel-related resolutions – support for 15 and abstentions on the remaining five – should be of deep concern to all Canadians. (For a complete listing of relevant resolutions and Canada's votes, visit the Canada-Israel Committee Web site at www.cicweb.ca.)

In a word, Canada's chronic failure to take a principled stand against the continued hijacking and perverting of the UN and other international institutions by Israel's enemies and its enemies' supporters (including 22 Arab states, 57 Muslim countries, and some 160 members of the Non-Aligned Movement) compromises the integrity of Canada's efforts to project internationally the core values that Canadians cherish.

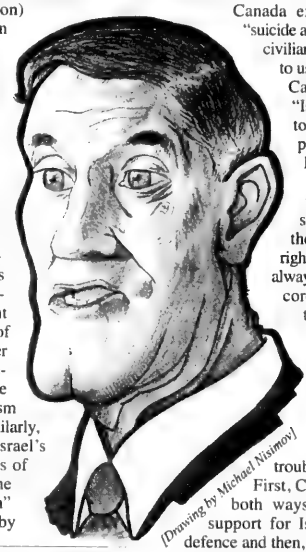
The Israel-related resolutions were organized into a series of thematic clusters. The first cluster of six resolutions dealt with the work of the United Nations Relief and Works Agency for Palestine Refugees (UNRWA). Canada's support for some of these resolutions might seem perfunctory – after all, who could oppose the continued provision of humanitarian assistance to Palestinian civilians given their impoverished circumstances, or scholarships for Palestinian students? By the same token, it could be argued that by endorsing the continued operation of UNRWA, Canada was perpetuating Palestinian suffering rather than ameliorating it.

UNRWA was originally set up to provide humanitarian relief to Palestinian refugees only until peace agreements were concluded between Israel and its Arab neighbours. Fifty-four years later, however, two of those neighbours, Syria and Lebanon, continue to reject Israeli peace initiatives and oppose the closing of UNRWA-administered refugee camps, preferring instead to use them to discredit Israel. UNRWA continues to operate in Palestinian refugee camps in the West Bank and Gaza, perpetuating the dependency of the refugees on international assistance and retarding their progress toward independence. Worse still, there is evidence of complicity by some UNRWA officials in permitting refugee camps to be transformed into armed terrorist bases, and UNRWA vehicles have been used to smuggle weapons and terrorists.

Canada could have made an important contribution toward restabilizing the situation by expressing its firm opposition to such dangerous abuses of UNRWA's mandate or by calling for the winding-down of the agency's operation. Instead, by endorsing additional funding for UNRWA, Canada was ensuring the continuation of the untenable status quo affecting Palestinian refugees.

An additional five resolutions were adopted on the work of "the Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Palestinian People and Other Arabs of the Occupied Territories." Canada voted for four of these resolutions and abstained on the fifth.

Canada's support for resolutions in this cluster was based on an overly rigid and fundamentally flawed interpretation by Canada both of international law (including the Fourth Geneva Convention) and current Middle Eastern realities. For instance, one resolution condemned Israel's alleged mistreatment of Palestinians while completely ignoring the Palestinian Authority's systematic abuse of the rights of its own people. This resolution also ignored the fact that Israel's recent "re-occupation" of PA-controlled areas, and the attendant allegations of human rights abuses, were the direct consequence of PA President Yasser Arafat's rejection of former Israeli prime minister Ehud Barak's offer of independent statehood and the PA's resumed use of terrorism as a tool of diplomacy. Similarly, a resolution criticizing Israel's alleged abuse of the rights of Arab residents of "the Occupied Syrian Golan" ignores the general offers by successive Israeli prime ministers since the late Yitzhak Rabin to change the status quo of the Golan in return for peace, offers that were categorically rebuffed by Syria.



[Drawing by Michael Nisimov]

Canada's Foreign Minister Bill Graham

On the one resolution in this grouping that Canada did not support, a cursory reading of its Explanation of Vote, emphasizing that "inflammatory references to acts by only one side are not conducive to restoring dialogue," might lead one to conclude that Canada had cast a dissenting vote. Instead, Canada abstained, which, in the UN's politicized atmosphere, is tantamount to endorsing the hateful agendas of Israel's enemies.

A third cluster of four resolutions was adopted under the rubric "The Question of Palestine." Canada supported two of these resolutions and abstained on the other two. The most controversial of these dealt with the "Peaceful Settlement of the Question of Palestine." Among other things, it expressed "grave concern over the tragic events in the Occupied Palestinian Territory, including East Jerusalem, since Sept. 28, 2000, and the continued deterioration of the situation, including the rising number of deaths and injuries, mostly among Palestinian civilians, the deepening humanitarian crisis facing the Palestinian people and the widespread destruction of Palestinian property and infrastructure, both private and public, including many institutions of the Palestinian Authority."

Canada abstained on last year's version of this resolution, expressing unhappiness with its unbalanced and unconstructive language. But this year, it supported it, citing the inclusion of a new clause condemning "all acts of violence and terror against civilians on both sides," presumably including attacks against Israelis. Indeed, in its Explanation Of Vote, Canada explicitly condemned "suicide attacks that target Israeli civilians, which are an affront to us all," and emphasized Canada's support for "Israel's legitimate right to defend itself and protect its citizens." However, in the very next breath, the statement set limits to this support, asserting that the exercise of Israel's right to self-defence "must always be undertaken in accordance with international law, particularly as it relates to the responsibilities of an occupying power and the protection of civilians in armed conflict."

This explanation is troubling for two reasons. First, Canada cannot have it both ways: it cannot express support for Israel's right to self-defence and then, after the fact, impose qualifications on that support. Second, in calling on Israel to abide by international law while protecting itself, Canada ignores the serious difficulties inherent in Israel's fighting a counter-terrorism war against a Palestinian adversary that seemingly has no inhibitions against placing its civilian population, especially its children, in harm's way. The absence of clauses explicitly encouraging the Palestinians to also comply with international conventions on the status of civilians in armed conflicts should have caused Canada to at least maintain its abstention on this resolution. As it is, by supporting a statement that unfairly places the onus of responsibility on Israel, Canada was signalling to the PA that they can continue to terrorize Israelis and endanger the lives of Palestinian civilians with impunity.

On two resolutions adopted under the "Situation in the Middle East," Canada split its vote. It supported a resolution condemning Israel's jurisdiction over Jerusalem, reflecting a skewed interpretation of international law and misreading of religious and historical claims over Jerusalem. Its criticism, through this resolution, of Israel's position on Jerusalem also completely ignored the fact that it was Arafat who rejected Barak's unprecedented concessions regarding the Temple Mount. By contrast, its abstention on a resolution criticizing Israeli control of "the Syrian Golan" reflected what seemed to be a heightened sensitivity to current realities, specifically Syria's refusal to compromise on the strategic plateau.

Chronic deficiencies in Canada's voting behaviour in international institutions were reflected in its abstention on a new General Assembly resolution expressing "deep concern about the consequences, including psychological consequences, of Israeli military actions on the present and future well-being of Palestinian children."

The so-called "Palestinian Children" resolution was overtly biased against Israel, completely ignoring the fate of scores of Israeli children wounded or killed by Palestinian terrorists in the "al-Aqsa intifada." It also ignored the PA's use of Palestinian children as cannon-fodder in armed confrontations with Israeli soldiers, as well as anti-Israel messages in the media and in school curricula designed to encourage Palestinian children to become suicide bombers.

While expressing deep concern about the welfare of Palestinian children and urging Israel to do all that it could to respect international covenants concerning the status of children and civilians in armed conflicts, Canada abstained "because [the resolution] does not acknowledge that the current conflict has taken a toll on both Palestinian and Israeli children."

But this position is not satisfactory. It reflects Ottawa's practice of applying a moral equivalency between Palestinian terrorist atrocities on the one hand, and Israeli defensive measures on the other hand. It also begs the question as to why Canada did not join Israel, the United States, the Marshall Islands, Micronesia and Palau in casting a "no" vote against the resolution. Canada should have acknowledged the fact that if it were not for premeditated Palestinian terror attacks against Israeli schoolbuses and young children and their mothers in their beds, there would be no Israeli army retaliatory operations in which Palestinian children are sometimes tragically and inadvertently wounded or killed. Canada also should have compared the sincere remorse expressed by Israeli leaders when Palestinian children are caught in the crossfire to Arafat's cynical disregard of the cold-blooded murder of Israeli children by Palestinian terrorists (to say nothing of Palestinian society's celebration of such "legitimate acts of national liberation" and the glorification of "martyred" teenaged Palestinian suicide bombers).

As a country that prides itself on its commitment to morality, honesty and fairness, Canada must firmly oppose – not merely abstain on – declarations in international institutions that mischievously portray Israel as a country that targets Palestinian children as a policy, or that blame Israel alone for the deteriorating security situation in the West Bank and Gaza Strip without referring to the broader context within which events occur.

In continuing to support or register meaningless abstentions on biased and unconstructive resolutions, as it did with regard to the 20 Israel-related resolutions adopted at the 57th UN General Assembly, Canada is not only betraying its friendship toward Israel, it is also compromising its ability to make an uniquely Canadian contribution to international affairs.

David Goldberg is the director of research and education for the Canada-Israel Committee.

Death by numbers

During the early months of this so-called Al-Aqsa intifadah, or as Natan Scharansky has more aptly termed it "the war against peace," there was hardly a newsreader who could refrain from comparing the casualty counts on each side of the conflict.

Lawrence Hart in Hamilton

As if dealing with some sort of macabre sport, such commentators would tot up the numbers like scores at a basketball game, and often express regret at the perceived asymmetries. It was as though they thought it somehow unjust that so relatively few Israelis were being murdered or maimed.

And though in the perverse mindsets of some, the asymmetries still seem to warrant more redress, the toll of innocent Israelis who have been killed or injured in terrorist attacks has increased alarmingly. The *Jerusalem Post* recently reported that 227 terrorist-related casualties involving Israelis have been documented since the start of this war against peace: 24 between September and December 2000, 85 in 2001 and 118 in 2002. There have been more than 600 fatalities and thousands have been injured.

The deaths have occurred at bus stops and on buses, in the streets and at malls, at army outposts and on university campuses, at pizzerias, hotels and discotheques. Victims have ranged in age from infants to octogenarians. Parents have lost children and children have lost parents. Holocaust survivors have lived to see their grandchildren die, and new olim seeking safe haven and a new life have seen their dreams shattered by a callous and unpredictable enemy.

Almost every segment of Israeli society has borne the brunt of Palestinian terrorism, and as the carnage continues and the Israeli economy spirals into the worst recession in its history, the full impact of the uprising may not yet have been fully realized.

Regrettably, the fundamentals have not changed for the better. Hamas, Islamic Jihad, Hezbollah and countless others perpetrators of murder and mayhem remain as remorseless as ever, and, though significantly weakened politically, Palestinian Authority President Yasser Arafat and his corrupt cronies remain entrenched, intransigent and increasingly hostile.

Meanwhile, an indifferent world looks on, waiting expectantly for the next chapter in the ongoing saga of Israeli-Palestinian incompatibility. Also looking on, with pencils still sharpened, are the number-crunchers, ever eager to entice their audiences with exponentially rising death tolls.

So regardless of what sort of government squeezes into power in Israel in the next few weeks, there must be an urgent re-evaluation of current realities. The incoming leadership needs to dispense with dogma and parochial interests and begin to examine creative ways to deal with terrorism and the forces that promote it. Otherwise, the number-crunchers will have further triumphs to crow about.

Dr. Lawrence Hart is an associate professor of medicine at McMaster University. He is national president of Maccabi Canada and chair of the public affairs committee of the Hamilton Jewish Federation. He is immediate past president of B'nai Brith Canada.

The P factor

Paka-paka. The lips never stop moving. *Paka-paka*. The hot air flows from the mouth. *Paka-paka*. Opinions spew out for whoever will listen. *Paka-paka*.

In Israel's media-bombarded, overly politicized, highly opinionated, emotionally charged, ideologically divided society, *paka-paka* is part of life. Especially during an election campaign.

Robert Sarner in Jerusalem

Paka-paka is the popular term Israelis use to denote the mix of self-important bombast, long-winded commentary and general yada-yada-yada heard so often throughout the nation. In a country where talking heads rule the air waves, where per capita cell phone use is among the highest in the world, and where almost every citizen feels he knows better than the prime minister, *paka-paka* is inevitable.

Lately, in the lead-up to this month's election, the "P factor" has gone into overdrive, and I don't mean just *paka-paka*. Pundits, pollsters, political publicists, the press and, of course, politicians themselves – pontificating *paka-paka* professionals all – have taken centre stage.

Since the election campaign began in November, first for party primaries and then for the Knesset itself, politics has had a stranglehold on the public agenda and dominated the print media. Never at a loss for words, columnists, political talk show hosts, panelists and countless other supposed experts debate endlessly… Why is Prime Ariel Sharon still so popular despite the sorry state of the nation and his failure to deliver on campaign promises from two years ago? Why has the campaign of Labor leader Amram Mitzna and his party failed to take off? The topics go on ad infinitum.

The Likud corruption scandal injected an exciting new element into the media's already obsessive coverage of political intrigues, imbroglios, shenanigans and other forms of jockeying for power. Adding to the torrent of *paka-paka*, every other day sees a new poll published with great fanfare.

This year, in deference to the country's depressed mood, the economic crisis and the fact almost nobody wanted this election in the first place, the Knesset tried to act accordingly. It decided, albeit reluctantly, that the hefty subsidy it gives parties from the public purse to help finance their campaigns would be reduced to a slightly less obscene level than usual. Still, the parties have produced millions of freshly minted posters, banners, billboards, bumper stickers, flyers, brochures, handbills, newspaper ads and other printed matter to compete for the public's attention. This in addition to the parties' official TV and radio propaganda blitz that began last week.

Some things just never change, such as the inane slogans, overworked clichés and airbrushed images of earnest-looking faces posing against the ubiquitous blue and white flag. It's so tired and predictable. So too are the obligatory buzzwords like "peace" and "security," repeated so often as to render them meaningless.

Such is democracy, Israeli style. And we all know what the result will be: another 120 Knesset members, long on ego and self-interest, but short on integrity, responsibility and accountability; another bloated, dysfunctional governing coalition to further alienate the public; another reminder that Israel is virtually ungovernable and will remain so until there is major electoral reform.

The current system is a crying shame, and almost everybody knows it. Hard not to. For years, in response to public outcry, politicians have paid lip service to the need for electoral reform. But – surprise, surprise – they never quite get around to legislating it for fear of risking their Knesset seats.

So far in the campaign, electoral reform has barely rated a mention. Only one party, Yisrael b'Aliyah, has actively addressed the issue in its platform and in recently proposed legislation.

Specifically, it calls for two main changes to make the Knesset more representative and accountable to the public. The first entails direct election of MKs who would represent a specific legislative district, as in most western democracies. Lawmakers would then report to their constituents as well as to their party's leadership.

The second proposal would raise the threshold that a party needs to enter the Knesset from 1.5 per cent to 2.5 per cent of the overall vote. This would prevent small, splinter parties from wielding inordinate power over coalitions and Knesset decisions, as they do now.

All pretty sensible stuff, but sadly still likely a long way off. What will it take for such change to ever happen? A lot more than just *paka-paka*.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

Barak's comeback and Sharon's Watergate?

The Israeli election campaign provides another example to support Winston Churchill's observation that democracy is the worst form of government, except for all the others.

In Israel, as elsewhere, the personal interests of politicians and parties often dominate national interests, particularly during the insanity of election season. The good news is that the public is usually not taken in by the shenanigans of petty politicians, and, in the end, the collective wisdom of democracy prevails.

Gerald Steinberg in Jerusalem

In Israel, the combination of corruption and ideological polarization obscure debate over substantive issues. And, since Israel is not Canada, there are plenty of these, including questions of war, peace and national survival.

In early December, indicators pointed to an easy and overwhelming victory for Prime Minister Ariel Sharon and the Likud, with major defeats for Labor and Shas, which emerged as Israel's third largest party in 1999. Sharon's position improved after the former head of the Labor party, ex-defence minister Binyamin Ben-Eliezer, resigned from the unity government. Instead of forming a government dependent on the support of the more extreme hawkish and ultra-religious parties, Sharon wisely called early elections.

Sharon handily defeated a challenge from Foreign Minister Benjamin Netanyahu for the Likud leadership, and Labor shoved Ben-Eliezer aside in favour of Amram Mitzna, whose support for renewed negotiations with Palestinian Authority President Yasser Arafat has alienated many voters. In contrast, Sharon is widely viewed as a successful leader who has carefully used the right combination of force and diplomacy to stay out of Arafat's trap.

As a result, public opinion polls showed Likud far ahead of Labor, until disaster struck. Likud's very narrow system for choosing Knesset candidates (controlled by 3,000 self selected Central Committee members) was allegedly subject to corruption, and police investigations began. The party's ratings plummeted 20 per cent, and while Likud maintains a significant lead, the election is no longer a foregone conclusion.

In a belated effort to limit the damage, Sharon fired Deputy Minister Naomi Blumenthal, a party veteran who refused to co-operate with the investigation. But Sharon's son Omri and the underworld figures who manipulated the system remain untouched, at least temporarily, and the collapse has continued.

At the same time, however, Labor and Mitzna have not gained much from this abrupt reversal of Likud's fortunes, in large part due to the stigma of Oslo and its legacy of terror. Instead, the voters who abandon Likud are moving to other parties likely to support Sharon and the policies he has advocated as prime minister. These include Yisrael b'Aliyah (headed by Natan Sharansky), Yisrael Beiteinu and the National Religious Party. The largest in this group is likely to be Shinui, which also promotes a deep hostility towards Israel's haredim.

And while the 1999 elections were marked by the stunning growth of Shas, in part as a reflection of disenchantment with the failures of the larger parties, the 2003 vote is likely to reverse this outcome.

Many of the Sephardi voters who supported Shas are returning to the Likud, while younger Ashkenazi ultra-secular Israelis have apparently moved their protest votes from the either Labor or Meretz on the left to Shinui on the right. Thus, while the election campaign began amid calls for increased unity in the face of war and terror, it has become very divisive.

This situation, including the absence of strong and honest national leaders, is easily exploited by minor political operators and *dreyers*. In this vacuum, and despite his personality defects, Netanyahu remains the most likely successor to Sharon, while, believe it or not, in Labor, former prime minister Ehud Barak is also planning a comeback.

For Sharon, the best scenario would be a decision to postpone the elections in the face of the imminent war with Iraq. This would allow Likud to hold an open contest to choose a new slate and give the public a chance to forget the party's recent political calamities.

On the other hand, if, as is still likely, the vote takes place Jan. 28, experience shows that the damage will eventually be repaired. The right lessons are usually learned, at least until the next elections.

In short, and as bad as the political scene appears, the Israeli commitment to democracy and to national survival is much stronger than the power of the petty politicians.

The Kirshner File

First book catapulted him to fame

Seven years after the publication of *Hitler's Willing Executioners*, Daniel Jonah Goldhagen is immersed in the second, more hectic phase of his life.

Goldhagen was once just another young American scholar labouring in obscurity. "I was an academic working quietly," he said.

But since 1996, he has evolved into an international public figure. "Obviously there was a change. Yeah, a big change."

Being a person who greatly values his privacy, Goldhagen, 43, is not someone who revels in what passes for fame in the hushed groves of academe.

Sheldon Kirshner in Toronto

Yet ever since *Hitler's Willing Executioners*, he has had to deal with the demands of celebrity. And now, with the release of his perhaps equally controversial book, *A Moral Reckoning: The Role of the Catholic Church in the Holocaust and its Unfulfilled Duty of Repair*, published by Random House, Goldhagen must grapple with that nettlesome issue again.

Hitler's Willing Executioners was a pathbreaking, iconoclastic work that stirred debate and sparked a furor that has yet to subside.

"It exploded a whole set of myths and helped re-orient the field," he observed, referring to Holocaust studies.

Hitler's Willing Executioners theorized that ordinary Germans, having been imbued with an "eliminationist" anti-Semitism, participated in the Holocaust willingly.

In strong, crystalline prose, he indicted Germans of complicity in three institutions of mass killing: police battalions, work camps and death marches.

A spinoff of his award-winning 1992 Harvard PhD dissertation in political science, it was a decade in the making. Yet curiously enough, Goldhagen – the son of a Romanian Holocaust survivor and retired Harvard historian who himself has explored the Holocaust – stumbled upon the topic.

As he explained: "I never intended to write on the Holocaust, until I realized there were few books about the role of the perpetrators. That's when I started thinking of the question."

During the writing process, Goldhagen consulted his father, Erich, "a discussion partner." But, as he hastens to add, "The work is mine."

Thinking that his thesis might be of interest beyond the academy, he expanded it into a closely-argued volume, dedicated to Erich.

Translated into an array of foreign languages, including German, *Hitler's Willing Executioners* caused a sensation and triggered a trans-national debate.

Some hailed it as a breakthrough in scholarship. Simon Schama of Harvard called it "astonishing, disturbing and riveting." *Time* magazine heralded it as "explosive."

However, Richard John Neuhaus, the editor-in-chief of the academic journal *First Things*, was far less charitable, saying that Goldhagen had misrepresented the pre-Nazi history of Germany, ignored the realities that prevented effective German resistance to Hitler's diabolical plans, and promoted a "deterministic view of history." In closing, he dismissed *Hitler's Willing Executioners* as "an incoherent, hateful and dishonest tract."

In an interview, Goldhagen dismissed the criticism – which must have wounded him deeply – as "self-condemnatory." The barbs, he said, misrepresented his narrative. And some critics, he noted, were motivated by professional jealousy and resentment.

What particularly incensed Goldhagen was the accusation that he had tarred the Germans with the brush of collective guilt. "It's a complete invention," he said.

Goldhagen, however, is pleased that several of his critics have since recanted and accepted his conclusions.

Love it or hate it, *Hitler's Willing Executioners* was a runaway bestseller. Around the world, 750,000 copies have been sold, an astounding sales figure, all the more so for a scholarly inquiry on the Holocaust.

Asked if it has made him financially independent, he bristled, flatly refusing to discuss his royalties.

Shortly afterward, Goldhagen left Harvard, though he is still affiliated with its Minda de Gunzburg Center for European Studies. "I just decided I wanted to write full time."

Stepping out of the limelight, he began working on a book about genocide in the 20th century. "It's an attempt to understand why there has been so much killing in the last century," he explains. "It's a synthetic work about genocide."

Goldhagen thinks he understands why the 20th century is so soaked in blood, but he is not ready to discuss his book-in-progress, which he expects to finish by the summer.

When he was midway through writing the yet-untitled book, the publisher of the *New Republic*, Martin Peretz, asked Goldhagen for an essay about the newest historical works on the Catholic church and the Holocaust.

Dissatisfied with the quality and tenor of the works he had read, he resolved to write a book "expanding the notion of restitution and repair from money to a discussion of the moral issues."

Unveiled at the recent Frankfurt Book Fair, *A Moral Reckoning* chronicles the Roman Catholic church's embrace and dissemination of anti-Semitism and recommends practical ways in which it can make amends.

It is a hard-hitting volume.

He claims that the church laid the foundation for Nazi anti-Semitism and provided the motive for many Europeans to support, and take part in, the persecution of Jews.

Daniel Jonah Goldhagen

Zeroing in on Germany, Goldhagen contends that the church supported the 1936 Nuremberg laws, which disenfranchised and marginalized German Jews.

And in a rebuke to Vatican assertions that Pope Pius XII worked tirelessly on behalf of Jews, he shows that the pontiff was, in fact, guilty of criminal acts.

Saying that "moral repair" is an unavoidable moral imperative rather than an option, Goldhagen urges the church to stop whitewashing the past and to confess to its anti-Semitic crimes.

The church, he argues, must delete anti-Semitic references in its sacred texts, especially the New Testament, and accept Judaism as a legitimate path to God and salvation.

And, he notes, symbolic acts are not enough.

Summing up his book as "a plea for serious moral discussion and reckoning," he acknowledges that it contains no new facts. "It is not an encyclopedic examination of the subject. It frames questions differently."

He is convinced that the church can rehabilitate itself by following its traditional messages of love and goodness.

Having said that, he allows that the church has made considerable progress since Vatican II in the 1960s and is no longer trying to provoke enmity against Jews.

On the day I interviewed Goldhagen, by sheer coincidence, the Associated Press reported that Cardinal Walter Kasper, a top Vatican official, had urged Catholics and Jews to heal their divisions and work toward reconciliation.

Much to Goldhagen's regret, the church has not greeted *A Moral Reckoning* with any great enthusiasm. The bishop of Hamburg endorsed its principles, but the head of the German Bishops' Conference denounced it as an "agitator's pamphlet."

Responding to such harsh judgments, Goldhagen said there are elements in the church who are desperately attempting to delegitimize his book.

"They're either not reading it, or they are lying about it."

Critics, so far, have been of two minds.

Kirkus Reviews praised *A Moral Reckoning* as "a skillful, persuasive blend of history and polemic, sure to incite controversy and to earn its author much attention."

But in *The Globe and Mail*, Michael Marrus, a renowned historian of the Holocaust, trashed it as "an ambitious work, deeply flawed by [Goldhagen's] selective use of evidence, a sneering disparagement of his opponents and a righteous indignation that blinds him to historical complexity."

Waving aside Marrus' withering appraisal, Goldhagen retorted, "He has nothing of substance to say. He essentially engages in apologetics for the church."

Goldhagen believes his book is a balanced account that draws attention to the church's shortcomings but also recognizes the Vatican's courage in rectifying its position toward Jews.

Although he has delved deeply into the Holocaust, he maintains he is not obsessed by it.

"This material doesn't consume my life. I'm happy not to talk about it if the topic is not raised. There are lots of other things I think about."

Such as basketball. Goldhagen is a Boston Celtics fan and a season ticket-holder.

Nor is he concerned about Holocaust deniers. "They won't change the understanding of the Holocaust in the public domain, which is secure. But one needs to be vigilant."

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Jewish law and conflicts of interest

Guest Voice

By RABBI JAY KELMAN

John Greedyman has recently been awarded rainmaker of the year for Merril, Money and Morality Inc. Interestingly, in 10 years at the company, he has only once issued a sell recommendation, which came one month after that company had hired another firm for an IPO (initial public offering). What are the rules governing potential conflict of interest?

In today's economy, we are forced to rely on others for information to make financial decisions. Purveyors of such information have a responsibility to make sure the information is accurate and that any advice they give is given with the client's best interests at heart.

Offering recommendations whose main purpose is the benefit of the advisor, to the detriment of the client, is a violation of the biblical prohibition of *lifnei iver*, placing "a stumbling block before the blind." This prohibition forbids offering ill-suited or misleading advice to the person relying on you to "see" for them. What is relevant in assessing the behaviour of the advisor is not the outcome of the advice, but rather the intent at the time it was given. If one's advice suddenly changes due to a changed fee structure, then one is likely in violation of this edict.

Thus, advising a conservative client to place the bulk of his assets in a speculative high-tech fund, which offers higher commissions to the broker, would run afoul of this prohibition even if the returns were spectacular. Advising the same client to invest in a "blue-chip" fund (do any still exist?) that ended up dropping 50 per cent would in itself entail no moral wrong.

All humans can do is give advice they consider appropriate in a particular circumstance – only God can determine the results. Of course, one can never know the intent of others and thus, immediately following this directive, the Torah adds the phrase, "and you shall fear God." While good marketing may enable a firm to have a stellar reputation, God is not so "easily fooled."

While a conflict of interest may give rise to a potential violation of this edict, there is nothing inherently wrong with an advisor having a conflict of interest, provided it does not cause him to alter his advice. In fact, conflicts of interest are inherent in all modern advisory roles, be they real estate agents, stockbrokers, investment bankers, lawyers, accountanst or even doctors.

While one may truly derive satisfaction in helping others, one's own economic welfare is a major motivating factor in doing one's job. This is unavoidable – in fact, it is part of human nature – and thus, attempts to totally eliminate conflict of interest have by and large failed. Therefore, Jewish law would not automatically ban many of the conflicts that secular law is so concerned about. Auditors would be allowed to offer consulting work, the Arthur Andersen scandal notwithstanding. What Jewish law would demand is that these potential conflicts of interest be publicized, leaving it up to the clients to decide whether they nevertheless want to accept the advice.

In seeking to balance the inherent competitiveness of the market and its zero-sum game nature, Jewish law places a measure of responsibility on the recipient of the advice to investigate on his own. Participants in business are expected to have some knowledge of the business environment and they cannot naively pass off all responsibilities to their investment advisors.

It is this premise that allows Jewish law to distinguish between an advisor and a judge. A judge is disqualified even if the slightest conflict exists, even if the conflict is revealed. His judgement is bound to contain slight biases despite efforts at impartiality. And when a judgment is issued, one must act according to it. But the advisor's role is only to advise – it is up to the advisee to act on that advice as he sees fit, taking into account the potential biases that may exist.

While Halachah would not insist on placing a "Chinese wall" between the investment arm and research arm of brokerage houses, society has the right to do so. However, one must be aware of the inherent weakness of such an approach. A better approach, though not guaranteed, is to choose to the best of your ability those who demonstrate (or appear to demonstrate) honesty, impartiality and integrity, and to ensure that all employees have ongoing training in ethics.

Rabbi Jay Kelman is the spiritual leader of Beth Jacob V'Anshei Drildz Congregation.

A time to rally: if not now…?

JEWISH EDUCATION
The Next Generation

By ELLIOTT MALAMET

Israeli Jews are dying. Families are being blown to bits – physically, emotionally and psychically. We have the whole wretched panoply of newsreel misery out there for the viewing – babies, the elderly, males, females, young, old, religious, secular, leftists, right-wingers, settlers, Tel Aviv urbanites – all united by being in the proverbial "wrong place at the wrong time." What an oddly misplaced phrase! In Israel there are no privileged locations or secure minutes. All is under siege – life, liberty, the pursuit of happiness, the meaning of meaning. No understanding emerges from any political development, from any promised respite.

Depicting a water clock, Maimonides observes that only the artisan who fashioned it knows precisely how it works and can predict its movements. The same is not the case with someone coming along at a later time and examining the apparatus: "The onlooker is incapable of knowing any of these motions before they take place, for he only knows whatever he knows on the basis of what takes place" (*Guide of the Perplexed*, 3:21). Such is the case today with Israelis, who despite security fences, strenuous military and police efforts, security guards and lots of private vigilance, can never know what is to come.

To put matters as plainly as possible, it's a frightening world out there. We in the post-Holocaust era had almost come to see ourselves as anomalies, not really fitting into Jewish history's almost unbroken narrative of death and persecution. It is still possible to see ourselves as living in a blessed time, free from fear and anguished perplexity. But to do this now takes a willful effort in atomization, to feel divorced from events that take place elsewhere. One has to work very hard these days to be that passive.

But we in North America are pulling it off. As a friend of mine sardonically remarked a year ago, Jews are good at "putting together dinners." We get speakers, dress up in our finest, raise lots of cash and feel a glimmer of long-distance patriotism. It isn't that this is a bad thing, but, to slightly rework Vince Lombardi's famous phrase, it isn't the only thing. Such secluded and adult events make no impact on those who need – perhaps even more than we do – to understand and care about what is happening to Israel – our children. Our future.

There's not much outcry these days about Israel. Any embryonic rage mustered in the wake of 9/11 and the initial spate of suicide bombings seems to have passed into a kind of foggy, backburner numbness. And an adult's listlessness has a powerful way of translating into a child's inertness.

And so, a modest suggestion, albeit shorn of any Swiftian irony. There are thousands of children who go to Jewish schools across Canada. Would it really upset the educational gods if every single one of those Jewish schools were closed on a designated day and every single one of those Jewish children rallied in the streets of their cities? Not on a Sunday, but right in the middle of the week, in instructional prime time.

Is there not a point where books must be shelved and children must be given an orienting moment about what we live for and what others are dying for? And is that moment not right now?

Jewish Life

Israeli elections – Part 3

By MARK MIETKIEWICZ

Today, I continue our tour of the parties that hope to be part of the Israel's 16th Knesset when voters go to the polls on Jan. 28. Unless otherwise noted, all sites include some information in English.

Under the leadership of MK Amir Peretz, Am Echad (One Nation) sees itself as a workers' rights party, a true labour party. "The party will work towards progressive labour legislation and just social legislation, with a view to creating the proper balance between economic and human wealth." **[http://www.am1.org.il/english.html]** While virtually all political parties in Israel release information in Hebrew, Russian and English, I found it interesting that Am Echad is also courting Ethiopian immigrants to Israel and has created a Web page in Amharic. **[http://www.am1.org.il/amharit.html]**

The Likud Web site presents a history of the party, its philosophy, its youth movement and some online surveys. There is even a page where you can make an online donation in amounts ranging from 100 to 10,000 shekalim. However, I found the most interesting section is the Youth Forum with its lively debate about the Likud's policies and the scandal the party is facing. One message suggests that to save the party, Ariel Sharon must get rid of all the candidates who were chosen in an "unkosher" manner – including Sharon's son Omri. Another responds that the media, particularly the "leftist" Galei Tzahal radio station is responsible for perpetuating stories about the scandal. The site has a few pages in Russian and none in English. **[http://likud.org.il/]**

Meretz, the Israeli Social Democratic and Peace-seeking party, "is a democratic peace-seeking party, in which Arabs and Jews work together. Meretz is fully committed to human rights, equality, social justice, Israel's security, and to the values of humane Zionism." Like most other sites, Meretz presents its platform and biographies of its candidates. However, part of the Meretz site is directed at Jews living outside Israel who are encouraged to join the World Union of Meretz.

Meretz and its community homes abroad promote the study of Hebrew, activities about the history of the Jewish nation and Jewish holidays, Bible, contemporary poetry and literature. Meretz is taking this initiative because it feels that "In the 21st century, the greatest dangers facing Jewish culture are… ignorance and the lure of cultural globalization, and on the other hand, the ultra-Orthodox tendency in Judaism." **[http://www.meretz.org.il/English/]**

The graphic on the HaIchud HaLeumi Web site reads: "Wipe out terror. Bring back hope to Israel." The HaIchud HaLeumi (National Union) under Avigdor Lieberman is actually a combined list of Lieberman's Yisrael Beiteinu, Benny Elon's Moledet and Zvi Hendel's Tkuma. The party pledges that "another political entity will not rise between Jordan and the [Mediterranean] sea." In order to achieve true peace, the Palestinian refugee problem must be solved. "The proposed solution is transfer by agreement [population exchange] by which the refugees would be settled in Arab countries in place of Jews who emigrated to Israel from these countries." The site is in Hebrew, Russian, English, Amharic, Spanish and Arabic. **[http://www.leumi.org.il/en/]**

There are actually two "green" parties vying in the coming election. Despite Israel's security problems, HaYerukim (the Green party) says the country has a responsibility to deal with its huge ecological problems. Some of the issues that the party has tackled include air pollution, the placement of cellular antennas, construction along Israel's shores and the decreasing level of the Dead Sea. The Green party's Hebrew-only Web site has a large graphic of a man walking inside a sun above the party's slogan "Defending the Land." **[http://www. green-party.org.il/]**

Although most political parties in Israel concentrate on political and economic issues, there is one party that has a different focus. Aleh Yarok (Green Leaf) promotes the legalization of cannabis in addition to a platform dealing with civil rights, personal freedom and ecology. The Aleh Yarok Web site is in Hebrew only but you can read up on the party's policies in a *Jerusalem Post* article. **[http://makea shorterlink.com/?A1EE219F2]** Although most pollsters don't consider Aleh Yarok a serious contender, in the last election, the party received just over one per cent of the popular vote and was just 15,000 votes short of gaining a seat in the Knesset. **[http://ale-yarok.org.il/]**

Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Ringing in the new year with reading and books

Facing a new year is like standing at the rail of a ship that is leaving a great city late at night for an unknown destination. As it passes the last remaining lights along the shore and then swings out into the darkness, the heart is filled with anxiety and wonderment. There are storms and rocks out there. Who knows what lies ahead? But there is no alternative, no turning back.

As we travel into the unknown future, voyagers together, we would be wise to cultivate our interest in books and reading, for they bring an added measure of knowledge, enjoyment, comfort and wisdom to our lives.

The following brief quotations on reading are apt and provocative.

"I believe books will never disappear. It is impossible for it to happen. Of all mankind's diverse tools, undoubtedly the most astonishing are his books… If books were to disappear, history would disappear." – *Jorge Luis Borges*

"Be careful about reading health books. You might die of a misprint." – *Mark Twain*

"The man who does not read good books has no advantage over the man who can't read them." – *MT*

"Common complaints are that children's books, especially high quality picture-books, cost so much. All I can say is that they cost less than a dinner out, or a new pair of jeans. The books I read as a child transformed me, gave meaning and perspective to my experiences, and helped to mould whatever imaginative, intellectual or creative strengths I can lay claim to now. No doll or game had that impact on me, no pair of jeans ever changed my life." – *Michelle Landsberg*

"You make an acquaintance with a book as you do with a person. After 10 or 15 pages, you know with whom you have to deal. When you have a good book, you really have something of importance as friends and maybe more." – *Shimon Peres*

"From the moment I picked up your book, I was convulsed with laughter. Some day I intend on reading it." – *Groucho Marx*

"Outside of a dog, a book is a man's best friend. Inside of a dog, it's too dark to read." – *GM*

"I find television very educating. Every time someone turns the set on, I go into the other room and read a book." – *GM*

"If you don't like the book, you do not have to read it. Put it aside and read something you do like, because there is no reason at all why you should read what bores you during your serious reading time. You have to read enough boring stuff in the ordinary way of life without extending the borders of ennui. But if you do like the book, if it engages you seriously, do not rush at it. Read it at the pace when you can pronounce and hear every word in your own head. Read eloquently." – *Robertson Davies*

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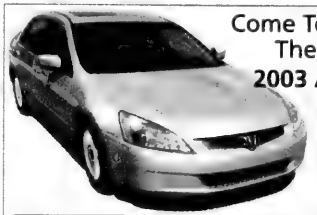
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JVS online mentoring system project aids immigrants

By FRANCES KRAFT
Staff Reporter

Argentine immigrant Viviana Kohon attributes her successful job search last year partly to luck and partly to her use of CanadaInfoNet, an online mentoring service launched a year ago by JVS Toronto (Jewish Vocational Service).

Kohon, 27, was a senior producer for a national television news program in her native Buenos Aires before she immigrated here with her husband in November 2001. She came across www.canadainfonet.org while searching the Internet for Jewish sites.

Since the Web site went live on Jan. 7, 2001, the project has facilitated 250 individual mentor-protégé relationships and served a total of 550 clients, some of whom have taken part in a "newcomer network" consisting of a 12-week virtual training program. One hundred seventy-five volunteer mentors have taken part in the project.

Joanne Collins, who wrote some of the Web site content and also served as Kohon's mentor, worked in broadcasting for six years before retraining as a career counsellor. She learned of the project from Anat Wertheim, JVS' director of newcomer and employment services and originator of CanadaInfoNet, whom she knew from the time she had worked for JVS a few years ago.

"I had worked with a lot of new Canadians," Collins told *The CJN*. "I learned firsthand how difficult it is [for them]. I've seen the struggles."

Mentors commit to helping their protégé – an immigrant of less than two years or someone who is planning to immigrate – for three to six months. All correspondence is anonymous and takes place via specially assigned e-mail addresses.

Site has served 550 clients since its launch

Most of the site's clients have been in the information technology field, but there have also been job-seekers in fields like marketing, finance, medicine and music, said Amanda Harris, CanadaInfoNet's project manager. Many hail from countries like China, Israel and Argentina, with smaller representations from Great Britain, Australia and other places, she added.

"We're always looking for mentors," said Harris. "We need people who have experience working in Canada and are at least a little bit familiar with the challenges newcomers face. A lot of our mentors are former immigrants. A lot are not, but they're still effective."

Mentors themselves receive support and ideas to help them help their protégés.

For Kohon – a go-getter who began working at a local coffee chain shortly after immigrating – the online service was most helpful in terms of improving her résumé and cover letter. "[Collins] helped me a lot with my original cover letter and how to make it more appealing for the Canadian market – the Canadian media market in particular."

Within six months of arriving here, she landed a position at the Discovery Channel, where she works as an associate producer for a daily science show.

Collins was impressed by how quickly Kohon was able to secure work in her field, but noted that, unlike some immigrants, Kohon did not have to write exams or undergo retraining.

"Viviana probably had an easier time [than many other immigrants]," said Collins. "I think she was really well qualified and had some amazing experience. She was also a pretty good communicator in English."

Kohon lauded JVS' initiative in launching the service. "I think it's great that they're doing this... Toronto is such a multicultural city."

Collins said the program "will have a definite return on investment for everyone. It helps our economy. It makes for a better community, and it helps immigrants feel like they're part of the community."

"I was very fortunate [in my job searches] in that I was born here," said Collins, "so I didn't have a lot of struggle other than the regular ones everyone has. New Canadians have additional hurdles."

Having mediated a focus group of the project's mentors, Collins said they "really feel a sense of giving back." And although their time is limited, using e-mail gives them the flexibility to participate. "It's really enriching to help someone else get on their feet. That's an incredible gift you can give to somebody."

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Adath Israel singles group launches new season

By STACEY STEIN
Special to The CJN

Dynamic Singles of Adath Israel, which has been bringing Jewish singles together for nearly a decade, is kicking off its first brunch of 2003 on Jan. 26 with jazz pianist Ron Davis.

"At Adath Israel, we feel we should provide some way to help Jewish singles meet each other," said Judith Weinroth, chair of the Dynamic Singles committee at the synagogue. "Despite the fact that there are thousands of Jewish singles in Toronto, it's still hard to meet people."

The singles brunches are held once a month on Sunday and feature entertainment or guest speakers.

Some Jewish singles are reluctant to go to singles events sponsored by synagogues, Weinroth said.

"It's interesting that there are a lot of people who are willing to put a profile on the Internet, but are unwilling to go to Jewish singles events," she said.

Weinroth said Adath Israel's Sunday singles brunches usually attract about 60 to 100 people, adding that she would like to see those numbers double.

"My goal is to make sure we have quality programming in a comfortable environment and that we increase our attendance and eliminate the stigma about going to Jewish singles events," she said.

Adath Israel's upcoming brunch is also a pre-launch party for The Ron Davis Trio's new CD, *So Much*. A professional musician since the 1970s, Davis practised law until 2002, but now devotes himself full time to his music.

"It's one-tenth the income of law, but 10 times the satisfaction," Davis said of his music.

His first CD, *soloduotrio*, received wide acclaim in the music industry and was played on CBC, Jazz-FM 91.1 and CKLN. His second CD has received positive reviews and has been played on CBC.

"We're very proud of this CD and we're glad other people are seeing what we put into it," Davis said. He describes it as a "mix of well-known and lesser-known tunes."

Davis is planning a European tour, during which he hopes to make a stop in Israel.

He said he's thrilled to take part in the singles brunch at Adath Israel.

"Dynamic Singles is an exciting event," he said. "We're privileged to do a pre-release launch of our CD."

Dynamic Singles is part of Intersynagogue Singles of Greater Toronto, a group that was formed about five years ago. Chaired by Helen Lightstone, it has representation from other synagogue singles groups and is trying to reach out and encourage more participation by providing a range of programs.

The synagogues co-ordinate their events through Intersynagogue Singles, and each tends to specialize in certain types of programs. For example, Beth Tzedek regularly hosts an oneg Shabbat for singles, Shaar Shalom holds singles dances and Adath Israel holds its monthly Sunday brunches.

Other participating groups are from Beth Sholom, Temple Sinai, Holy Blossom, Har Zion, Kolel, Beth Torah Congregation and Temple Solel in Mississauga. There are usually three or four singles events held each month.

For more information, or to attend the Jan. 26 brunch, call Nilly Korn at 416-635-5340.

Torah scholar Bryna Levy coming to Toronto

Popular Tanach teacher Bryna Levy will be coming to Toronto to give a lecture and two women's classes on Jan. 29 and 30.

Her program is being sponsored by Torah in Motion, an organization that deals with the challenges for Judaism posed by modernity, and Mekorot, an institute of advanced Torah study for women.

Levy, who earned her PhD at Yeshiva University, has taught at McGill University, Yeshiva University and Michlala in Jerusalem. She now teaches at Jerusalem's Midreshet Moriah and is director of the graduate program in Tanach at Matan, the Sadie Rennert Women's Institute of Torah Studies.

Her community lecture, "Nechama Leibowitz z'ts'l: the Teacher, the Legacy" will be delivered at Beth Jacob Congregation, 147 Overbrook Place, on Jan. 29, at 8 p.m. Cost is $10.

Her women's classes, collectively titled Wrestling with God and Man, are being held at Shaarei Shomayim congregation. The first, Wrestling with God: Yaakov and the Angel will be Jan. 29 from 9:15 a.m. to noon, and Wrestling with Man: Avraham and Sodom, is on Jan. 30 from 9:15 a.m. until noon.

Cost is $36 for both sessions, or $20 for one. To register, call Torah in Motion, 416-633-5770, or Mekorot, 416-398-1510, or visit www.torahinmotion.org or www.mekorot.ca.

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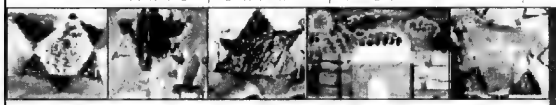

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Portrait on display for limited time at AGO

By ANNA MORGAN
Staff Reporter

There is something about Emil Gartner's portrait by Barker Fairley – maybe it's the eyes – that almost foretells the tragic end to his life two years later.

The Viennese tenor and conductor was 24 when he arrived in Canada from Austria in 1938, and 46 when he died in a car crash on Highway 401. During his 22 years in Toronto, Gartner led the Toronto Jewish Folk Choir (TJFC) to the height of its career.

The Fairley portrait, which was recently acquired from a private collection by the Art Gallery of Ontario (AGO), will be on display publicly for for one day on Jan. 22. The gallery has not made plans for its permanent installation.

Artist and writer Barker Fairley (1887-1986) was born in Yorkshire, England, came to Canada in 1910, and became one of this country's most well-regarded scholars on German literature. Over the course of his career, he established close ties with the Group of Seven and painted numerous landscapes and portraits of relatives and friends, which included many of the intellectual and artistic leaders of the time.

In 1957, Fairley completed the Gartner painting, of which he later wrote, "It is the best, the strongest thing I ever did."

AGO associate curator of Canadian art Anna Hudson described the portrait as one of Fairley's most powerful works, full of raw emotion and humanity.

"The painting seems to be alive and Gartner almost seems to shift in his seat," Hudson said.

"Fairley managed to capture the intensity of the man. The shadows are as tangible as the flesh so that it almost appears to be a figure moving in space.

"It is clear that Fairley, who was a humanist in his thinking, really connected with Gartner," Hudson said.

Gartner's daughter, Esther, a cellist for the Toronto Symphony Orchestra (TSO), was only 12 when her father died.

"Very little is known about my father's life before he came to Canada," Esther said in an interview.

"I know that he grew up in the Second District of Vienna and that he was a *klakker* [a paid clapper] in the Viennese Opera House," she said, adding that she believes most of her father's eight or nine siblings and his mother, Raizl, died in the Holocaust.

Two brothers, a sister and Emil's father, Samuel, who was already living in New York, survived, she said. It was Samuel who sent one ticket to Austria in 1938, which allowed Emil to escape.

"My father wasn't very close with his father," Esther said. "He [Emil] struggled all his life with the fact that the others didn't get out. It wasn't easy for him."

Esther's mother, Fagel Freeman Gartner, was a Yiddish teacher who taught Emil the language. She was also the choir's piano accompanist.

Esther remembers that her father was fluent in Yiddish, spoke English with only a slight trace of an accent and recalls that he was always immersed in a book or an intense discussion.

"But the choir was the focal point of his life," she said.

At that time, the TJFC was at the centre of Toronto's musical scene. Artists such as Jan Peerce, Paul Robeson and Lois Marshall performed with the choir and the TSO at Massey Hall, and the choir premiered works by some of the greatest composers of the day, such as Shostakovitz's *Song of the Forest*, his first major work for choir and orchestra.

The choir's origins are often traced to a group of immigrant factory workers who began performing annual spring concerts in 1926 under Hyman Riegelhaupt. The Young Socialist Choir (1914-1917) is also sometimes mentioned as a precursor to the current choir.

One of the TJFC's founding members, Ben Shek, remembers the changes Gartner made as soon as he became conductor.

From Barker Fairley Portraits, edited by G.M. Dault, published by Methuen, 1981.

Before Gartner, the choir specialized in Yiddish folk and working class songs, Shek said. Gartner immediately introduced classical music on Jewish themes and the TJFC began performing pieces such as Handel's *Chorus from Judas Macabbias* and Verdi's *Chorus of the Hebrew Slaves* from *Nabucco*.

Gartner also brought in Canadian folk songs and commissioned works by Canadian composers such as John Weinzweig and Louis Appelbaum at a time when this was rarely done, Shek said. Later, international composers – Italian, Slavic, Israeli – were also included in the repertoire.

Benita Wolters-Fredlund, a University of Toronto student who is doing her PhD on the choir, said in an interview that Gartner chose music that delivered messages of freedom, human rights and reflected on the brotherhood of mankind, in line with the TJFC's association with the United Jewish People's Order, a political group that had close ties to the Communist Party of Canada in its early years.

The folk choir continues to perform today, although on a smaller scale. It will perform several pieces on Jan. 22 at the AGO's Walker Court from 7:30 p.m. to 8:30 p.m., including *Elegy for Emil: In Memoriam Emil Gartner* by Milton Barnes. Esther Gartner will also perform.

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Greater Toronto Area

Graham urged to reprimand Lebanese envoy

Jewish groups are calling on Foreign Minister Bill Graham to reprimand Lebanon's ambassador to Canada for saying Zionists control 90 per cent of the Canadian media.

Such comments are unacceptable and insult Canadian values, said Keith Landy, president of Canadian Jewish Congress. B'nai Brith Canada's executive vice-president, Frank Dimant, called the ambassador's comments "crude" and "not acceptable public discourse in this country."

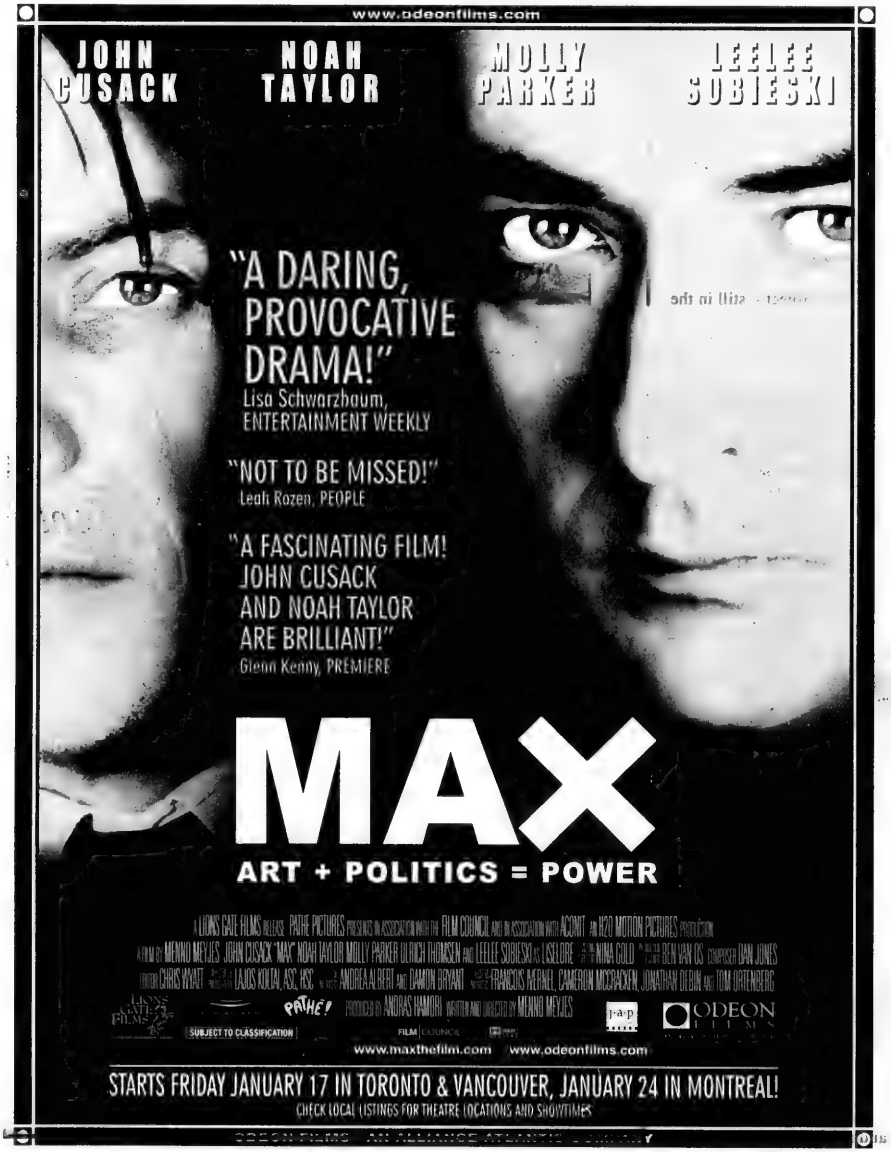
Ambassador Raymond Baaklini drew criticism for remarks he made during an interview with the Arabic-language newspaper, *Sada al Machric*. Baaklini said Canada outlawed the political wing of Hezbollah because of pressure from "a Zionist party" that "controls 90 percent of the Canadian media." Baaklini's comments were reported last week in the *National Post*. In an interview with the *Post*, the ambassador did not backtrack from his remarks, but he said he might have phrased them differently if he were addressing English readers.

The Canadian Lebanese Human Rights Federation said it would also write to Graham to ask that Baaklini be admonished.

* * *

Tony Burman, the head of CBC News and Current Affairs, has agreed to debate Norman Spector, Canada's former ambassador to Israel and the Palestinian territories, over the public broadcaster's coverage of the Middle East.

The debate will take place Jan. 19 on CBC News Sunday. Spector has been a vocal critic of the CBC's Mideast coverage, saying it is slanted in favour of the Palestinians. He challenged Burman to debate his contention that the network's reporting encouraged the anti-Semitic statements made by onetime national First Nations leader David Ahenakew.



שיעור נינה

גידי קורן וחברים

מה יהיה

עוד מעט בחירות. המצב בישראל הוא מן הקשים שידעה המדינה בחמישים וחמש שנותיה, והאוירה הכללית כפי שמבטאים אותה חברים ועיתונאים כאחת היא קשה ופסימית. שחיתות הבחירות גורמת לירידה מתמדת בתמיכה בליכוד, אבל כפי שנראה עכשיו אף לא קול אחד חוזר לעבודה, מה שאומר שחשמל הישראלי הפסיק להיות אופציה. מסתמנת ממשלת ליברל לאומי, ואולי אפילו בלי דתיים, מה שיכול בהחלט לשפר את הרגשת הרוב הדומם. אבל שישאר בינינו.

אַרָרָט

אָטום אגויאן הוא במאי סרטים קנדי ממוצא ארמני, קרוב לודאי היוצר החשוב ביותר שפועל פה. חסרט אֲרָרָט עוסק בְּטָרָה הטורקי בארמנים בשנת 1915 כפי שהוא נראה היום, אחרי כמעט מאה שנה. לנו כיהודים צריך להיות עניין מיוחד בג'נטסייד של ארמנים, ומעניין לראות איך מתוסכלים הארמנים מכך שרבים מכחישים את עצם השואה הזו. מבחינה זו עושה אגויאן לארמנים את מה שספילברג עשה ב "רשימת שינדלר". יש בסרט הזה ארבעה סיפורים ששזורים זה בזה, והדיאלוגים מצוינים, כמו גם השחקנים עצמם. רצו מהר לפני שהסרט הזה ירד. עשר בסולם קורן.

הרהורים עם עמוס עוז

כמו שהבטחתי, אחזור מפעם לפעם לספר "סיפור על אהבה וחושך", כדי לחלק איתכם את התענוג הקסום הזה.
ואי אפשר בלי מעשה האהבה הראשון שלו כנער:
"אורנה היתה אישה כבת שלושים וחמש, יותר מאשר כפליים משנתי בלילה ההוא...והיתה לא מזמן, באמריקה, לאחר תרצאה ולפני קבלת-פנים, מתוך מעגל צפוף של שואלים ומתווכחים, ורחה אלי אורנה פתאום, ידוקת עיניים, נוהרת, ורק מעט מבוגרת משחיתה בימי נעורי...ואני כחלום קסם תחתכי באמצע המשפט, פילחתי לי דרך אליה, קִדפתי את העומדים בדרכי, זחפתי חצידה גם את חזקנה הבוהה שאורנה נְגלגלה לפניה בכיסא גלגלים, ונפסחתי וחיבקתי אותה ואמרתי פעמיים את שמה...
היא ניתקה ממני בתנועה רכה, חצביעת על כיסא הגלגלים ואמרה באנגלית: זאת אורנה. אני רק חבת. לצערי, אמא שלי כבר לא מדברת, וכבר גם לא כל כך מכירה...."

סרטים שחבל, שאפשר או רצוי להחמיץ

זוהי עונת טרום האוסקר, וכל האולפנים מוציאים את מה שהם מקווים יביא להם את התהילה. כמות הזבל שמסתובבת על המסכים היא פנומנאלית, אז כדאי לחיזהר.

The gangs of new york הן שלוש שעות של שחיטה לשם שחיטה ללא שום תוכן או מסר. מדהים שאף אחד בחוליווד לא חשב שכדאי גם לכתוב תסריט. שלא תעיזו לתתקרב. שלוש בסולם קורן.

"שיקאגו"- שלוב חכם של מחזמר עם סרט. עלילת כמו שאמריקה אוהבת- קו פשוט, לא דורש מחשבה אך מבדר מאוד. יזכה באוסקרים אחדים. שמונה בסולם קורן.

Catch me if you can -ראיתי ספילברג או חייתי בטוח שיהיה כיף, אבל היה ככה ככה. סיפורו האמיתי של נער רב רמאי- שמתחזה לטייס, לרופא ולעורך דין, ואיש ח -סי אי איי שרודף אחריו. שבע בסולם קורן.

Greater Toronto Area

'Project Reconnect' unites Conservative youth alumni

By FRANCES KRAFT
Staff Reporter

With no fanfare – and a budget to match – a far-flung group of more than 50 volunteers from the Conservative movement launched an Internet-based project last year to reconnect alumni of United Synagogue Youth (USY) with other young adult programs.

The response – both from enthusiastic volunteers and via e-mail from many of the more than 5,000 registered alumni – has exceeded the expectations of the project's international chair, Jackie Saltz, who spoke to *The CJN* last week from her home outside Los Angeles.

"This whole thing is like a runaway train," she said. "We had no idea how badly people wanted this."

Saltz is an international vice-president of the United Synagogue of Conservative Judaism (USCJ), former synagogue youth director, semi-retired business owner, mother of two ex-USYers in their 30s, and coincidentally, a former staffer at Ontario's Camp Wahonawin when her name was Jackie Berman. She approached USCJ president Judy Yudof last February at the organization's international convention about setting up an alumni registry. Without Yudof's initiative and vision, Saltz said, the project wouldn't have gotten off the ground.

"Judy and I agreed that wherever we happened to travel, we kept bumping into [former] USYers... and they still have that energy and that smile on their faces when they recall those years."

Jerusalem-based Rabbi Paul Freedman, the first international president of USY and its national director from 1967 to 1991, offered his services as soon as he heard about the project at the convention. He and his wife have since hosted two reunions and there are plans for the Israel contingent to meet periodically, he wrote in an e-mail.

"The dialogue that our Project Reconnectniks here will engage in with their fellow alumni in North America will also help to strengthen Israel-Diaspora relationships at a time when such is needed," he added.

Although USY dates back to 1951, and programs like Nativ (a year-long program in Israel for university students) and Pilgrimage (an Israel summer program) also go back a number of decades, this project is a first, according to Saltz. "Individual regions had alumni groups, but nothing on this scale."

Because of the way the Web site is currently set up, with access restricted by geographic region, Saltz and Rabbi Freedman have served as intermediaries for alumni who want to locate someone from a different geographic region or about whom they don't have enough information to locate themselves. (The Web site is expected to be revamped soon.)

Aside from facilitating emotional online reunions and actual reunions like an upcoming regional one in Ohio this April, the project has served as an informal network, said Saltz. In one case, a lawyer passed on some work to a colleague in another state.

One alumna, now living overseas and herself the mother of a teenager, wrote that she doesn't miss much, but she does miss her friends from USY.

An offshoot of the project – still in the works, but expected to be online soon – is a Yellow Pages-type directory of alumni who have made aliyah. There is also a team working on a program to connect young adult alumni who are new to their communities with counterparts who can welcome and orient them. A pilot project with three test synagogues is in the works in hopes of connecting alumni to congregations, and Saltz said there is also talk of a 2004 mission to Israel.

For further information, go to www.projectreconnect.org, or e-mail Rabbi Freedman at nina_f@netvision.net.il. Alumni from Eastern Canadian region USY may also call Tamara Kochberg or Denise Gold at the United Synagogue of Conservative Judaism, Ontario region office at 416-667-1717.

TU B'SHVAT PROGRAM: USDS Rosh Chodesh Buddying Program focuses on Tu b'Shvat. Grades 1 to 4 are partnered with grades 5 to 8. Students are paired for arts and crafts projects related to the holiday. The activities are open-ended in order to encourage originality. They teach the values of understanding, cooperation, and respect. The students in the photo are (from left) Maya Amar, grade 2 and Nicole Sieber, grade 5.

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By Rebecca Nadler

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 13, is deadline for Jan. 23 issue and Monday, Jan. 20, is deadline for Jan. 30. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Saturday, Jan. 18

SISTERHOOD SHABBAT

Adath Shalom Synagogue welcomes the community to their Sisterhood Shabbat with guest speaker Judy Gerstel, health editor of the *Toronto Star*, who will talk about Jewish-American Matrons. 9 a.m. Special kiddush after services.

TRIBUTE CONCERT

Holy Blossom Temple Musical Heritage Series begins with a concert titled Sh'monim Li'g'vurot, a celebration of the 80th birthday of Broadway composer and conductor **Gershon Kingsley**. $25 for adults, $20 for seniors and students. 8 p.m. For ticket information, call 416-789-3291, ext. 224.

Sunday, Jan. 19

ISRAELI DANCING

Shaar Shalom presents Israeli Family Folk Dancing for adults and children in grades 1-6, every Sunday at 6:30 p.m. No experience necessary. Drop-ins welcome. $5 per person or $10 per family. For information call 905-889-4975, ext. 62, or e-mail youth@shaarshalom.ca.

LIVING WITH DIABETES

Alan Marks, past president of the Jewish Diabetes Association, will talk about Living With Diabetes to the Beth David Brotherhood at 9:15 a.m. Breakfast will be served, all are welcome. For information call **Kalman** at 416-635-6890.

INTERFAITH PEACE MEAL

Temple Har Zion, a member of Mosaic, an interfaith group dedicated to mutual respect and understanding among faiths, is co-sponsoring an annual peace meal marking the anniversary of the birth of **Martin Luther King Jr.**, 2-5:30 p.m. at St. Luke's Parish, 39 Green Lane, Thornhill. For information, call **Fran Isaacs** 905-881-2383.

SINGLES SOCIAL EVENING

A fun social evening for Jewish single men and women, group A, 21-39, group B, 40-69, 7:30 p.m. at Beth Torah Synagogue. Games, prizes and refreshments. Admission $6. For information call **Mollie**, 416-733-3634.

BENEFIT CONCERT

A concert titled Lighting Darkness, Music From the Soul will be presented by a group of artists including soprano **Leah Moss**, the Amati String Quartet, **Kendall Durelle Briggs** and **Greg Knowles** playing a selection of traditional, Ladino and Jewish folk tunes. Proceeds will benefit terror victims in Israel. 8 p.m. at Beth Tikvah Synagogue. Admission $10. 416-221-3433, ext. 358.

Monday, Jan. 20

YIDDISH INTEREST GROUP

Beth Emeth Bais Yehuda Sisterhood Book Club and The Yiddish Interest Group present a Yiddish reading with author **Alvin Abram**, with translations by **Rosalie Shadlyn**. Bagels and coffee will be served. 10 a.m. in Arback Hall.

BOOK REVIEW

Join **Ruby Newman** and the Beth Tzedec Sisterhood for a review of *In The Image* by **Dara Horn**. This debut novel is both a love story and a description of a young Jewish woman's spiritual journey. 7:30 p.m. For information, call 416-781-3511

LEARNING SERIES

Arthur Benjamin continues his series Applying Jewish Insights to Modern Issues, at Temple Har Zion, 7:30 p.m., and again on Jan. 27. For information, call 905-889-2252.

Continued on page 21

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What's New

Coninued from page 20

JWI SINGLES EVENT

Negillah Chapter of Jewish Women International (50+ singles) is holding its monthly meeting at Pride of Israel Synagogue. 7:30, p.m. Bingo and refreshments. $2. guests welcome. Call **Helen** 416-638-4326 or **Norma** 416-657-7863.

JUDAISM: FIVE LECTURES

Mark Halpern will present the first of five lectures on the basics of Judaism at 8 p.m. and continuing on Jan. 27, Feb. 3,10 &17 at the Richmond Hill Country Shul. For information and reservations call 905-770-4191 or amoses@sympatico.ca.

Tuesday, Jan. 21

JEWS IN MODERN RUSSIA

Prof. Wolf Moskovich, of Hebrew University's department of Russian and Slavic studies will present the Shoshana Shier Memorial Lecture on The Good and The Bad For Jews in Modern Russia. 7:30 p.m. at Beth Tzedec Congregation. For information, call 416-781-3511.

ISRAEL AND THE MEDIA

The Israel connections committee of Congregation Darchei Noam presents Israel and The Media: Perspectives on Reporting with **Esther Enkin**, chief journalist for CBC Radio, and **Paul Michaels**, director of communications for the Canada-Israel Committee. Admission free. 7:30 p.m. at 15 Hove St. (B'nai Brith building).

Wednesday, Jan. 22

FREE CONCERT AT AGO

The Toronto Jewish Folk Choir will be featured in a free concert sponsored by the Art Gallery of Ontario at 7:30 p.m. in the AGO's Walker Court. The concert will mark the recent acquisition of a portrait of **Emil Gartner**, the choir's conductor from 1939-1959. Entrance to the AGO is free Wednesdays after 6 p.m.

WOMEN'S HEALTH ISSUES

The National Council of Jewish Women and TGH Osteoporosis Program presents a workshop on Healthy Bones and new research on vitamin K, diet, exercise and lifestyle. 7:30 p.m. at 4700 Bathurst St. Admission free. For information, call 416-633-5100.

Other News...

MOROCCAN MINYAN

Bet Yoseph Congregation meets every Shabbat and on holidays at the Bernard Betel Centre, 1002 Steeles Avenue W., main hall. For information and time of services, call 416-665-2331.

CAR POOL SEMINARS

Mekorot Institute of Torah Study for Women. Information and registration at 416-398-1510, or via e-mail at study@mekorot.ca.

Halachah and Modern Realities, with **Rabbi Jay Kelman**, 8:30-9:30 a.m., Mondays Jan. 20, Feb 3, 10 a.m. at Netivot HaTorah.

Jewish Law and Mitzvot: Human Influence on Divine Truth with **Rabbi Jay Kelman**, Wednesdays, Jan. 22, 29, Feb. 5, 12 at Associated Hebrew School, 300 Atkinson Ave.

The Exodus Story: An Introduction to Torah Study, with **Anna Urowitz-Freudenstein**, 9-10 a.m. Mondays, Jan. 27, Feb. 3, 10, 17 at Associated Hebrew School, 18 Neptune Drive, room 108.

Each course is co-sponsored by the school's PTA.

C.H.A.I. INSTITUTE

Adult Education at Chabad Lubavitch of Markham. Information and registration 905-886-0420.

Meditation II with **Chashi Skobac** begins 8 p.m.Monday, Jan. 20.

The Essentials of Kabbalah, five parts, with **Rabbi Tzvi Freeman**, begins Jan. 21 at 8 p.m.

Hebrew reading for beginners begins Wed. Jan. 22 at 8 p.m.

The Jewish Approach to Contemporary Ethical Issues with **Rabbi Avraham Plotkin** begins Wed. Jan. 22 at 8 p.m. for 5 weeks.

TORAH STUDY

Jewish Russian Community Centre's Institute of Torah Study. For information/registration, **Chana Weisberg**, 416-222-7105, ext. 30.

Arnie Gotfryd on Evolution and Creation: Mutually Exclusive? a lecture and workshop Sunday, Jan. 19, at 8 p.m.

Jewish Thought: The 13 Ikarim and Jewish History: An Overview, Tuesday, Jan. 21 from 8-9:45 p.m.

HAGGADAH COURSE

A six-week course for women with **Ilana Sober** at the Village Shul. Tuesdays beginning Jan. 28, 8:30-10 p.m. or Wednesdays, beginning Jan. 29, 10:15-11:45 a.m. For information or registration call 416-784-9518.

STUDY WITH BRYNA LEVY

Torah in Motion and Mekorot present **Bryna Levy**, renowned Tanach teacher, who will teach two morning sessions, 9:15-12 noon, Jan. 29, Wrestling with God: Yaakov and the Angel, and Jan. 30, Wrestling with Man: Avraham and Sodom, at Shaarei Shomayim Congregation. Community lecture entitled Nechama Leibowitz z"l: The Teacher, The Legacy, Jan. 29, 8 p.m. at Beth Jacob Congregation. For information/registration call 416-398-1510 or 416-633-5770.

JF & CS GROUPS

Jewish Family & Child Service Information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

Teen Anger Management, a 6-session group for teens 13 and up. Wednesday, Jan. 22 at Lipa Green Bldg. 4600 Bathurst St. at 7 p.m.

When You're About to Separate: What to Tell the Kids, a one-session workshop. Tuesday, Jan. 28, at the Promenade Mall, Suite 313 from 6:30-8:30 p.m.

Successful Parenting of Children With ADHD. 6 sessions for parents of children with medically diagnosed ADHD. Pre-registration is mandatory. Wednesday, Jan. 29 at Lipa Green Bldg. 4600 Bathurst St. at 7-9:30 p.m.

FOR SENIORS

Join the **LZA Seniors Club** for socializing Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith building). **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771,

Earl Bales Seniors' Club: Casino Rama, Feb. 12; Casino Niagara Jan. 30; Saturday dances Jan. 18, 25, Feb, 1, 8, 15. Call 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

Hearing assistance clinic with **Alyona Popova** of the Canadian Hearing Society, Thursday, Jan. 16, 1:30-3:30 p.m.

Brain Aerobics, stimulate your mind, enhance memory, improve concentration, Thursday, Jan. 16, 11:30 a.m. to 12:30 p.m.

Food Proofing: How to eat Safely and Still Enjoy Your Food, with **Michael Brodsky**, environmental biologist. Thursday, Jan. 23 from 1:15-2:15 p.m. in the synagogue.

Israeli Club Etrog for Hebrew speaking people, meets 7 p.m. Tuesdays. Jan. 21, political lecture; Jan. 28, movie. **Anna** ext.110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500 ext. 2267.

Wellness Education Group presents Healthy Living: Reducing Everyday Pollutants in Your Home, with **Nancy Bradshaw** of the environmental health clinic at Sunnybrook and Women's College Health Sciences Centre. Wednesday, Jan. 22, 1:30-2:30 p.m. in the Wagman Assembly Room.

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

MILES S. NADAL JCC

Tzedakah/Tikkun Olam with **Avrum Rosensweig**. Jan 19, 11 a.m. -12:30 p.m. Free for parents and JCC members. $5 for non-members.

Carlebach & Beyond Choir winter session starts Jan. 21; Jewish Meditation with **Chashi Skobac** Jan. 26; Klezmer 101, Jan. 28.

Registration is underway for Hebrew classes: Hebrew conversation with **Nirit Gruber** begins Feb. 25.

BATHURST JCC

Koffler Centre of the Art Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

In the Koffler Gallery, till March 9, the **Mark Gomes**, **Ginette Legaré** exhibit Slip.

Free bus tour from downtown to the Koffler Gallery and the Art Gallery of York University departs 1 p.m. from the Ontario College of Art and Design, 100 McCaul St. To reserve, call 416-736-5169.

CHILDREN'S CONCERT: The Grade 3 class at the Downtown Jewish Day School held a fun and entertaining Chanukah Concert at Mount Sinai Hospital.

SINGLES EVENTS CAN BE FOUND ON PAGE 31

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SINGLES EVENTS

DATE DOCTOR - If successful dating is your goal personal coaching will help you "make it so" 905-707-9662.

***GAMES Jewish Singles Play! Sunday, Jan. 19, 7:30 pm,** Beth Torah, 47 Glenbrook. Grp. 'A': ages 21-39; Grp. 'B': 40-69. **"Millionaire" game, etc. Bingo** 7:30-8 pm. Prizes, refresh., **$6. 126 couples have already met!** Free introductions. Mollie, 416-733-3634.

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Greater Toronto Area

USY president puts Canada on the map

By SHIRA ZELIGER
Special to The CJN

Despite a relatively small voting contingent from his own United Synagogue Youth (USY) region, David Goldberg, 17, recently became the first Canadian elected international president of USY, the youth affiliate of the United Synagogue of Conservative Judaism (USCJ), at the 52nd International USY Convention in Orlando, Fla.

In a telephone interview last week, Goldberg, a Grade 12 student at Highland Secondary School in Hamilton, Ont., recalled his first regional USY convention four years ago, when graduating USYers joked about him being elected international USY president one day.

"Before I was elected, this was all just a dream," said Goldberg. "I'm surprised that I have accomplished this much."

He said it was "a nerve-racking experience" as president of the Eastern Canadian Region of USY (ECRUSY) – representing Ontario, Quebec and the Maritimes – to run against presidents from regions with larger delegations.

"But if you want something like that, you have to believe that you can overcome the odds," he said.

"Making connections and forging friendships with people from other USY regions also helps," he added.

In fact, one of Goldberg's goals for his year as international president is to create a closer bond between the 17 regions of USY that span Canada and the United States.

"With the American regions making up the overwhelming majority of the total membership of USY, the Canadian USY chapters from coast to coast are often made to feel isolated," Goldberg said. "I want to help USY feel more international."

Goldberg doesn't believe this will be a problem, as the 53rd International USY Convention, planned for December 2003, will be held in Toronto – the first time since 1995.

"There is no doubt that Canada will be well represented this year," Goldberg said.

Goldberg also hopes to unite Jewish teenagers across North America from different denominations and backgrounds under Israel, their common tie.

"I hope to assist in building a strong bond among Jewish youth today to fight anti-Semitism and anti-Israel sentiment, just as Jews from

David Goldberg

across the spectrum raised their voices about Soviet Jewry in the past," he said. "We will be most successful at promoting Jewish values by taking action and standing united."

Goldberg spent the summer of 2001 with 75 North American teens of different Jewish backgrounds and denominations through a program called Genesis at Brandeis University that projects and workshops on Jewish studies with arts and social action. He said the program increased his awareness of the importance of building a strong, pluralistic Jewish community.

Some of Goldberg's other goals include strengthening individual chapters, visiting different regions and spending time with USY groups on summer trips and helping today's Conservative Jewish teens become strong leaders of the Conservative movement as adults.

"Many members and leaders of USY often become either Orthodox or secular in their adulthood. I want to help preserve Conservative Judaism and ensure that USYers continue to strengthen the movement," he said.

Goldberg said he considers his grandfather, Rabbi Israel Silverman of Hamilton, and his great-uncle, Rabbi Joseph Kelman of Toronto, as role models.

"It is… my upbringing in a strong Conservative Jewish environment that has led me to where I am today," Goldberg said. "As well, it is thanks to the strong support of ECRUSY and many of the regions' past leaders."

This is not the first time that a Canadian has been elected to USY's international executive. ECRUSY's youth director, Tamara Kochberg, who served as international executive vice-president in 1994, and Nikki Greenspan, of Toronto, who served as both ECRUSY president and international Social Action/Tikkun Olam vice-president in the late 1990s, were role models for Goldberg, who expects to continue his involvement in the Conservative movement into adulthood.

"Perhaps rabbinical school," he said, "but I'm going to take one thing at a time."

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Columnist for the National Post, *and author of the new book* The Right Man: The Surprise Presidency of George W. Bush. *Mr. Frum will sign copies of his new book after the lecture.*

Introduction: Robert Fulford.

Mon. Jan. 27, 2003, at 8 p.m.

Canadian Foreign Policy Toward Israel and the Arab World: Is It Consistent with Canadian Domestic and Foreign Policy Principles?

Stockwell Day

Member of Parliament, Official Opposition Foreign Affairs Critic

Senator Jerry Grafstein

Leading member of the Liberal Party

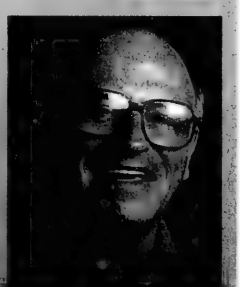
Rick Salutin

Columnist, The Globe and Mail

A panel moderated by **Irshad Manji,** with concluding comments by Ms Manji and **Professor Ed Morgan.**

Mon. Feb. 10, 2003, at 8 p.m.

Tough Choices for Canadian and American Jews: Shifting Alliances



Al Vorspan

National Director, Social Action of Reform Judaism, Emeritus

Wed. Feb. 26, 2003, at 8 p.m.

Canada, The Middle East and Beyond: Foreign Policy in a New Century

Professor David Dewitt

Building upon last year's mini-course on international security and the Middle East, these three sessions will explore some of the many international and foreign policy issues that engage Canadians.

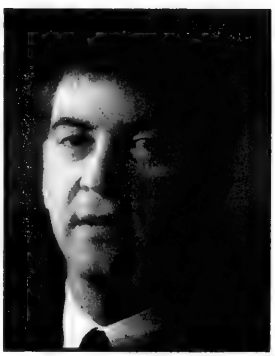
Tue. Jan. 21 and 28, and Feb. 4, 2003, at 7.30 p.m.

Being Jewish on Campus Today: An Evening to Prepare our Parents

Featuring ***Professor Irving Abella,*** *a panel of experts will speak to parents of grade 11 and 12 students.*

Tue. Feb. 25, 2003 at 7.30 p.m.

Coming Home: Finding Jewish Meaning in a Muddled World



Rabbi Donniel Hartman

Co-Director of the Shalom Hartman Institute in Jerusalem

Rabbi Hartman will explore what is happening now as many Jews find their way back to Judaism, the synagogue and Israel — all in an open and complex society.

Mon. Mar. 24, 2003, at 8 p.m.

Save these dates

The Harry Posen Memorial Lectures

Israel and the Current Moment: An Analysis

Shira Herzog

Executive Vice-President, Kahanoff Foundation

Wed. Apr. 30 and May 7, 2003, at 7.30 p.m.

Lawrence & Frances Bloomberg Spring Author's Lecture

Israel in a Time of Terror

Dennis Prager

Tue. May 20, 2003, at 8 p.m.

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Portrayal of Israel in and by the media

The CJN strives to be the very best community newspaper it can be. Our core activity, of course, is to provide the news from around the Jewish world, credibly, reliably and as comprehensively as possible, within the limitations of our resources and our weekly format.

The paper proceeds from the conviction that a better-informed Jewish community will be a healthier Jewish community and thus an asset to Canada at large and to Jewish communities around the world.

But our mandate calls upon us to stretch beyond our core activity from time to time.

As a result, some four years ago, we introduced an annual autumn CJN Roundtable and spring Town Hall Report as vehicles for the broader exploration of current issues of relevance to the community.

On Nov. 27 last year, the editorial advisory board of *CJN* convened a roundtable on the subject of The Portrayal of Israel in and by the Media. We invited Peter Beinart, editor of *The New Republic*, to deliver a keynote address on the topic. We also invited Tony Burman, editor in chief of CBC News; Jonathan Kay, editorial page editor of the *National Post*; and Paul Michaels, communications director of the Canada Israel Committee, to respond to Beinart and to conduct a discussion around the table.

What follows is a summary of the discussion that unfolded that day.

'Obsessive' attention to Israel, panel told

By CAROLYN BLACKMAN
Staff Reporter

The media devote an "obsessive" amount of attention to Israel in proportion to the rest of the world, says Paul Michaels, director of communications at the Canada Israel Committee (CIC).

The Middle East is home to only a small amount of the world's conflict, yet it gets a vast amount of attention, Michaels said.

He was responding to a talk by Peter Beinart, editor of the *New Republic*, at a recent roundtable discussion on the portrayal of Israel in and by the media sponsored by *The Canadian Jewish News*.

Also responding were Tony Burman, editor in chief of CBC News, and Jonathan Kay, editorial page editor of the *National Post*.

The bulk of the media's attention is on Israel and the Israeli-Palestinian conflict, Michaels said, and little attention is placed on Jordan, Egypt, Syria or Lebanon.

Because Israel also receives a disproportionate amount of criticism from the media, he said, it is in the consciousness of the world as no other country has ever been.

"The media [are] determined to stake out the moral high ground and see Israel as the oppressor, and the imagery that floods our television screens feeds into people's emotions," he said.

If these images are dwelt upon, said Michaels, "then that is what consumers of the news are left with. They think that Israel's occupation is the cause of the conflict."

The truth, he said, is otherwise. "The conflict is due to the Palestinians' rejection of Israel's very existence. The peace movement collapsed because they rejected Israel's offer of statehood, yet Israel gets blamed for all the violence."

Israel's case is very difficult, said Michaels. "How [can the media] capture the notion of Arab rejectionism? It can be done, but it is just more difficult.

"When journalists quote Hamas, among others, but do not state what they stand for, they grant them legitimacy before an audience that is incapable of understanding what Israel is going through.

"[The media are reporting] to an audience that is free of violence, and what Israel is confronted with is almost unimaginable to the audience."

We hear from Palestinian officials that suicide bombings are acts of desperation, Michaels said, "but the truth is that Palestinians have adopted the suicide bombings as a strategical choice, not out of desperation.

Paul Michaels

"There are many desperate people in the world who do not blow themselves up, and it is important for us to recognize the tactics used by the Palestinians. It is vital for the consumer to know all the issues," he said.

It is the burden of journalists to do their homework, Michaels said. "They often use phrases such as "illegal occupation" when in fact, Israel came into the territories legitimately in 1967.

"Journalists also use the term 'right of return' even though that right does not exist."

Sheer repetition of these stock phrases comes at Israel's expense, he said. "It is hard to change. It is a challenge, but it is not impossible."

When writing about the Middle East conflict, said Kay, many reporters make a judgment about whether or not it is a colonial struggle.

"If they decide it is a colonial struggle, then that trumps everything else. [Many people feel] there is no greater crime than colonialism.

"There is a large body of blacks in the United States who want reparations for things that happened centuries ago. The legacy of colonialism is powerful, and people underestimate how powerful that baggage is. It evokes skeletons of all past colonialism," he said.

It is brilliant Arab propaganda to always mention the "colonial occupation," Kay said. "That summons up everything that Palestinians want westerners to think about the conflict, and it is not difficult for a journalist to find a colonial argument.

"If they hang around a checkpoint long enough, they can always find a Palestinian who will complain to them. That feeds into the colonial mentality." he said.

In the United States, there is a divergence between Jewish opinion and mainstream liberal opinion, Kay said. "Mainstream liberals are receptive to the colonial narrative. We need a counter-narrative, and Jews have that narrative – pathological anti-Semitism."

Tony Burman

Terrorism is successful in one respect, he said. "Its goal is to divide people, and there is a split between those who believe in the colonial narrative and those who do not. That split is almost irreconcilable.

"In my mind, a deep-seated guilt associated with the colonial legacy will [perpetuate] a subtle sympathy for the Palestinian cause."

The problem with television news, Kay said, is that it is difficult to interview 10 people for a two-minute news clip. "That troubles me, because 75 per cent of the people get their news from the television."

There is a ray of hope, he said, in that many of his colleagues subscribe to such media services as Palestinian Media Watch and translated versions of Arab language press. "This is hopeful because people can see the hate that is peddled in Arab countries."

See *Tension* on page 25

U.S. Jews moving right, commentator says

By PAUL LUNGEN
Staff Reporter

In the last two years, the Palestinian intifadah and the 9/11 attacks have spawned a rift between the American Jewish community and the liberal media, a rift that promises to grow as U.S. Jews increasingly shift their allegiance to conservative media and the Republican Party, says a leading political commentator.

We are now experiencing "a very explosive moment in Jewish politics," one that is rocking the traditional Jewish affiliation with the Democratic party and creating an undercurrent of anti-Semitism, said Peter Beinart, editor of the *New Republic* magazine.

Jews are feeling increasingly comfortable in the traditionally WASP-ish Republican party, which now features several prominent Jewish neo-conservative thinkers and an unreservedly pro-Israel constituency of Christian believers, Beinart said. At the same time, Beinart believes Jews are being blamed in some quarters for leading the charge for an American war with Iraq.

Beinart's wide-ranging analysis of the current state of American political affairs was part of a roundtable discussion that included *The Canadian Jewish News*' editorial advisory board. Focusing almost entirely on the United States, Beinart examined the American Jewish community's disillusionment with the left wing and the "liberal" media's analysis of the Mideast conflict.

On campuses, at anti-globalization rallies, in the portrayal of the Arab-Israeli conflict in the liberal media, Beinart said, the left has come to view Israel as "the forward phalanx of the American empire" and the Palestinian insurrection as a legitimate anti-imperialist struggle.

See *The Left* on page 25

Special Report

'Tension a reflection of the times'

Continued from page 24

Burman acknowledged that a great tension exists between CBC and the Canadian Jewish community.

"This tension, however, could be more a reflection of the tension of the times rather than our journalism.

"CBC has a commitment to give a different perspective than Americans on certain stories. The Israeli story, in a way, has been part of American domestic politics in a way it has not been in Canadian domestic politics.

"The feeling at CBC is that we have to provide an understanding of the Israeli story almost as a counter to the American approach, which is influenced by waves and directions of American politics."

In the past few years, he said, CBC has devoted more resources to covering the Middle East than to any other area apart from the United Kingdom, and it has created an additional bureau in Cairo and has plans to open a bureau in Jordan. [Ed. note: The CBC recently opened a one-person bureau in Amman, after Burman spoke at the roundtable.]

"That is a reflection of what Canadian groups have criticized about the CBC – that we have not brought about a broader treatment of the wider Arab world."

The CBC has definitely made an effort to respond to "a complicated and nuanced subject, particularly for those who are not well-schooled in the background [of the region].

"I must stress that our efforts are well-intended. If we can get to a point in which we will have frequent dialogues, we would find that there is an agreement between CBC and Jewish groups as to the intent of our coverage," said Burman.

Jonathan Kay

The left: Israel at centre of anti-Imperialist struggle

Continued from page 24

For the left, the methods employed are of secondary importance to the otherwise justified anti-imperialist struggle, so the Palestinian use of suicide bombings is seen as no more than a "misguided tactic," Beinart said.

"This is the only anti-imperialist struggle going on in the world today and Israel is at the centre of it. You cannot be part of the anti-imperialist movement if you are not on the side of the Palestinians in their struggle against

Peter Beinart

Israeli occupation," Beinart said.

Beinart described how traditionally liberal U.S. Jews have recoiled from that view and how they are moving away from their traditional liberal affiliations.

Jews had been supporters of the Democratic Party since the1932 election of Franklin Roosevelt. That affiliation continued through the 1990s, even while their improved socio-economic status might otherwise have led most to the Republican Party, Beinart said.

Still, for most Jews, political identity in the 1990s was defined by the U.S. "culture wars." On issues such as abortion, gay rights and the separation of church and state, Jews as a group were further to the left than any other American constituency, he said.

When the culture wars peaked during the impeachment hearings of former U.S. president Bill Clinton, Jews overwhelmingly backed the president. The importance of the cultural conflict, however, fell dramatically following the onset of the intifadah and 9/11, and its waning undermined Jewish allegiance to the Democrats, Beinart said.

As Israel and the United States came under attack, it was the Christian right that stood solidly behind Israel. Concerns over other issues, such as abortion, have "dramatically receded in importance," he said.

What's more, long-standing neo-conservative Jewish supporters of the Republican party, who had been on the margins of the party, saw their prestige grow as their pre-9/11 views were seen as accurately describing subsequent events. People such as Richard Perle, Paul Wolfowitz, Bill Kristol and Doug Fife, who had been warning of a perennial American ideological struggle with the rest of the world, were vindicated and became important players in the administration of President George W. Bush, Beinart said. (Wolfowitz, for one, was named assistant secretary of defence.)

"The intellectual apparatus of neo-conservatism was seen as Jewish, even if that was not said in polite company," Beinart said.

The popularity of Fox Television, which often compares Israel's war on terrorism to America's, has also been "extremely important" in supporting the Jewish move to the right, Beinart said.

What's more, Jews who "did not feel culturally at home" at Republican events "because it was WASPy," now saw the party welcoming Jews. At his synagogue in Washington, Beinart said, Republican Jews felt comfortable enough to sport Bush/Cheney kippot to match the Gore/Lieberman yarmulkes worn by other members of the congregation. For Beinart, that's a significant indicator of the changing political climate.

Jews now feel there is a comfortable place for them

Still, there has been a backlash. On one occasion, Beinart said, a prominent TV executive told him prior to going on air that it was Jewish conservatives who were dragging the United States into a war with Iraq. "I took that to be a very culturally loaded statement," Beinart said, noting the executive ignored the many non-Jews advocating war. Callers to CSPAN, the U.S. political network, often complain the war on terror is a manifestation of Jewish power and control, he added.

* * *

During the 1990s, American Jews were part of a liberal consensus on international affairs that all conflicts could be resolved through peace processes, that questions of morality and historical justice were irrelevant to solving disputes and that differences needed to be split 50-50 in order to move forward, Beinart said.

"The signature phrase of this view was 'cycle of violence.'" he said. "There were Jews who chafed at this analysis because they didn't see Israel and the Palestinians as fundamentally the same... but in the 1990s, many Jews bought into this analysis."

American Jews were "stunned by how far [former Israel prime minister Ehud] Barak went at Camp David and at Taba," but if Israelis would have ratified any peace deal, they too would have been on board.

Continued on page 26

CBC editor defends Mideast coverage

The head of CBC News categorically rejects suggestions Middle East correspondent Neil Macdonald breached the network's own guidelines for fairness and balance. In fact, says the CBC's editor-in-chief Tony Burman, Macdonald has "done commendable work" in reporting on the Israeli-Palestinian conflict.

"Overall, we are proud of our coverage of Israel and the Middle East," said Burman.

In a question period during *The CJN*'s roundtable discussion, Burman fielded several pointed questions from members of *The CJN*'s editorial advisory board, who suggested the CBC's news coverage was slanted against Israel.

Donald Carr, Sandy Brown, Irving Abella and Igor Korenzvit each sought Burman's views on the coverage. Burman responded that considering the difficulty of reporting from the region and given the heavy scrutiny the coverage receives, the CBC had done a good job in its reportage, though he acknowledged that Macdonald possesses "an aggressive style in a lot of ways."

Abella, a professor of history at York University, described the Middle East conflict as a four-reel movie "and the CBC plunks us into the third reel." He suggested the network's coverage lacks historical context.

Burman replied that even newspapers like the *New York Times* don't print much history, and he suggested Canadian viewers had options other than news reports to gather information about the Middle East, including the network's documentaries and other sources.

York Prof. Michael Brown noted a case in which Macdonald did make a historical reference in one of his news reports. During the Pope's visit to Israel, Brown said, Macdonald pointed to Israel's political leadership, noted it included many were ex-generals and then went on to call Israel "a militaristic state."

"Macdonald set a context 'nicely'. He did it by adding one phrase," Brown said.

Brown also questioned why the "colonial narrative" used by many reporters in describing the Middle East conflict hasn't been applied to other regional disputes, such as those in Kashmir or Timor.

Jonathan Kay of the *National Post* noted that Israel fits the stereotype of a colonialist power – rich, white, English-speaking and with women who appear Western.

Conflicts such as the civil war in the Democratic Republic of Congo, with an estimated 2.5 million dead, are ignored, Kay said, while the world focuses on Jenin, where a bogus massacre was reported last year by the Palestinians. That has less to do with the people being oppressed, he said, than with the people considered the oppressors – and Israelis are perceived as rich, white and Western.

Peter Beinart said alternative news sources are making inroads in the United States. Fox News is proving popular while talk radio, which tilts to the right, has attracted listeners looking for an alternative to the mainstream media. In addition, Internet "bloggers" ("Web logs," people who comment on the news) are filling the gap between liberal media and a more conservative audience, he said.

Responding to a question from Lou Ronson on the growth of anti-Semitism, Beinart said Jews are well represented in the centres of power in Washington and so "Jews are well set up to take the blame for any anti-elitist, populist elements in the United States," who don't see the need for a war with Iraq.

—P.L.

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Special Report

Liberal media have changed

Continued from page 25

With the outbreak of the current intifadah, "this consensus started to crack. The liberal media have gone in one direction and the Jewish community has gone in another. The liberal media have gone left and the Jewish community has gone right."

Following 9/11, American media began asking what went wrong and why do they hate us? "The emergence of these two questions is at the heart of the way the American media looks to the Israeli-Palestinian conflict, and it has moved the American media to the left in the last year."

The political left, meanwhile, has also changed. Prior to 9/11, its primary concerns were economics and international institutions such as the International Monetary Fund, the World Bank and the World Trade Organization. Israel was not on the left's radar screen.

But after 9/11, Beinart said, "the left was thrown back to the kind of left it was in the 1960s, 1970s and 1980s" with its focus turned to the "American empire."

Israel was seen as "the forward phalanx of the American empire" and the battle line was the Israeli-Palestinian conflict. That left-wing view, popular on campuses, "trickles down in a milder form to the liberal elites and the media," Beinart said.

"For the left, it is the Muslim world that is the only part of the world putting up opposition to American imperialism," he said.

Most Jews, on the other hand, saw parallels between the American and Israeli struggles against terrorism, with both countries' opponents – Al Qaeda head Osama bin Laden and Palestinian Authority President Yasser Arafat – "fundamentally unappeasable and fundamentally illegitimate."

Furthermore, Jews perceived Palestinian suicide attacks as a symptom of a serious pathological disturbance in Palestinian society, a disturbance that made them question the legitimacy and goals of the Palestinian struggle.

To the left, however, "if you criticize that pathology, that smacks of racism… It's the level of analysis you don't find too much in the liberal media in the United States today, yet it's the central way of Jewish interpretation.

"For the liberal media, the legitimacy of the Palestinian cause can be separated from the legitimacy of the tactics the Palestinians are using to further that cause."

While Israel and the United States are now "joined at the hip" politically, their struggles remain fundamentally different. Israel is involved in a territorial struggle while the United States is fighting a war against terrorism that cannot be solved by a territorial compromise, he said.

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Hebrew better among Montreal teens than Toronto

By DAVID LAZARUS
Staff Reporter

MONTREAL – Recently released statistics from the 2001 Canadian census on heritage languages indicate that Hebrew is doing better among teens in Montreal than among teens in Toronto, says Montreal researcher Jack Jedwab.

Montreal has a higher proportion of Jews in their late teens and early 20s who speak Hebrew as a second language – that is, learned primarily in school – compared to Toronto, Jedwab said in a recent interview.

In the age 15-19 category in Montreal, for example, for every person citing Hebrew as their mother tongue, there were 11 who could speak it as a second language.

But within the same age group in Toronto, for every person with Hebrew as their mother tongue, only about four speak it as a second language.

"In other words, as a second language, Hebrew is doing better in Montreal [within these age groups] than in Toronto," said Jedwab, the executive director of the Association for Canadian Studies and a former executive director of Canadian Jewish Congress, Quebec region.

In a sense, the opposite is true with Yiddish, albeit on a smaller scale, Jedwab said. For every Torontonian in the same 15-19 age group who claims Yiddish as a mother tongue, 2½ can speak it as a second language.

But in Montreal, the ratio is less than one-to-one, because so many more Montrealers in this age group speak Yiddish as a mother tongue – 530 versus 60 in Toronto.

To no one's surprise, the use of Yiddish has continued to decline, both nationally and provincially, mainly due to the high attrition rate among its elderly speakers.

The 2001 census results reported 19,296 Jews nationwide who claimed Yiddish as their mother tongue – defined as the language first learned at home and still understood – compared to the 21,420 figure reported in the 1996 mini-census – a 10 per cent decline.

Meanwhile, the number of Jews nationwide claiming Hebrew as their mother tongue has also dropped since 1996, from just over 13,000 to about 12,400.

Nationwide, 63,700 people said they could speak Hebrew and just over 37,000 said they speak Yiddish (as opposed to those languages being their mother tongue).

Hebrew is dominant because it is the main second language taught in Jewish day schools, Jedwab said.

"The dominance of Hebrew begins in the 10-to-14 age cohort and remains consistent to the age of 60," he said.

After age 65, he said, "Yiddish returns to the dominant position [nationally], as a reflection of that generation's roots to Yiddish versus the transition to Hebrew amongst the younger generation."

Jedwab said that in Quebec, Yiddish as a mother tongue continues to lead Hebrew by a wide margin. In Montreal, which accounts for most of the figures from Quebec, the numbers were 9,300 for Yiddish and about 3,000 for Hebrew.

The higher numbers for Yiddish are because of the community's high percentage of elderly European Jews and children from chassidic families who speak Yiddish at home, he said.

Jedwab noted that for the first time in Ontario, Hebrew was given as a mother tongue more often than Yiddish. Ontario now has slightly more Jews who speak Hebrew as their first language than Yiddish (7,935 versus 7,930, respectively).

Jedwab explained that since 1996, the number of people in Ontario citing Hebrew or Yiddish as their mother tongues dropped. But those listing Hebrew as their mother tongue dropped by less, allowing Hebrew to edge ahead.

Jedwab said despite what some might suspect, it is not the result of more Israelis moving to Canada.

"In fact, data from the Israeli Bureau of Statistics reveals that immigration from [Israel] has not been on the rise in recent years," Jedwab said, meaning there hasn't been a replenishment of Hebrew speakers in the province.

"Only outside Quebec and Ontario has there been an increase – however modest – in the number of persons of Hebrew mother tongue."

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Coast to Coast

Blind spots and willful ignorance

Michael Ignatieff, the distinguished Canadian-born historian, writer and broadcaster, is director of the Carr Center at the Kennedy School of Government at Harvard University. He is also a contributing writer for the *New York Times Magazine*, where his article, "The Burden," about U.S. involvement abroad and especially its possible military intervention in Iraq, appeared in the Jan. 5 issue.

Ignatieff poses the question of whether the United States, a nation based on liberal democratic values, "can survive in safety at home without imperial policing abroad."

According to Reports

By **PAUL MICHAELS**

He reluctantly supports "regime change" in Iraq, arguing that "the disagreeable reality for those who believe in human rights is that there are some occasions – and Iraq may be one of them – when war is the only remedy for regimes that live by terror."

Ignatieff does warn that a change in the Iraqi regime entails "reordering the whole region" and he lists Iran, Turkey, Syria and Saudi Arabia as countries the United States must approach cautiously. So far, so good, even if this vision is a bit sanguine.

However, problems emerge when Ignatieff links the success of his vision to the resolution of the Israeli-Palestinian conflict and makes it his central thesis. "Unseating an Arab government in Iraq, while leaving the Palestinians to face Israeli tanks and helicopter gunships, is a virtual guarantee of unending Islamic wrath against the United States."

Ignatieff describes Israel's defence measures as wantonly aggressive. "Now with every day that American power appears complicit in Israeli attacks that kill civilians in the West Bank and Gaza, and with the Arab nations giving their tacit support to Palestinian suicide bombers, the imperial guarantor finds itself dragged into a regional conflict that is one long hemorrhage of its diplomatic and military authority."

Ignatieff calls for enforcing a peace on the Palestinians and Israelis without considering whether the Palestinians and the broader Arab/Muslim world is actually prepared to accept the legitimacy of a Jewish state.

In advocating a Palestinian state, he ignores the fact that one was offered to Palestinian Authority President Yasser Arafat two years ago. For Ignatieff as a historian, this omission is glaring.

True, Ignatieff acknowledges that there is a need for "a greater sense of security for Israel," and that regardless of any political settlement, Arab terrorists will remain committed to Israel's destruction.

But the idea that regional stability depends first and foremost on an Israeli-Palestinian concord is extraordinarily naive. Intra- and inter-Arab problems of enormous magnitude have long pre-dated the Palestinian conflict and will probably remain long after. In the meantime, Israel should not be made a sacrificial lamb in pursuit of an illusory peace.

* * *

The award for the least credible comment of the week goes to BBC Mideast correspondent Barbara Plett (heard on CBC Newsworld Jan. 5). Arguing that Palestinian Islamic extremist groups like Hamas and Islamic Jihad should be distinguished from the Al Qaeda network, Plett said: "The case with the Islamic Palestinian groups is that they were formed in the occupied territories as a response to the occupation. They say they have, and they have by and large, limited their targets to Israeli targets. They have not gone beyond the occupied territories, and they say their goal is to free the West Bank and Gaza, not to attack the Americans or attack the West."

The Hamas charter clearly states that its aim is the creation of an Islamic state in the entire region. "Battling the occupation" is a code phrase for the destruction of Israel. It is not for one minute restricted to the West Bank and Gaza, as reporters familiar with the Middle East know, but very infrequently acknowledge.

Paul Michaels is director of communications for the Canada-Israel Committee.

Y Shabbat hours divide CJC executive

By **JANICE ARNOLD**
Staff Reporter

The Canadian Jewish Congress Quebec region (CJC) executive committee is divided over whether the YM-YWHA should open on Shabbat, as is now being considered.

A consensus could not be reached at a CJC meeting last week on what position, if any, Congress should take on the issue. The Y has invited community-wide input into its Shabbat policy review, which has been under way for the past several months.

CJC Quebec region president Joseph Gabay said he is strongly opposed to the Y being open to any type of activities on Shabbat.

He said that having a major institution like the Y open on Shabbat would undermine CJC's efforts to ensure that colleges do not schedule exams on Saturdays.

Gabay was challenged by Rivka Augenfeld who said she favours the Y opening on Shabbat and recalled that at one time that was case. She remembers well-attended Onegei Shabbat with cultural themes on Friday nights and recreational facilities being open on Saturday.

"Not everyone goes to shul, but many would like to do something Jewish [on Shabbat], not necessarily in a synagogue," she said.

Such a policy would be a "lot more honest," she maintained, given that the great majority of Montreal Jews do not follow Shabbat strictly.

"It's revisionist history to talk as if the Y never did it before."

Arrangements could be made to ensure that no staff members would have to work on Shabbat if it was against their principles, she added.

Augenfeld disputed the often repeated argument that Montreal is a very traditional Jewish community and therefore should not follow the trend among North American Jewish community centres to Shabbat openings.

"Way, way back, a lot more happened in this community on Shabbat than it does now."

She rejected the argument that having the Y open on Shabbat is in any way connected to the legitimate concerns of observant Jewish students having to write compulsory exams.

CJC Quebec region executive director David Birnbaum, who identified himself as "a proud secular Jew," said he not only does not feel deprived by not being able to work out Shabbat but would be "offended" if the the Y opened that day.

"Not opening on Shabbat is not disrespectful to the secular… We can't have it both ways."

Another executive member, Bernard Tonchin, noted that at a religious camp he is associated with, recreational activities like swimming and baseball, are permitted because the camp is within an eruv.

He is in favour of the Y being open on Shabbat because it will "keep kids off the street and out of trouble. We have to be realistic…

"We are in the 21st century. We can't force the Orthodox tradition on the majority of people."

However, Roslyn Schneidman was adamantly opposed to any Shabbat opening.

"We are a unique community. Seventy-five to 80 per cent are not shomer Shabbat; still, they are members of Orthodox synagogues and want to feel close to Judaism, and there is only one type of Judaism. Just as we insist that kashrut must be respected at all community events, we should respect the minority of Jews [who are shomer Shabbat]."

Moreover, Schneidman said, "forcing people to work on Shabbat would be totally against everything we believe in."

Coast to Coast

Inuit visitors to Israel feel a special bond

By PAUL LUNGEN
Staff Reporter

In Resolute Bay and in other communities across the vast expanse of Nunavut, people are learning more and more about the State of Israel. Susan Salluviniq is seeing to that.

Every time Salluviniq and other Inuit visitors to the Jewish state return home, they are peppered with questions by their friends and neighbours who want to know what it was like to visit the Bible's holy sites.

Salluviniq has taken to making and distributing copies of videotapes shot during her visits to Israel. She has also appeared on territory-wide TV to display the images and tell about her experiences there.

Ariel Mayor Ronald Nachman with Inuit drum, October 2000

Salluviniq will be making her fourth trip to Israel this week, along with about 16 other Inuit from Canada's most northern region. Although she hails from Resolute Bay – a hamlet that bills itself as the jumping off place for North Pole expeditions – she won't be the northernmost visitor to Israel. One of her travelling companions hails from Grise Fiord, a community at the southern tip of Ellesmere Island that is even closer to the North Pole. Others hail from Rankin Inlet, the Nunavut community that was made famous thanks to the hockey exploits of its favourite son, national junior team member Jordin Tootoo.

Among Nunavut's Inuit community, interest in Israel is growing, Salluviniq said. After her appearances on regional TV, "people tell us they have always longed to go to Israel. More and more want to go." But for most, the cost and the distance make the trip prohibitive.

This time, Salluviniq will be travelling with her husband Allie (it will be his third visit) and their 16-year-old daughter Gloria, who will be goin on her first visit.

Flying from Toronto to Tel Aviv is the easy part of their journey. Getting to the El Al check-in counter at Pearson Airport is the hard part – and, she says, even more costly than the flight to Israel. From Resolute Bay, the family will travel to Nanisivik, Iqaluit and from there to Ottawa, about six hours in all. Next stop is Toronto and from there, it's 12 more hours to Israel.

But Salluviniq is excited at the prospect of seeing the Sea of Galilee, Jerusalem and visiting with Jews in Israel and Samaria. She believes there is a special bond between Inuit and Jews. Growing up in a devout Christian household, Salluviniq was taught the Bible and developed a deep appreciation for the Jewish people.

"I pray for Israel, because of the Jewish people," she said. "We are very grateful to the Jewish people because the word of God was given to the Jewish people and through them it reached the Inuit in the far north. We'd like to help them as much as we can."

That's a view echoed by Tagak Curley, one of Nunavut's most prominent citizens. A resident of Rankin Inlet, Curley is known as one of Nunavut's founding fathers. He served as a member of the legislative assembly of the Northwest Territories from 1979 to 1987, holding several cabinet posts. Nunavut was created as a separate territory in 1999.

Curley perceives "a strong relationship" between Inuit and Jews. "We're so few people, so are they. They've had to endure and struggle. So did we up here.

"We want to be a blessing to the Jewish people. That country hurts every day. We hope we can be a blessing to them, and they to us."

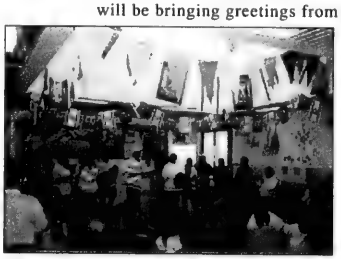
Like Salluviniq, Curley is a student of the Bible. As someone intensely interested in politics – "I was born a political person," he said – he particularly enjoys reading about King David. The visit will give him the opportunity to inquire about Israel's current political situation, as well as to visit historically-significant sites.

"Those of us who believe in God have some connection to Israel," he said. "I really believe that every believer in God should have the opportunity to go."

Inuit take part in Jerusalem march in October 2000

Curley and Sulluviniq will be travelling as part of a group of 26, said Roger Armbruster, a clergyman from Niverville, Man. who is co-ordinating the trip.

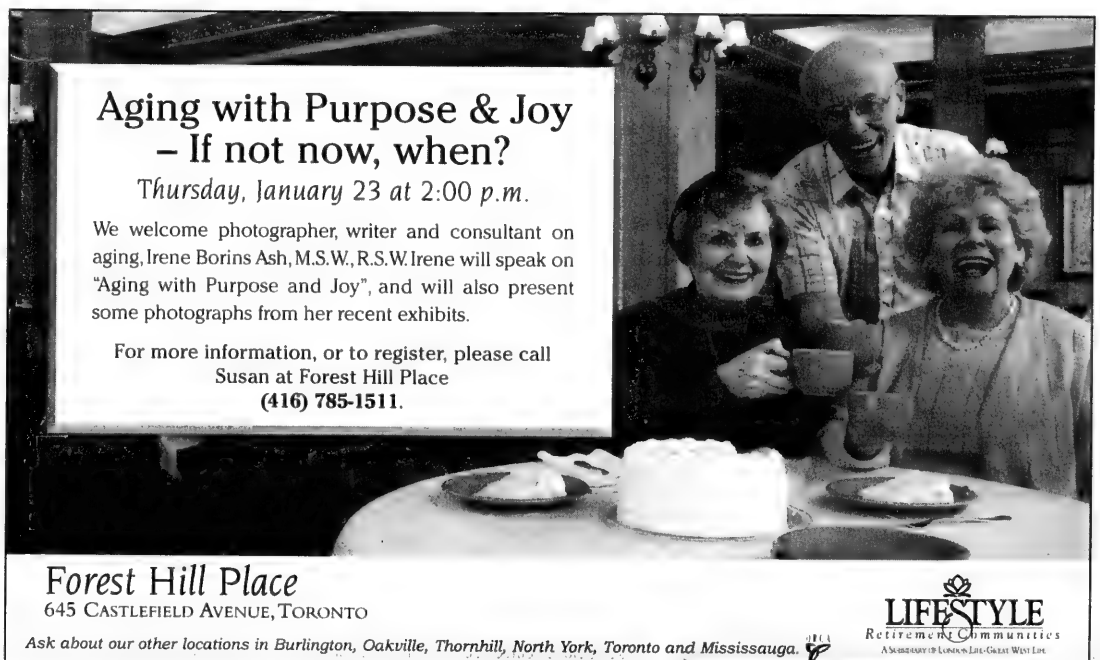
Among the participants will be Rebecca Williams, a member of the Nunavut legislature who will be bringing greetings from Nunavut Premier Paul Okalik. Armbruster said the group is scheduled to meet with an advisor to Israeli President Moshe Katsav, who another group met in person during an earlier visit.



Inuit performing for Israeli school chidlren in Beth Shemesh, January 2002

This will be the fourth Inuit group to visit Israel since 1998, Armbruster said. Although the numbers are modest – the largest consisted of 32 visitors – for the participants, the trips are significant.

"The [Inuit] see themselves as exiles, much like the Jewish people, and they had to fight for their territory… They just know in their souls they've both experienced pain and have been oppressed by more dominant cultures. It just gives them a sense of connection."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Feature

On the gift of friendship

A ceremonial gift is presented to the co-chairs of The Gift of Friendship, Ian Leventhal and Harriet Morton, at the opening of the new art exhibition hall last October. From left, Leventhal, Morton and People's Republic of China representative Madame Yao.

By IAN LEVENTHAL

It was during the Tang Dynasty in the eighth century that groups of Jews came to China via the Silk Road. The earliest Jewish settlement of any significance was in Kaifeng. It wasn't until much later, in the 19th century, that other Jewish communities developed in Harbin, Tianjin and Shanghai.

These cities were home to Sephardi traders, Russian Jews fleeing pogroms and, ultimately, Austrian Jews one step ahead of the Nazi onslaught. Twenty thousand Jews fleeing the horrors of the Holocaust found refuge in Shanghai. China provided a safe haven for Jews at a time when most other countries denied them entrance, and ultimately denied them survival.

Encouraged to explore the Chinese-Jewish connection by my well-travelled friend Harriet Morton, my wife Renee and I embarked on a journey that would change our lives. In the spring of 2001, we made a brief but profound visit to Shanghai, a teeming metropolis with 16 million inhabitants.

A stop at the Ohel Moshe Synagogue in the Hongkou district of the city put us at the epicentre of a long-forgotten Jewish community that since 1941 had all but evaporated. Built in 1927 by Russian Jews, the synagogue was in need of repairs. Its exhibits highlighting the stories of European Jewish refugees were filled with emotion, but seemed inadequate and forlorn.

When I returned to Canada, this little-known piece of Jewish history became my obsession. I believed the tales of hardship, sacrifice, sanctuary and survival must be retold to a new generation. With Harriet as my co-chair and with the assistance of designer Tom Rado, an exhibit on the Jewish experience in China during the Holocaust, called The Gift of Friendship, was born.

In the course of our research, Harriet, a past president of ORT, and I discovered that there was an ORT presence in Shanghai. In the tumultuous years leading up to the Holocaust, ORT workshops and schools trained and assisted Jewish refugees in their adopted city. ORT vocational training provided families with life-saving trades and social skills that would enable them to survive the war years.

A view of the Ohel Moshe Synagogue courtyard as seen from the art exhibition hall.

We approached ORT Toronto to sponsor the exhibit and they agreed. Executive director Joel Shapiro was able to find a fascinating archive of priceless photos of this era through World ORT. These photos would be incorporated into the exhibit as a visual reminder of the times. We were on our way.

The exhibit would consist of a collection of original art created by local Jewish and Chinese Canadian artists demonstrating the compassion shown to the European Jews who found sanctuary in World War II Shanghai. Artists were eager to join in and the pieces were created and readied for the exhibition's opening on May 23, 2002, at the Chinese Cultural Centre of Greater Toronto.

Continued on page 31

At the completed installation of The Gift of Friendship, from left: Art exhibition co-ordinator Tom Rado, project co-chair Ian Leventhal, interpreter Qin Siquan, museum director Qi Yuan Fu, his assistant Fahn Chun-Yuen and museum historian Wang Fa Liang.

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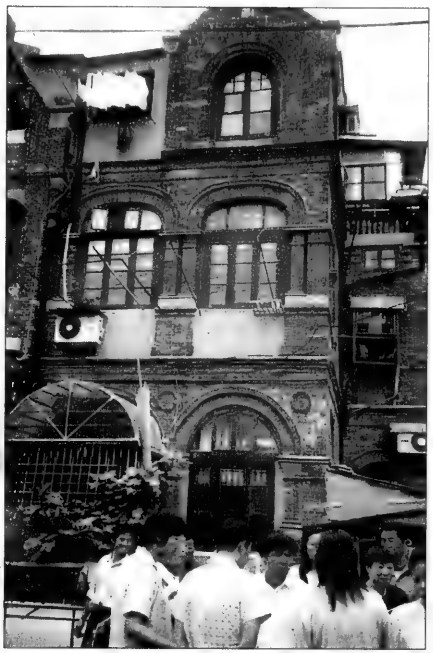
Feature

Exhibit installed on shul grounds



The new Jewish neighbourhood in the Duolun area of the Hongkou District.

Continued from page 30

With the support of the government of The People's Republic of China and Canadian Gov.-Gen. Adrienne Clarkson as our honorary patron, we were poised to make history. In the presence of Ontario Lt.-Gov. James Bartleman, Senator Vivian Poy, reprentatives from the Israeli and local governments, co-presidents of ORT Toronto, Renee Bleeman-Beranbaum and Peter Kellner, the exhibit opened to an overflow crowd of 700. Well over 5,000 people visited the exhibit during its stay in Toronto. Two weeks later, after its close on June 14, it was dismantled and repacked for shipment to China.

On Oct. 23, 2002, The Gift of Friendship was permanently installed in a newly refurbished building on the grounds of Ohel Moshe Synagogue, with the sculptures, paintings and photographs described in both English and Chinese. Viewers were dazzled by the works of artists such as Anne Harris, Al Green, Pedie Wolfond, Tootsie Halbert, Ron So, Alfred Ng, Charles Pachter and Gina Godfrey, among others.

The neo-classic facade of Shanghai's Ohel Rachel Synagogue, built in 1920 by the Sasson family.

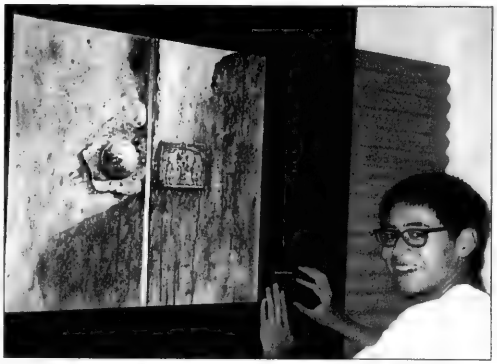
After a speech by Canada's consul general in Shanghai, Stewart Beck, and an address by the deputy magistrate of Hongkou, Madame Yao, Harriet and I read greetings from Toronto's Jewish community, and officially presented the exhibit to the people of Shanghai. The hall was now open.

Shalom Greenberg, the city's only rabbi, then affixed a glittering mezuzah on the sanctuary doorpost. The blessing was recited and for the first time in over 50 years, the *Shehechiyanu* was heard. The freshly whitewashed synagogue burst with life and purpose, beautiful in its resolve to give meaning to a community reborn.

The Gift of Friendship has already made a difference in relations between the Chinese and Jewish communities. There are plans by the Hongkou district government and a consortium of Jewish-Canadian businesspeople for the restoration and rebuilding of the former Jewish area surrounding the synagogue.

A great master was once asked to describe the most important quality needed for enlightenment. He answered with one word: generosity. In the philosophies of the Far East, this generosity is called *dana*, meaning selfless giving. In Judaism, we call it tzedakah. The Toronto community, together with our Chinese friends, have rekindled the light of hope and understanding through their generous spirit. I encourage Jewish travellers to visit Shanghai and experience firsthand the ancient bonds that unite our two nations.

Ian Leventhal is a Toronto artist.



Qi Siquan installing a painting called *The Friendship Gate* by Toronto artist Stephen Yau.

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On Campus

Canadian at Oxford inspired by Limmud conference

By ALIZA CRAIMER
Special to The CJN

What did you do on your winter holiday? If you are like 2,100 Jews in the United Kingdom, you descended upon the University of Nottingham for the annual winter conference of the Jewish educational organization, Limmud.

For five days, you go from session to session feasting on a veritable buffet of Jewish education. If you are so inclined (and I was), you can attend sessions from early morning until late at night at programs on community, culture, education, family, history, Israel, music, philosophy, social issues, Torah and more.

Between sessions, and while scarfing down the not-so-gourmet meals, people from all over England, continental Europe, Israel, North America and South America have the opportunity to chat and get to know one another.

Since the conference began more than 20 years ago with 80 participants, Limmud has grown immensely. This year's event featured 350 speakers and almost 700 sessions. There is something incredibly inspiring about taking an intensive period of time and devoting it to Jewish learning, especially during such a hyper-commercialized Christian holiday season.

As one person explained it, the goal of Limmud is to take each person further on his or her personal Jewish journey. This intent was evident in the variety of sessions and denominations represented at the conference. Whatever their personal background or level of religious observance, participants shared a strong sense of Jewish identity and a desire to expand their Jewish literacy.

For me, the sessions were the highlight of the conference. Of the 15-plus sessions I attended, none felt like a waste of time. That said, some of them stood out.

One of the best speakers was Canadian MP and human rights lawyer Irwin Cotler, who spoke compellingly about the "new anti-Jewishness" and indicators of this trend, including state-sanctioned cultures of hate (in most Arab countries and the Palestinian Authority) and genocidal covenants against Israel and the Jews (Hamas and Hezbollah).

Daniel Taub, a lawyer in Israel's Ministry of Foreign Affairs, gave a fascinating lecture about negotiation theory, based on his experiences as a negotiator in the Israeli-Palestinian and Israel-Syria negotiations. I had never really considered the complexities of negotiations, and it was enlightening to hear about the dynamics and psychology involved from someone with firsthand experience.

In order to broaden my horizons away from my main passion, Israel, I attended a variety of sessions on other topics, including the issue of Judaism as universalistic or particularistic, Halachah and alternative medicine, and how to lead the Kabbalat Shabbat service. The latter session was especially useful and gave me a feeling of really connecting with being Jewish.

I am glad that Limmud has a "how-to" series of lectures that provide useful information for everyday Jewish living. Even though I will probably never lead a Shabbat service, I take pride in the fact that I am on my way to having this ability. Another bonus of this session was that I had the chance to ask general questions about praying protocol, long forgotten from my Akiva Academy days.

For instance, it was really bothering me that at the end of the Amidah service I could not remember which way to bow first. Now, I no longer have to rely on furtive glances at my neighbours (hoping that they too are not guessing). Bowing first to the left at the end of the Amidah may seem like a trivial detail; however, now that this technical mystery is solved, I can focus more on the praying and less on the esthetics.

Some may be thinking that attending so many lectures would be exhausting. But Café Limmud and the bar were great for re-energizing and socializing, and the participants in open-mike sessions at the Limmud acoustic café consistently wowed me with their talent. In the evenings, you could also do Israeli dancing or attend a Jewish stand-up comedy show. And the Brighton Jewish film festival selections were a great way to relax at the end of a long day of lectures. Whatever your interests, there was no shortage of ways to unwind!

As I relished my experience at the conference, I could not help but think about my fellow Canadians and how much the Jewish community at home could benefit from such a winter conference. I spoke with some ex-pat British Limmudniks who are working on a Canadian Limmud for spring 2004 in the Toronto area. I won't be home until fall 2004, but if Limmud is not yet established, I intend to organize one. With a lot of help (anyone interested?), hopefully, we'll see Limmud Banff in 2005! For more information on Limmud, check out www.limmud.org.

Aliza Craimer (aliza.craimer@sant.ox.ac.uk) is a graduate of the University of Calgary now working on an MPhil in modern Jewish studies at the University of Oxford.

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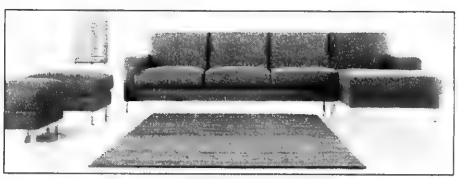
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Sharon slams Arafat after violence-filled weekend

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Israeli Prime Minister Ariel Sharon lashed out at Yasser Arafat this week after the Palestinian Authority president called for a halt to terror attacks until after the Israeli election.

The latest salvo in the war of words came as the ongoing violence on the ground continued to claim both Israeli and Palestinian lives.

On Monday, two Palestinian teens were shot dead by Israeli troops in Gaza as they approached a bus travelling in a convoy from Israel to the Israeli community of Netzarim in central Gaza.

The pair, aged 14 and 17, came under fire as they approached the bus minutes after what was thought to be an anti-tank missile was fired at it and missed. Troops found a Kalashnikov rifle and several grenades next to their bodies.

In northern Israel on Sunday, two Palestinian terrorists killed one Israeli and seriously wounded another after they infiltrated a farming community.

Israeli forces arrived at Moshav Gadish shortly after the shooting to carry out extensive searches of the area. They later killed the two infiltrators.

At least two border police officers who responded to the attack were wounded, one of them moderately, in a clash with the infiltrators.

Moshav Gadish is located near an area where the local regional council recently began building a fence to prevent terrorist infiltrations from the West Bank.

In another development Sunday, an Israeli was killed by terrorists who crossed the Israel-Egypt border, *Ha'aretz* reported.

Two of the terrorists were later killed by Israeli troops. It was unclear if the two were Egyptian or Palestinian. Security forces searched for a third man who fled the scene.

And after another deadly incident Sunday, Israeli and Palestinian officials disagreed about who was killed after an Israeli helicopter fired missiles at a car in Gaza.

Israel said two members of Hamas were killed, a claim confirmed by a Hezbollah TV station in Lebanon.

But Palestinian hospital officials said the two victims were a 14-year-old and a 19-year-old who were not members of any terrorist group.

In another disputed incident, a Palestinian was killed when gunmen opened fire on an Israeli truck near Hebron. Security guards escorting the truck returned fire, killing the Palestinian.

The army said the Palestinian was a Hamas member, but Palestinian sources said he was an innocent bystander.

Earlier Sunday, two Israelis were lightly wounded when Palestinians fired three rockets from northern Gaza toward the Negev town of Sderot.

Hamas claimed responsibility for the strike, saying it came in retaliation for Israeli military incursions Saturday night in Khan Yunis and Beit Hanoun.

During those Gaza operations, Palestinian sources said, two people were killed and some 20 others injured during exchanges of fire with soldiers.

In Khan Yunis, Israeli troops destroyed metal workshops that the army said were used to make weapons.

In Beit Hanoun, troops demolished the home of a Palestinian who carried out a suicide attack three months ago against an Israeli naval boat off the Gaza coast. Three crew members were wounded in that incident.

Meanwhile, as the dizzying violence continued, Sharon on Sunday rejected a Palestinian cabinet statement issued the day before by Arafat calling for a halt to Palestinian terror attacks until after the Israeli elections.

As the Jan. 28 vote "date gets closer, we appeal to all our people to practise self-restraint," the statement said.

Speaking at his weekly cabinet meeting Sunday, Sharon said the statement proves "what Israel has maintained for the past two years – that Yasser Arafat has established, is responsible for and leads a coalition of terror, which he can leash or unleash and use as he pleases."

Sharon also said the Arafat statement proves that the murder of Israelis is a "constant and permanent goal" of the Palestinian leader.

"Before the elections, it is OK to commit murder," Sharon said. "Close to the election date, it's better not to. After the elections, it's OK to continue. Here, we clearly see Yasser Arafat's true face, which is so well known to us."

Sharon added: "One cannot negotiate with such a man" since "any attempt to do so will only harm our ability to achieve security and peace in this land. All those who aspire to peace between peoples must understand that Yasser Arafat is an obstacle to peace who must leave the political stage."

Also Sunday, Sharon told the British ambassador to Israel that the government does not intend to reverse its decision to bar a Palestinian delegation from attending a conference on reform of the Palestinian Authority that was originally scheduled to be held in London this week.

The cabinet issued the travel ban as part of its response to the recent terror attack in Tel Aviv that killed 22 people and wounded more than 100.

Sharon told the ambassador that Israel considers British Prime Minister Tony Blair a friend of Israel, but the Palestinians must implement reform in the West Bank and Gaza, not in London.

In another development, Palestinian official Saeb Erekat accused Sharon of stepping up military actions in the West Bank and Gaza to divert attention from corruption allegations that have eroded support for his Likud Party in the upcoming election.

Weekend public opinion polls forecast Sharon's Likud party winning as few as 27 Knesset seats, down from initial forecasts of 40. The polls reflected Israeli reaction to allegations of vote-buying in the Likud's recent primary, and to the disclosure of an investigation into a $1.5 million (US) loan Sharon's son took from a family friend in South Africa to pay back illegal campaign contributions to his father in 1999.

At a news conference broadcast last week, Sharon said the allegations surrounding the loan were an "old issue" that "has nothing to do with me."

The chairman of the Central Election Committee, Justice Mishael Cheshin, ordered broadcasting outlets to take the news conference off the air while Sharon was speaking. Cheshin said Sharon was violating elections law because his remarks constituted election propaganda – a charge Sharon denied.

With files from Ha'aretz.

CIC brings Canadians to Israel

The Canada-Israel Committee (CIC) is currently running two major trips to the Jewish state. The first, which began Jan. 12, brought a group of 20 leading grassroots activists from across Canada to participate in the first Local Israel Action Team (LIAT) leadership mission to Israel. The week-long training program will feature top Israeli strategists and *hasbarah* (PR) experts and will train participants in the skills and information they need to increase the advocacy efforts of Canada's pro-Israel community. The program will also include a session with Canadian and Israeli journalists, including Canadians Neil MacDonald and Paul Adams, who will speak on the challenges of covering Israel in the media.

The CIC's second trip, which takes place from Jan. 14 to Jan. 23, is its second parliamentary trip to Israel in in six months.

The delegation of more than 20 people, which includes Art Eggleton, Stockwell Day and newly appointed Senator David Smith, is spending a week in Israel receiving briefings from leading political figures, academics, government officials and journalists. The trip's participants will visit the Golan Heights and will receive several military and intelligence briefings.

The CJN will be covering both missions. Daily entries will appear on the *CJN*'s Web site.

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AVI CHAI

Researchers hail dramatic First Temple period finding

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — An inscription attributed to Jehoash, the king of Judea who ruled in Jerusalem at the end of the ninth century BCE, has been authenticated by experts from the National Infrastructure Ministry's Geological Survey of Israel following months of examination.

The 10-line fragment, which was reportedly found on the Temple Mount, is written in the first person, on a black stone tablet, in ancient Phoenician script. The inscription's description of Temple "house repairs" ordered by King Jehoash strongly resembles passages in the Second Book of Kings, Chapter 12.

Dr. Gabriel Barkai, a leading Israeli archeologist from Bar-Ilan University's Land of Israel studies department, says if the inscription proves to be authentic, the finding is a "sensation" of the greatest import. It could be, he says, the most significant archeological finding yet in Jerusalem and the Land of Israel, because it would be a first-of-its kind piece of physical evidence describing events in a manner that adheres to the narrative in the Bible.

Such a finding, which appears to furnish proof that the Temple existed, must be made available for examination by scholars, and can not be kept a virtual secret, Barkai says.

Detailed research findings pertaining to the inscription will be presented in a collection of articles published by the Geology Survey of Israel, a government research institute. Research studies have been prepared by Dr. Shimon Ilani, Dr. Amnon Rosenfeld and Michael Dvorchik, the institute's chief technician, who carried out electronic microscope tests of the inscription that, the three say, were largely responsible for authenticating the finding.

Apart from noting that the discovery was made in Jerusalem, the researchers do not disclose where the inscription was found. But sources have indicated that the writing surfaced in the Temple Mount area as a result of widescale excavation work done in the area by Muslims in recent years, and that Palestinians sent the fragment to a major collector of antiquities in Jerusalem.

The Jerusalem collector is represented by attorney Isaac Herzog, a former cabinet secretary and currently a Knesset candidate on the Labor party list.

The collector offered to sell the inscription to the Israel Museum, but museum curators who examined the fragment expressed doubt about its authenticity, though they did not state categorically that the writing was a forgery.

Ilani and Rosenfeld declined to discuss the Israel Museum's response. But officials from the Geology Survey said results of the battery of examinations carried out must be taken as conclusive. It is inconceivable that such extensive testing would fail to reveal a forgery, they said. The inscription is authentic, they insisted, and the finding is an archeological sensation that could have global repercussions and that effectively vindicates Jewish claims to the Temple Mount.

Using terms reminiscent of the description in the Second Book of Kings, the inscription lauds repairs carried out by King Jehoash. It includes the king's request that priests collect public money to be used for the repair of the First Temple, and there are references to the purchase of timber and quarried stones to be used for the repairs.

The inscription contains fragments from 2 Kings 12:15: "And they did not ask an accounting from the men into whose hands they delivered the money to pay out to the workmen; for they dealt honestly."

The researchers believe that the sandstone used for the inscription was brought from southern Jordan or the Dead Sea region. Materials that covered the inscription over the years date from 200 to 400 BCE, they suggest.

Ilani and Rosenfeld speculate that during this period, the inscription began to be covered up as a buried object. Should this hypothesis be correct, it would mean that the inscription was exposed to the elements for hundreds of years, before being buried some 500 to 600 years after it was written.

Barkai told *Ha'aretz* that "the problem here is that circumstances of the finding are not clear... We should wait for the official scientific publication, at which time we will be able to probe this finding carefully. Right now, of course, we can't rule out any possibility. It's too bad that a matter of this sort was kept under wraps, apparently due to business concerns."

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CJN Purim Art Contest

It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2003 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 21, 2003. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 28, 2003.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 13, 2003. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec

Immigration of Falashmura resumes

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The immigration of Falashmura to Israel from Ethiopia was to resume this week through a third country, Avigdor Yitzhaki, the director-general of the Prime Minister's Office, told representatives of the community Sunday, saying he had reached an agreement on the issue with the Jewish Agency, which is responsible for bringing Falashmura to Israel.

Direct flights between Ethiopia and Israel were suspended a 1½ months ago after the Civil Aviation Administration ordered an Ethiopian Airlines flight to land at Ovda Airport in the Negev because of concerns about security arrangements at Addis Ababa Airport.

Before Yitzhaki's meeting with the Falashmura, several thousand members of the community demonstrated outside the Prime Minister's Office, demanding the government accelerate the immigration of the remaining Falashmura left in Ethiopia. The called for the annulment of Attorney General Elyakim Rubinstein's decision in February 2001 that converts are not entitled to bring their relatives to Israel under the Law of Return, as are other Jews.

Meanwhile, the cabinet on Sunday did not discuss Interior Minister Eli Yishai's plan to bring the 17,000 Falashmura remaining in Ethiopia to Israel immediately, despite Yishai's request to Prime Minister Ariel Sharon last week for an urgent debate on the plan. Yishai will try to raise the issue at next week's cabinet meeting.

Since 1998, when 4,000 Falashmura were brought to Israel, members of the community have been arriving in Israel under the Law of Return. Yishai now wishes to bring the entire community to Israel in accordance with Rabbi Ovadia Yossef's recent ruling that the Falashmura are connected to Judaism through maternal lineage, and have started to return to practising Judaism.

Authors & Poets

The CJN is pleased to announce
The Annual Passover Literary Supplement.

We invite our readers to submit any of their works of unpublished, original fiction or poetry that explore Jewish themes. The fiction should not exceed 2,000 words.

We must receive your submissions ***no later than March 10, 2003*** at: *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The editor

North Korea is not just Asia's crisis

Continued from page 1

The NPT allows a state to withdraw from the treaty by announcing its intention three months in advance and reporting to the Security Council and members of the organization.

But North Korea announced that its withdrawal from the treaty is "automatic and effective immediately" in reaction to threats from America and its "servant," the IAEA.

Washington's efforts to restrict North Korea's activities have failed. A CIA report published last week, after being presented to the U.S. Congress, says North Korean violations in nuclear weapons matters were already being monitored at the end of 2001. According to one American estimate, North Korea already has enough fissile material to manufacture one nuclear bomb and perhaps two.

North Korea's statement describes its withdrawal from the NPT as self-defence to preserve its sovereignty and dignity, following an American ultimatum. The country first threatened to withdraw from the NPT in 1993.

Ilan Ramon, a Sabra in space

Continued from page 1

learn the skills he would need for the mission, which include supervision and operation of a multispectral camera for recording desert aerosol.

While aboard the shuttle, Ramon's main responsibility will be supervising the Mediterranean Israeli Dust Experiment (MEIDEX), which was conceived and created by Tel Aviv University. MEIDEX is comprised of four experiments that will involve the participation of five of the seven astronauts on the mission, as well as a crew taking measurements simultaneously in a technologically retro-fitted plane flown in the wake of the orbiter while it flies over the Mediterranean.

In an interview, Ramon said he understands the harsh realities involved in space travel. It will be a tough expedition filled with hard work and a lot of responsibility. The shuttle, despite its $2 billion (US) price tag, offers few luxuries in orbit for the seven astronauts. They will be jammed in tight quarters for over two weeks, working 16 hours a day (or night) in a shuttle that will be orbiting 150 miles above earth and circumnavigating the globe every 90 minutes at a speed of more than 18,125 miles per hour.

But Ramon does not fear the prospect of an accident in space.

"I have been in the business of flying for over 30 years," he said in his native Hebrew. "During my time in the Israeli Air Force, I lost many friends, most of them in accidents. The prospect of an accident in space is small."

But while sitting over a cup of coffee at the space centre, where Ramon has been training for the last 4½ years, he said, "In the first eight minutes after the launch, we will be sitting on a four million litre barrel of explosive fuel. We are talking about a consumption rate of 4,000 liters per second."

Ramon was wearing a green shirt emblazoned with the NASA logo and that of his mission, STS-107, and a pin with an illustration of the *Columbia* and the names of the crew.

As a child, Ramon said he wanted to be a pilot, not an astronaut. After graduating from high school in 1972, he enlisted in the Israel Air Force (IAF) and graduated in 1974 from flight school as a fighter pilot.

In 1980, as a member of the IAF's first F-16 squadron in Israel, he attended the F-16 training course at Hill Air Force Base in Utah. Ramon took a four-year sabbatical during the mid-1980s to study at Tel Aviv University before returning to his military career. From 1988 to 1990, he served as a deputy squadron commander, and from 1990 to 1992, as an F-16 squadron commander.

Ramon, who is widely rumoured to have flown in the 1981 attack on Iraq's *Osirak* nuclear reactor, neither confirmed nor denied his presumed participation. "Maybe I was there," he said with a smile, "maybe not."

In 1994, Ramon was promoted to the rank of colonel and assigned as head of the army's department of operational requirement for weapon development and acquisition. He stayed at this post until he received a telephone call from the air force commander – an offer for him to pack and move to Houston, a chance to be an astronaut.

"I have to consult my wife," Ramon replied.

But his commander knew that after over 3,000 flight hours on the A-4, Mirage III-C and F-4, and over 1,000 flight hours on the F-16, Ramon was ready for a new mission.

"After 30 years of flying, and surviving two accidents, the fear is behind me," Ramon said.

His wife, Rona, and four children, Asaf, 14, Tal, 12, Iftach, 9, and Noa, 5, will be watching the launch, as will many of his family and friends. Ramon refused to name names, but joked, "It's like making a list of guests for your wedding. Lately, it seems that making the list takes more time than preparing for the mission."

But not everyone Ramon invited will be able to attend.

"Ezer Weizman wrote me back that he is envious of me, but he is unable to come because of health problems. I wish Ezer would come, not as a former president, but as one of the founders of the Israeli Air Force."

Ramon added that, "More then anyone, I'll miss my Mom, Tonia. She is a survivor of Auschwitz, and suffering from Alzheimer's at an advanced stage."

Even though Weizman will not be at the launch, he and all of Israel will be with Ramon in spirit.

"Each astronaut is able to take 10 items on board. I'll take the banner of the President of Israel and the logo of Tel Aviv University," Ramon said.

Among other items, Ramon is taking aboard a painting from the Yad Vashem Holocaust Memorial. The painting, a depiction of the earth from a perspective on the moon, was created by 14-year-old Holocaust victim Peter Gintz. Along with other young prisoners in the Theresienstadt concentration camp, Gintz published a secret bulletin in order to keep spirits up. He was eventually murdered at Auschwitz.

As for his personal items, Ramon is bringing a brooch for his wife and watches for his father and kids, a special mezuzah belonging to the Organization of Holocaust survivors in Los Angeles and a small Bible.

Ramon was reluctant to discuss the Bible because he will do so in a live broadcast from orbit.

Despite the fact that he is not a religious man and does not keep kosher, he believes he has a responsibility to the Jewish people.

"I left Israel as a 'shaliach,' a representative of Israel and the Air Force. After more than four years of training in the United States and dozens of meetings in Jewish communities, I feel that I am now representing the Jewish people," said Ramon, who also speaks fluent English.

"I asked NASA to look for kosher food and they found a producer of kosher food in bags that keeps the correct temperature for preservation in space. I am not going to eat pork or seafood, despite the fact that shrimp cocktail is the most popular food in space."

As for Shabbat, Ramon has rabbinic permission to continue work on Shabbat during the mission.

Yitzhak Ben-Horin is Washington bureau chief of the Israeli daily newspaper Ma'ariv.

Jan. 6

• Israeli troops killed three armed Palestinians in a clash in central Gaza. In response to the previous day's terror strikes in Tel Aviv, the army restricted Palestinian travel in the West Bank.

Jan. 7

• Palestinian terrorists are using facilities of the UN Relief and Works Agency in the West Bank and Gaza as a cover, according to an Israeli intelligence report. The terrorists have stored ammunition in UNRWA schools and smuggled arms in the agency's ambulances, the report charges. "There is no way UNRWA does not know that some schools are being used for Hamas gatherings," a senior Israeli official said.

Jan. 8

• The Israel Defence Forces killed an armed infiltrator from Syria and wounded another in the foothills of the Golan Heights.

Jan. 9

• The Supreme Court overturned the Central Election Committee's decision to bar Arab legislators Ahmed Tibi and Azmi Bishara from participating in the upcoming election.

• A Syrian soldier captured and taken for questioning by Israel during a border incident the previous day was returned to Syria. The body of a second soldier killed in the infiltration attempt was returned earlier in the day, with the assistance of the United Nations.

Jan. 10

• The gap between Likud and Labor appears to be closing, according to opinion polls conducted for the country's major dailies. According to *Ha'aretz*, the difference is 27-24, respectively. According to *Yediot Achronot*, the gap is 28-22; According to *Ma'ariv* it is 30-22.

Files from JTA and Ha'aretz

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Soprano, 22, thrilled to be singing Glick's music

By CYNTHIA GASNER
Special to The CJN

Lyric soprano and dancer Leah Moss, 22, is donating her time and talents to support victims of terror in Israel in a concert to raise funds for the Adopt-A-Family project.

A native Torontonian now studying at the Julliard School of Music in New York, Moss will perform at the concert, titled Lighting Darkness Music from the Soul, on Sunday, Jan. 19, at 8 p.m. at the Beth Tikvah Synagogue, 3080 Bayview Ave.

In addition, the evening will feature the Amati String Quartet, who are also donating their time, and some of Moss's Julliard professors – Kendall Briggs, who will play the piano, and Greg Knowles, who will record Moss's first CD.

In an interview in Toronto while visiting family, Moss said she is thrilled that her teachers have volunteered to be in Toronto to assist with this concert.

Above all, she says, as a member of Beth Tikvah, she has come full circle, because she will be singing some of the late Srul Irving Glick's music.

"He was my inspiration. When I was in the Toronto Children's Chorus, Srul came to lead us in his composition, *Candle Lullaby* from his *Chanukah Medley*, which I immediately fell in love with. For the next 10 years, whenever I was at Beth Tikvah, Srul made a point of speaking to me and encouraging me. And now, as a tribute, I will be performing several of his wonderful songs at the concert."

Moss began her musical career at a difficult time in her life. When she was nine years old, her father Malcolm Moss, a film producer, died. The same year, her teacher at Bayview Elementary and Middle School, Phil Penny, who recognized her talent, approached her and suggested that she audition for the Toronto Children's Chorus.

Although she had loved to sing since she was a child, Moss had never taken any formal music training. But she accepted the challenge and when she arrived for the audition, she was stunned to see others arriving with their music and pianists and a history of formal musical training.

Nevertheless, shaking in her shoes, she explained her lack of experience. She was asked to sing *O Canada* and several other melodies, given a few tone tests and was shocked several months later to receive a letter inviting her to join the Children's Chorus.

She says that from that day on, music became her passion and she realized that she wanted to sing professionally.

"I love every form of music. In London, England, my late grandfather taught ballroom dancing and my late grandmother was in a dance musical theatre. I guess it is in the genes."

She graduated from Claude Watson School for the Performing Arts and performed in numerous musical theatre programs, including some at Interlochen Arts Camp in Michigan and the American Academy of Dramatic Arts. She has also done opera interpretations with maestro Vincent LaSelva in New York, and last summer, she completed a juried opera program in Siena, Italy.

Moss says that in music, "I want to do it all."

In her formal training, she has concentrated on opera, "which will enable me to do many different forms of music. Today, they are experimenting with all types of music. Opera is becoming more mainstream and at times, melding with Broadway. And now, more and more parents are taking their children to hear opera."

At her grandfather's funeral in Greensboro, N.C., a few years ago, Moss sang a beautiful tribute in his memory. Last year, the rabbi there spoke to her about returning to perform in a concert. She told him how disturbed she was by the bombings in Israel and offered to donate her talents to raise funds to help.

On Nov. 17, 2002, Moss presented her first fund-raising concert in Greensboro, which opened the door to other American performances and the concert at Beth Tikvah.

For her concerts in aid of Israeli terrorist victims, Moss presents traditional Hebrew, Ladino and Jewish folk tunes, as well as selections from Mendelssohn, Shemer, Goldfalden, Ravel and others.

But it is Srul Glick's *Candle Lullaby* and his *Seven Tableaux* that give her the most joy.

Moss has been invited to perform in Salt Lake City, Utah, in May, at a benefit concert for the Hadassah WIZO organization.

Singer Leah Moss will present a concert at Beth Tikvah Synagogue to assist Israeli victims of terrorist acts.

"The anguish about the ongoing acts of violence in Israel against innocent men, women and children led me to ask, 'What can I do to help?'

"I feel music is the universal language and has always been a large part of Jewish tradition and culture. This is a unique opportunity for me to use this language to help Jews through a difficult period in our history, as music has helped us time and time again."

Tickets for the concert at Beth Tikvah are $10. A reception will follow. For tickets or information, call 416-221-3433, extension 358.

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Arts & Travel

Eye on Arts

By Bill Gladstone

ISRAELI PIANIST SHAI WOSNER PERFORMS AT AINSLEY GALLERY

The Koffler School of Music and Canadian Friends of Tel Aviv University present **Shai Wosner**, the accomplished young Israeli pianist who has received immense praise from critics, as well as from **Daniel Barenboim** and **Emanuel Ax**, with whom he has studied.

Wosner, who was born in 1976, also studied for 12 years with **Prof. Emanuel Krasovsky** at the Rubin Academy of Music in Tel Aviv.

He performs at the Sandra Ainsley Gallery, 55 Mill St. (historic Gooderham & Worts site). Couvert $65 includes light refreshments and tax receipt. Thursday, Jan. 23, 7:30 p.m.; concert begins at 8 p.m. RSVP, Adrienne Cohen, 416-636-1880, ext. 228.

* * *

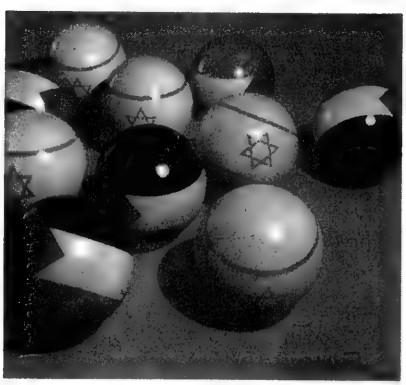
Teresa Tova in Concert: Singer **Teresa Tova** offers a Jazzy Yiddish Evening with the **Mark Eisenman Trio** and special guest **Alex Dean**. Beth Sholom Synagogue. Saturday, Jan. 18, 8 p.m. Tickets, 416-783-6103.

Tova also sings for *Bachibouzouk*, to be taped at Montreal's Lion d'Or, Jan. 29, 8 p.m. Passes available from Radio Canada, bachibouzouk@radio-canada.ca. The show airs on 860 AM in Ontario and Quebec's Chaine Culturelle on Feb. 1 at 7:05 p.m.

* * *

An Illustrator's Secrets: Israeli illustrator **Avi Katz**, whose work regularly graces the pages of the biweekly *Jerusalem Report*, divulges some of his professional secrets in the latest issue of *Ariel*, the Israeli arts and letters magazine.

Each issue of the *Jerusalem Report* contains at least a dozen of his paintings, Katz says, and four or five of those assignments inevitably reach him on deadline day. "The pictorial frenzy requires fast thinking and execution, but it would be entirely impossible if not for the use of modern digital technology," he writes.



Ari Katz's *Billiard Co-existence*

A typical Katz illustration begins as a pencil or pen-and-ink drawing on paper, which he then scans into the computer. Then he refines it and adds colour and effects with the aid of two graphics programmes, Photoshop and Painter. He uses a pen-shaped device called the Wacom stylus, which replaces the mouse and enables him to paint and draw directly on the computer.

Katz describes the Internet as "an endless repository of photographs and paintings of all kinds and subjects to be used and abused at will." He also credits modern computer technology and the Internet for making it possible to transfer artwork electronically in a fraction of a second and to revise and resend items in case changes are required.

Ariel offers a four-page colour spread of Katz's innovative illustrations, including the piece he calls *Billiard co-existence*, which he created with the 3-D animation software Hash Animaster, and which appeared only weeks before outbreak of the latest Intifadah.

The same issue of *Ariel* also features an article and colour spread on **Marc Chagall** in Israel, as well as pieces on Hebrew poetry, photography, chamber music and much more. Published by Israel's Ministry of Foreign Affairs, the 40-year-old publication demonstrates that Israel is still a fount of free expression and creative energy, despite the terrorist siege. Web site: www.mfa.gov.il.

* * *

Lost Tapes Discovered: Studio tapes of a comedy routine that **Phil Hartman** recorded in 1977 were discovered recently and have been made into a CD entitled *Flat TV*.

The tapes, which were never heard by the public before being lost, contain many spoofs on the world of television, including the late comedian's impersonations of **Jimmy Carter**, **Henry Kissinger**, **Johnny Carson**, **Howard Cosell** and others. Hartman is known for his roles on *Saturday Night Live*, *The Simpsons* and several movies. For details, visit www.laugh.com.

* * *

At the Galleries

• Works by artist **Lanny Shereck** are on view at Fran Hill Gallery, 230 Queen St. E., until Feb. 1. 416-363-1333.

• The Israeli Artists Group of Toronto is seeking new members. Call Tova, 905-707-9851, or Smadar, 905-731-3445.

* * *

Arts Briefs

• The first-ever Canadian Jewish Directory is now in production. JESL Educational Products, which has previously produced a similar directory for Ontario, now seeks to list all Jewish and Israel-related organizations, services, facilities, activities and resources across Canada. 416-785-7941. Web site is www.interlog.com/~jesl.

• **Ruth B. Cowl**, a 90-year-old resident of Laredo, Tex., recently gave the National Yiddish Book Center in Amherst, Mass., which she has never visited, a gift of $1 million, as an expression of her love of Jewish culture and continuity.

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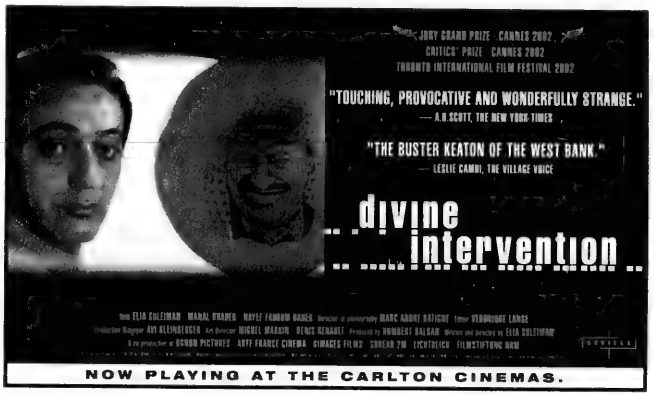
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Crimes uncovers startling connections

By CARRIE BRODI
Special to The CJN

I'm somewhat taken aback by Adam Nashman's jaunty attitude toward the Holocaust. I come prepared to the Second Cup on Front Street, with serious questions for the boyish, curly-haired Jewish playwright and director. I expect melancholy. I expect gruesome. I expect horror. But he's cracking jokes and talking about the "entertainment value" of genocide.

Later, I realize the only way the Dora Award-winning playwright could have survived the two years it took for him to write and research a play about the Armenian genocide and the Jewish Holocaust was through humour – the same way, he tells me, that those who survived the atrocities must have gotten through.

"I know the survivors must have laughed somewhere along the way or else they wouldn't have survived," he says. "Maybe if there is one comment I dared to make it's to think about what those who survived were feeling."

But Nashman recalls much seriousness. When he accepted the commission to write the seven-actor, episodic play *Crimes* from Armenian director Hirant Alianak, he says he was ill prepared – as a writer, a Jew and the child of a Holocaust survivor – for the journey.

During the writing process, he retreated into isolation and made little time for social activities. His mood darkened and his mind filled with thoughts of orphaned four-year olds wandering the inner recesses of dark caves, as was the case in Armenia.

In 1915, under the rule of the "Young Turk" government of the Ottoman Empire, 1½ million Armenians were killed. The method of execution was a march into the desert, where many would starve and thirst to death in the burning sun. To this day, the Turkish government refuses to acknowledge the mass slaughter as anything other than a "relocation."

During his research, Nashman discovered startling connections between the Armenian genocide and the Holocaust. In the transcripts of the Nuremberg trials, Nashman read a comment by Adolf Hitler, who, when discussing how to dispose of the Jewish race, said, "Who remembers the Armenians?"

"The Turks were close allies with the Germans," Nashman says. "They [the Germans] were fostering the whole romantic ideal of the pure-blooded race and actually gave instructions to the Turks about going ahead and killing the Armenians."

After the killings, many orphans ended up in North America, angry, confused and haunted by images of dead and dying parents.

Crimes tells the story of the genocide from the point of view of two Armenian Canadians – a grandfather, who is a childhood survivor, and his grandson, both played by Alon Nashman (another Dora Award-winning actor, no relation).

The grandson, born also to a Jewish grandmother, lives in present day Toronto, oblivious – consciously, at least – to the horrors of genocide. He is hired as an anthropologist by a multi-national corporation to conduct research on mining land in Turkey, which takes him back to the site of the Armenian atrocities. Interwoven is the story of his grandfather, who came to Canada in 1917 as an Armenian orphan and went back to Germany in World War II to fight for the Americans.

"It's an action-adventure with touching bits and characters that fall in love," Nashman says. "It's not an in-depth emotional study. It's episodic and imagistic. Anytime you get too close, we end the scene."

The storyline journeys across continents and through time without focusing on either genocide, or race, very intensely or for very long.

"These were not separate genocides," Nashman says. "Yes, they were of different races, but both occurred during an intellectual movement to purify races. To actually put a spotlight on one of them is to really ignore the bigger issue, which is hate crimes."

Nashman says while researching and writing the play, he learned that misunderstanding and stubbornness are at the root of all genocide.

"The issue of genocide, particularly somebody else's, sheds a lot of light on the Jewish experience," he says. "The Holocaust wasn't an aberration – it happened to millions of people. It makes it feel less of a Jewish problem and more of a humanity problem."

Crimes previews from Jan. 16 and opens Tuesday, Jan. 20 and runs to Feb. 1 at the Berkeley Street Theatre upstairs, 26 Berkeley St. Performances are Tuesday to Saturday at 8 p.m. and Sunday at 2:30 p.m. For tickets, call 416-504-7529.

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The 10 lost tribes of Israel

By SHELDON KIRSHNER
Staff Reporter

Throughout the centuries, Jews have been successively displaced by wars, conquests, religious passions and prejudices.

Two recently published books, the first about "crypto-Jews" and the second about one of the lost 10 tribes of Israel, address this recurring theme.

Waves of anti-Semitic persecution inundated Jewish communities in Spain after 1391. Reacting to the pressure, some Jews converted under duress, while others voluntarily became new Christians.

Among the converts were the so-called crypto-Jews, who publicly observed the rites and rituals of Roman Catholicism, but who secretly remained faithful to Jewish beliefs and traditions.

Fears about crypto-Jews in the ranks of the church led to the establishment of an Inquisition in Spain to rid the country of the Jewish "plague of heresy."

The infamous Inquisition, which spread to Portugal and Latin America, was intended to root out and punish Christians who secretly practised Judaism.

The horrors of the Inquisition did not deter dedicated crypto-Jews, whose continued existence and peculiar culture were an affront to the church.

But as a result of the Inquisition, many crypto-Jews fled to Spanish and Portuguese colonies in Latin America. In most cases, assimilation gradually eroded the Jewishness of their families.

Janet Liebman Jacobs, a professor of women's studies at the University of Colorado, has written an intriguing book about this generally obscure topic.

Hidden Heritage (University of California Press) is based on fieldwork with the descendants of crypto-Jews in California, Arizona, New Mexico, Colorado, Texas and Kansas.

Jacobs also describes crypto-Jewish communities in Belmonte, Portugal, and on the Mediterranean island of Majorca.

She discovered that some of the descendants of crypto-Jews in the United States were none too pleased by their Jewish ancestry. Others accepted the fact with equanimity, while still others formally converted to Judaism.

In general, crytpo-Jews whose Jewish consciousness had not fallen away were deeply conflicted and lived in two worlds, in a "culture of silence."

Jacobs claims that the vast majority of Sabbath rituals among crypto-Jews were female-centred.

"My grandmother was a very Christian woman, but she lit candles on Friday night," a descendant of crypto-Jews told her. "Heaven only knows what prayers she was saying, because she would always say them sort of under her breath… There was a mystery and secrecy around this ritual."

As well as being faithful to Sabbath rituals, crypto-Jews adhered to certain dietary customs, rejecting "unclean" foods. They separated milk from meat, examined uncooked eggs for the presence of blood in the yolk and exhibited an aversion to pork, the mainstay of Latina cuisine.

In *Hidden Heritage*, Jacobs tells an engrossing story that speaks to tradition, family, memory, community and belonging. It is an extraordinary footnote in Jewish history.

* * *

The fate of Israel's Ten Lost Tribes has haunted historians and theologians. By all accounts, the tribes vanished after the northern kingdom of Israel was sacked by the Assyrians in the eighth century B.C.E.

Banished from their homes, they lost their Jewish identity after being completely assimilated into their host societies.

Hillel Halkin, an American writer living in Israel, claims to have discovered the descendants of the lost tribe of Menasseh. He stumbled upon them in a remote corner of India on the Burmese border.

In *Across the Sabbath River* (Houghton Mifflin), a fascinating but wordy account of his peregrinations through Asia, he travels to the Indian states of Mizoram and Manipur and comes upon a people, the Kuki-Chin-Mizo, who have, against all odds, retained their identity as Jews.

Halkin starts his journey as a skeptic, but ends up as a believer.

Read and decide for yourself.

TRAVEL TALK

BY BILL GLADSTONE

KNOWN FOR GRITTY REALISM, N.Y. PHOTOGRAPHER WEEGEE SPOTLIGHTED AT ISRAEL MUSEUM

The Israel Museum in Jerusalem is paying tribute to Jewish-American photojournalist Arthur Fellig, who, from the '20s through the '40s, equipped himself with a police radio and patrolled the streets of New York in search of scenes of raw reality.

Arthur Fellig, also known as Weegee

Fellig shot for the *New York Times* and later for Acme Newspictures, an agency that supplied the other major New York dailies. He used the professional pseudonym of Weegee, the phonetic spelling of Ouija, and claimed he had psychic powers just like a Ouija board, allowing him to be the first person on the scene of news events.

His workplace was the streets of New York after dark, usually from 10 p.m. until daylight. He could often be found at a crime location before officers arrived. His legacy is tough, gritty photography, depicting the street life he loved to observe. His photography was acclaimed, not only for its subject matter, but also for the pioneering techniques that he developed.

The photographs on exhibit date from the period 1935 to 1945 and were selected from a German art dealer's collection. They depict both graphic crime scenes and the culture of New York's night people, to whom Weegee was attached throughout his life. He died in 1968.

For a sampling of Weegee's photos, visit the Web site www.icp.org/weegee/weegee.html. For more information on the Israel Museum, go to www.imj.org.il.

The exhibition continues until April 2003.

* * *

Abstract Expressionism in N.Y.: A survey exhibition of 31 works of the leading abstract expressionist Adolph Gottlieb (1903-1973) is currently on view at The Jewish Museum in Manhattan.

Along with Jackson Pollock, Willem de Kooning, Mark Rothko and Barnett Newman, Adolph Gottlieb reworked the premises of the European avant-garde into what has become known as a distinctly American achievement. Rothko and Gottlieb helped define the tenets of the new American abstract art in a 1943 letter to the *New York Times* in which they declared, "There is no such thing as good painting about nothing. We assert that the subject is crucial and only that subject matter is valid which is tragic and timeless."

The exhibition presents works from 1934 to 1973 and continues at the Museum (1109 Fifth Ave.) until March 2.

* * *

In the Footsteps of Sherlock Holmes: Fans of the world's most famous fictional detective may trace his steps and enjoy a weekend of luxury at the 119-room Sherlock Homes Hotel in Baker Street, London. The hotel's Sherlock's Discovery packages include a guided walk of many locations from Conan Doyle's novels, including the spot where Professor Moriarty nearly succeeded in killing the detective. L-149. Phone 020-7958-5222, Web site www.shhh-w1.com.

* * *

Happy Birthday, Vincent: Amsterdam's Van Gogh Museum is gearing up to celebrate artist Vincent Van Gogh's 150th birthday this year by focusing on about 150 works by artists that Van Gogh admired, including Rembrandt, Millet, Toulouse-Lautrec and Seurat. For details visit the Web site www.holland.com or contact the Netherlands Board of Tourism at 888-GO HOLLAND (888-464-6552).

* * *

Travel Briefs

- Torontonians Don and Linda Freedman have established a non-commercial Web site – www.thetravelzine.com/zine.htm – that features their own and other contributors' travelogues, with plenty of Jewish content.
- Chicago's Spertus Museum, 618 South Michigan Ave., marks the 25th anniversary of the Chicago Jewish Historical Society with an exhibit about the society, on view until Feb. 28.
- An exhibit about the Nazis' persecution of homosexuals continues at the United States Holocaust Memorial Museum until March 16.
- Crystal Cruises celebrates Passover in the South Pacific and in Asia this April with cruises aboard two of its luxury ships. For details, phone 800-820-6663 or visit the Web site www.crystalcruises.com
- Alpine Connections.com is offering seven-day, all-inclusive winter ski vacations to Austria and Italy, starting from roughly $1,270. 416-485-6310.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 47.

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THE MUSIC MAN: York Region teenagers (from left) Corey Gorewicz, Aaron Libfeld, Shaunna Hamat and Ashley Fenster will be performing in the TV movie *The Music Man*, starring Matthew Broderick. The show is scheduled to air on Feb. 16th. Consult your local listings.

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Info forums mark Alzheimer Awareness Month

By LEILA SPEISMAN
Staff Reporter

A degenerative brain disorder that destroys vital brain cells, Alzheimer's disease causes loss of memory, judgment and reasoning, and leads to difficulty in day-to-day functioning and changes in mood and behaviour.

According to statistics from the Alzheimer Society of Canada, more than 360,000 Canadians, including one in 20 over age 65, have the disease, and the number is expected to rise to more than 750,000 by 2031.

January is Alzheimer Awareness Month in Toronto and will be marked by a number of educational efforts, including public information forums on Jan. 21 from 6 to 8 p.m. at the North York Central Library, Brentwood Public Library and the offices of the Alzheimer Society of Toronto.

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Thornhill, Ontario

While some people develop the disease earlier, most cases appear after age 65. Current research suggests that genetics may play a part, although by no means a definitive one.

Women are twice as likely to feel the effects of Alzheimer's, because they live longer and because they tend to be the caregivers in their families.

There has also been some recent suggestion that women may be more susceptible to the disease, but researchers don't know why this may be so or even if it's true.

Extensive research into Alzheimer's is being carried out around the world. This includes developing more sensitive and specific testing procedures to permit earlier diagnosis, as well as drug therapies and hormone replacement therapy and the identification of vascular risk factors and such lifestyle factors as diet and wine and coffee consumption.

Preliminary research indicates that engaging in mentally stimulating activities and regular exercise appear to reduce the risk of developing Alzheimer's.

Although there is no cure, certain drugs, such as donepezil (known by the brand name Aricept), rivastigmine (Exelon) and galantamine (Reminyl), are used to treat early and middle-stage symptoms.

They stop the production of cholinesterase, an enzyme that breaks down acetylcholine, a chemical that relays messages between nerve cells in the brain. Most closely related to memory, learning and reasoning, acetylcholine is found in the part of the brain most often affected by Alzheimer's disease.

The drugs help slow down the loss of such cognitive abilities as memory, language and orientation, and help people stabilize their ability to cope with daily life.

These improvements are only temporary, however. They peak three months after the start of drug therapy, and treatments slowly lose their effectiveness after 9 to 12 months. But after that, a patient's decline is slower than among those people with Alzheimer's who have not received medication.

For that reason, there is considerable benefit to early diagnosis.

The Alzheimer Society urges people to immediately consult a doctor if they notice several of the following 10 warning signs in themselves or their loved ones:

- memory loss that affects day-to-day functioning;
- difficulty performing familiar tasks;
- problems with language;
- disorientation regarding time and place;
- poor or decreased judgment;
- difficulty with abstract thinking;
- misplacing things, including putting things in inappropriate places such as an iron in the freezer;
- changes in mood and behaviour for no apparent reason;
- changes in personality (Alzheimer's sufferers may change dramatically, becoming suspicious, withdrawn, or apathetic); and
- loss of initiative.

While many people show these symptoms from time to time, those with Alzheimer's exhibit them more frequently and more severely.

For more information about Alzheimer's or Alzheimer Awareness Month, call the Alzheimer Society of Toronto at 416-322-6560, or on the Web, visit www.alzheimertoronto.org or www.alzheimer.ca.

Tackling high-risk behaviours in teens

MONTREAL – Jewish Family Services (JFS) and the English Montreal School Board (EMSB) recently launched a pilot project aimed at lessening risk factors that may lead to problems such as drug abuse, violence, sexual promiscuity, self-destructive behaviours and gambling.

Six Montreal schools were selected. These schools receive a significant number of students from the feeder elementary schools.

JFS, the oldest social service agency in Quebec, is committed to enriching and improving the quality of school, work, family and community life of its clientele.

It has a team of professionals that provides students, parents, teachers and administrators with the tools they need to adapt to the ever-changing challenges of modern life.

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JFS director of school services Barbara Victor and supervisor Cory Sirota-Frankel, working in conjunction with EMSB director of student services Lew Lewis and co-ordinator Dora Cesta, have proposed providing on-site support to the schools through the end of the current academic year.

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10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS WANTED
68 HOUSE SITTERS AVAILABLE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
336 CARD OF THANKS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
404 FITNESS & WEIGHT LOSS
405 FURNITURE
406 GARAGE DOORS
407 GIFT SERVICES
410 HEALTH & BEAUTY
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
416 HOME INSPECTION
419 INTERNET SERVICE
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425 JEWELLERY
427 JUDAICA
430 LEASING
431 LANDSCAPING/LAWNCARE
432 LAWYERS
433 LESSONS
434 LIMOUSINE/TAXI SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
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455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
476 SATELLITE & EQUIPMENT
477 SECOND HAND STORES
478 SCHOOLS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
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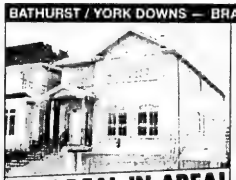

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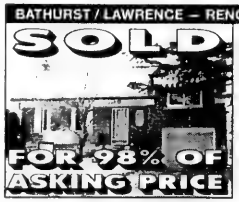

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Just listed! 3 bdrm townhome w/fin. bsmnt, strip hdrwd firs, 2 parking spaces, walk-out to yard. Asking $259,900. *Larry Wronzberg

CONDOMINIUMS FOR SALE

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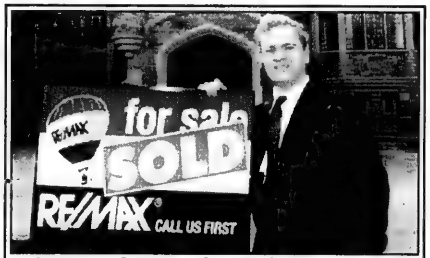

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Lawrence/Yonge – New condo, never occupied, approx. 1,100 sq. ft., 2 bdrms. + den, beautifully finished, steps to subway station, asking $329,900.

Bathurst/Lawrence – Crystal Towers penthouse corner unit w/south view, 2 bdrms., 2 baths, great view, approx. 1,100 sq.ft. Asking $319,900.

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230 DREWRY AVE! LUXURY 4+1 BDRM, 5 BATH!
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ARMOUR HEIGHTS - FABULOUS 4 BDRM
Extremely spacious classic centre hall on breathtaking 50' lot. Demand street. Patti Pollock* 416-226-1987

48 FARRELL AVE! 5+2 BDRM, 5 BATH!
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70 HADDINGTON AVE! CRICKET CLUB!
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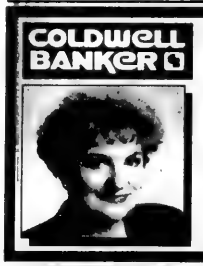

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Bath./Clark, stunning freehold TH, end unit, 3 bdrms., compl. renov., dble. drive, hrdwd. thru-out, mins. to shul, school, shops, bus. Avail, immed. $272K. By owner. 416-631-6699.

15 HOUSES FOR RENT

Bath./Clark, exec., 4 bdrms., 3 baths, firepl., main floor laundry, in-law ste. can be added, immed. Call 905-771-6210.

30 CONDOMINIUM FOR SALE

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BATHURST/STEELES
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30 CONDOMINIUM FOR SALE

NORTH YORK
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35 CONDOMINIUM FOR RENT

3000 Bathurst, avail. Jan. 1. Main floor, lrge 1 bdrm with balcony, 28' liv. rm. + dining, 5 appl., 24 hr. sec., $1350 cable + util incl. Lv. mess. Call will be returned, 416-782-9989.

Promenade. Lux. 2 bdrm., 2 bath. swimming, sauna, prkng. Avail. immed. 905-889-3234.

Bathurst/Antibes Spacious reno. 1 bdrm., balc., prkng., laundry, all util. incl. TTC at door. Feb. 1. 416-633-4421 after 6 p.m.

Bathurst- Steeles. Lrg. lux. 1550 sq. ft., 2 bdrm., 2 ensuite full bath. Florida rm., 5 appls. built-in laundry, wall-to-wall windows, bar, looking south/east/west. 2 parking, all amens. $2100/mo. 905-731-3321 and 416-224-2837.

60 SHARED ACCOMMODATION AVAILABLE

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Yonge/Eglinton, 2 bdrm. apt., fem. own bath., air, pool, tennis, first & last, ref., $725. 416-483-6462.

62 SHARED ACCOMMODATION WANTED

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BATHURST-SHEPPARD
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960-3238 - Bus.
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WINTER SPECIAL
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N. Miami Beach, 2 bdrm. avail. immed. $1350US+/mo. 905-882-5474.

Miami Beach - 1 bedroom, reno'vd. apt. beautiful view, intercoastal close to Rascal house, fully furnished, Kosher, $1300US/mth. 416-736-3663 day, 416-783-5303.

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264 SOCIAL ANNOUNCEMENTS

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280 ANNOUNCEMENTS

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Congratulations! Winners of Na'amat Canada's Daily Calendar Lottery Draw, for Dec. 2002: Shirley Korenblum, Robert Sandler, Marvin Frankel, Judith Ross, Lillian Bassett, Evelyn Friesner, Elsie Levy, Beverly Sobel, Elaine Lipman, Esther Hassan, Susan Tinianov, Leon & Rosa Zarek, Sally Servin, F.Kucyi, Marlene Haslett, Laurie Lechner, Betty Sugarman, Estelle Venis, Zoe Mitz, Irit Israeli, Bobby Katz, Marcia Mason, Reva Krongold-Parlow, Ruth Firestone, Shirley Glatt, Peggi Milgram, Iris Grant, Paula Pukier, Birdie Ratney, Ben Kelman, Max Berliner

330 OBITUARIES

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330 OBITUARIES

DEMON, Morris – on Dec. 29, 2002, late of 70 Claver Ave.
LEVY, Mark – on Dec. 30, 2002, late of 115 Laurelcrest Ave.
MILNER, Isaac – on Dec. 31, 2002, late of 48 Lisa Cres.
COOPER, Goldie – on Dec. 31, 2002, late of 7460 Bathurst St.
KOLPAK, Zvi – on Dec. 30, 2002, late of 23 Collinson Blvd.
ENGEL, Norman – on Jan. 1, 2003.
SALPETER, Louis – on Jan. 1, 2003, late of 1201 Steeles Ave. W.
ENGEL, Norman – on Jan. 1, 2003.
WEIS, Yetta – on Nov. 27, 2002, late of 8 Baintree Crt. W.
TOREM, Minnie – on Jan. 2, 2003, late of 6250 Bathurst St.
MAZOUR, Tamara – on Jan. 3, 2003, late of 6250 Bathurst St.
ZIV, Haim – on Jan. 3, 2003.
KURSNER, Betty – on Jan. 4, 2003.
PLATUS, Eva – on Jan. 3, 2003, late of Los Angeles, California.
OSTRO, Melvin – on Jan. 4, 2003, late of 162 Shelbourne Ave.

Steeles Memorial Chapel

COWAN, Donald – on Dec. 19, 2002, late of 404 Huron St.
TAFLER, David – on Dec. 18, 2002, late of 18 Myers Land.
WEINSTOCK, Leonard – on Dec. 21, 2002, late of 640 Sheppard Ave. E.
MAGDER, Rodney – on Dec. 20, 2002, late of 73 Mojave Cres.
DUVINER, Steve – on Dec. 22, 2002, late of 3 Junewood Cres.
GLUCK, Leslie – on Dec. 22, 2002, late of 30 Greenfield Ave.
RUBINOFF, Ida – on Dec. 16, 2002, late of 3595 Keele St.
KUTTAS, Morris – on Dec. 18, 2002, late of 4266 Bathurst St.
LIEBERMAN, Raphael – on Dec. 23, 2002, late of 110 Promenade Circle.
GINZBURG, Lydia – on Dec. 23, 2002, late of 7 Millbank Ave.
SIMBROW, Milt – on Dec. 23, 2002, late of 29 Regatta Cres.
GORDON, Marlene – on Dec. 24, 2002, late of 73 Ventura Way.
GOODMAN, Julie – on Dec. 24, 2002, late of 205 Cummer Ave.
BORTS, Sam – on Dec. 25, 2002, late of 10 Torresdale Ave.
PANCER, Sarah – on Dec. 22, 2002, late of 3705 Bathurst St.
WANDEL, Bill – on Dec. 24, 2002, late of 57 Gollop Cres.

BENJAMIN'S PARK MEMORIAL CHAPEL

DORFMAN, Lillian – on Dec. 25, 2002, late of 154 Spadina Rd.
REDBURD, Norman – on Dec. 26, 2002, late of 645 Castlefield Ave.
ROSEN, Ethel – on Dec. 26, 2002, late of 240 Heath St. W.
NAIBERG, Eva – on Dec. 26, 2002, late of 34 Carscadden Dr., #3.
PHILLIPS, David – on Dec. 26, 2002, late of 386 Elm Rd.
OGDEN, Alexander – on Dec. 27, 2002, late of 240 Heath St. W.
FISHER, Danielle – on Dec. 25, 2002, late of 25 Glebe Rd., #418.
FLORENCE, Rae – on Dec. 28, 2002, late of 25 Gardiner Rd.
SALTZMAN, Rae – on Dec. 28, 2002, late of 650 Briar Hill P.H. #2.
MAGID, Shirley – on Dec. 29, 2002, late of 550 Cummer Ave.
SICHEL, Manley – on Dec. 28, 2002, late of 1025 Kennedy Rd. North.
GREENBLATT, Joseph – on Dec. 28, 2002, late of 4620 Kimermount Ave.
SEGAL, Leonard – on Dec. 30, 2002, late of 1166 Bay St., #805.
AARON, Hetty Ventura – on Dec. 30, 2002, late of 3560 Bathurst St.
LIVINGSTONE, Arthur – on Dec. 31, 2002, late of 20 Baif Blvd., #102.
EAD, Rosalind – on Dec. 30, 2002, late of 10 Bell Lane.
MILLSTONE, Freda – on Dec. 31, 2002, late of 2451 Wyndale Cres.
ROSENBERG, Tibor – on Jan. 3, 2003, late of 3 Brockington Cres.
ROSENBERG, Ruth – on Jan. 3, 2003, late of 22 Alberta Ave.
KOCHEN, Al – on Jan. 3, 2003, late of 95 Wenderly Dr.
SINGERMAN, Faye – on Jan. 3, 2003, late of 550 Cummer Ave.
POLLOCK, Alex – on Jan. 4, 2003, late of Toronto
FRIEDMANN, Didi – on Jan. 4, 2003, late of 110 Promenade Circle.
LAIWINT, Sheldon – on Jan. 4, 2003, late of 30 Tregellis Rd.
SILVER, Joseph – on Jan. 5, 2003, late of 82 Stormant Ave.
SCHACHER, Bella – on Jan. 6, 2003, late of 540 Glengrove Ave. W.

BENJAMIN'S PARK MEMORIAL CHAPEL

BAILIS, Frank – on Dec. 25, 2003, late of 7460 Bathurst St.

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336 CARD OF THANKS

The family of the late
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Wishes to extend their sincere appreciation and gratitude to all friends and family for their generous donations, good wishes, meals and continuous love and support during this period of great sadness and loss.
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Coast to Coast

Film on survivor love stories to be shown

HAMILTON — A feature documentary about couples whose love survived the separation and trauma of the Holocaust will be screened in Hamilton next month.

Scene from Undying Love.

Undying Love – written and directed by Helene Klodawsky, the daughter of Holocaust survivors, and produced by Ina Fichman – details love stories among Jewish death camp survivors immediately after World War II.

The Canadian film, which a *Globe and Mail* review said "offers a fresh take on what has become a well-travelled subject for documentarians," will be screened at 8 p.m. on Sunday Feb. 2, 2003 at McMaster University's Ewart Angus Building, Room 1A1.

Advance tickets are $18, $10 for students. Limited seating will be available at the door for $20.

Proceeds from the screening of the film, which has had sold-out showings in Toronto and New York and has appeared at the Montreal World Film Festival, are being donated to the Kehila Jewish Community Day School's Eitz Chaim Scholarship Fund. *Undying Love* will also be shown on CTV's *W-Five* on Feb 7 and Feb 9.

To reserve seats for the McMaster screening, contact Deborah Glogauer at 905-526-7538 or dglogauer@hotmail.com.

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INDEPENDENT FEMALE
Female, 50 years old, 5' 4", slim, well-educated, energetic, independent who enjoys music, movies, dancing, dining out, sports seeking male who is well-educated, witty with a sense of humor with similar interests **AD#1023**

DIVORCED MOTHER
Female, 43 years old, divorced mother, ambitious and hard-working who enjoys dining out, dancing, cooking, sports, cross-country skiing, skating, fitness, reading seeking male 43-50 yrs old who is handsome, hard-working with similar interests **AD#1003**

ATTRACTIVE & FUN LOVING
Single, Jewish female with kids who is attractive, fun loving, warm seeking involved single father with a sense of humor who enjoys bowling, movies, skating and play station **AD#1066**

DIVORCED, MOTHER OF 2
Divorced female, mother of two, 56 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests **AD#1308**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests **AD#1427**

MUSIC LOVER
Female who enjoys dining out, movies, singing and music seeking male with similar interests **AD#1099**

KIND & CARING
Single Jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship **AD#1057**

ATTRACTIVE & FIT
Female, 50'ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests. **AD#1018**

SPIRITUAL FEMALE
Professional female, early 40's, 5' 2", spiritual, easy going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship. **AD#1115**

SINGLE FEMALE
Well-educated single female seeking male for companionship **AD#1136**

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Single Jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship **AD#1057**

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Female who enjoys dining out, movies, singing and music seeking male with similar interests. **AD#1099**

LOYAL & AFFECTIONATE
Female, 50ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests. **AD#1018**

PROFESSIONAL FEMALE
Professional female, early 40's, 5'2", spiritual, easy-going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship. **AD#1115**

I WANT TO MEET YOU
Divorced female with one son, 43 years old, hard-working, ambitious, outgoing, who enjoys dining out, dancing, eating, cooking, swimming, movies, reading, internet, hiking seeking male 43-50 yrs old, handsome, out-going, ambitious and hard-working **AD#1134**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests. **AD#1427**

GIVE ME A CALL
Well-educated single female seeking male for companionship **AD#1136**

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Divorced female, mother of two, 56 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests **AD#1308**

SEEKS HANDSOME MALE
Attractive female, early 30's, long brown hair, brown eyes, fit, intelligent, adventurous with a good heart who enjoys movies, dining out seeking handsome male in his 30's with similar interests. **AD#1214**

SINCERE & SPONTANEOUS
Professional female in her 40's, 5'5", brown hair, hazel eyes who enjoys travel, theatre, fine dining seeks male 43-53 yrs old who is fit, established, sincere and spontaneous with similar interests. **AD#1503**

ATTRACTIVE & OUTGOING
I am an attractive outgoing Jewish lady 5' 7", medium build, auburn hair, blue-green eyes, with a great smile who enjoys singing, and dancing. I am seeking a tall attractive Jewish male with a full head of hair, in good shape, outgoing with similar interests. **AD#1373**

♀ men seeking women

DEPENDABLE & HONEST
Single Jewish male, 5' 11", in 40's, high school teacher, handsome, slim, dark brown hair, brown eyes, non-smoker dependable, honest, down-to-earth who enjoys movies, skiing, swimming seeking Jewish female 5' 4" plus, slim to medium build, non-smoker. **AD#1192**

LOVE & LAUGHTER
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensative with similar interests. **AD#1187**

NON-SMOKER/DRINKER
Male in early 30's, 5' 7" 160 lbs, non-smoker, non-drinker who is affectionate seeking female who is slim, educated and refined **AD#1219**

LOOKING FOR YOU
Jewish Male, 40 years old who enjoys sports, music and long walks seeking female with similar interests **AD#1024**

ATTRACTIVE MALE
Attractive male 29 years old, 6' 2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensative with similar interests. **AD#1187**

LAUGHTER AND MUSIC
I am in my early 60's, 5' 5", 135 lbs who enjoys walks, laughter, classical music. Some of my paintings are in exhibits. I am seeking a caring, warm, compassionate lady for companionship. **AD#1474**

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Single male, 73 yrs old, 5' 7", widower, a people-person, considerate, huggable, handsome, organized, orderly, well mannered, who enjoys dancing and the Glen Miller band seeking attractive female 65-73 yrs old who is easy-going, likes dancing, cooking and baking **AD#1214**

BALANCE YOUR LOVE
Hello my name is Michael, I'm a 41 yr accountant and I've been working for a number of years. My spare time during the summer I play baseball, bike riding and hiking. I like to get together with friends and I'm looking to meet a young lady with similar goals, hopefully leading to a long term relationship. **AD#1370**

LONG TERM RELATIONSHIP
I am a 37 yr old male. I have brown hair, blue eyes and like nature and the outdoors. I am seeking a Jewish lady 25-39 years of age for a long term relationship. **AD#1084**

FOR FRIENDSHIP
I am separated, mature and self employed, and would like to meet a woman in a similar position in her 50's for friendship, exploring Toronto's Entertainment & Restaurant venues. Should have a good sense of humour and enjoy long walks. **AD#1006**

DOCTOR OF LOVE
My name is Dan, I'm 51 yrs and work as a medical doctor. I have 2 daughters that live with me and I'm a devoted father. I'm slim, fit, energetic, intense, and I'm always looking to learn new things. I take course most of the time. Interests range from art, philosophy, foreign languages & ballroom dancing **AD#1293**

HORSE ENTHUSIAST
I am 52 year old entrepreneur who loves horses and animals. I enjoy dining out, and horseback riding. I'm looking for a female who is compassionate with a sense of humor and not over size 10. **AD#1002**

PROFESSIONAL MALE
Hi I'm a single 40 yr old male, professional, physically fit easy going, who enjoys meeting people and have a joy for life. I'm looking for a female 30-40 yrs, who meets my common interests. **AD#1286**

INCURABLE ROMANTIC
Jewish male, non smoker, in his 70's going on 50. A university graduate, 5' 5", 145 lbs, I have many varied interests including theatre, music, dancing, the arts, tennis, golf, dining, traveling. I'm also an incurable romantic & social drinker with a great zest for life. **AD#1235**

ROMANTIC MAN
Hi, I'm a Jewish male, late 50's, who's looking for a sharing & caring woman, non smoking, 45-58yrs. I'm a romantic who likes long walks & enjoys nature, quiet evenings cuddling together at fireside. **AD#1478**

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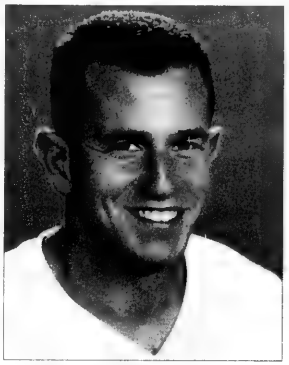
Fiedler fails to be first Jewish QB to win Super Bowl

By MARVIN GLASSMAN
Special to The CJN

MIAMI — This season seemed the perfect opportunity for Miami Dolphins' quarterback Jay Fiedler to finally become the first Jewish quarterback to win a Super Bowl.

Unlike past years, Fiedler was blessed with a talented core of defensive and offensive players. Running back Ricky Williams led the league in rushing, running with 1,853 yards. Defensive back Jason Taylor led the league in sacks. The teams' Super Bowl hopes were alive right through the final game of the season, which the Dolphins had to win to advance to the AFC playoffs.



Jay Fiedler

It was not to be. A heartbreaking 27-24 overtime loss to the New England Patriots – on Fiedler's 31st birthday no less – gave the Dolphins a 9-7 record and left them out of the playoffs.

"It is unthinkable that we did not even make the playoffs. We failed to achieve the first step needed to prove we are a good team," said Fiedler after the loss.

With less than five minutes remaining in the game, the Dolphins were up 24-13 and looked like a safe bet to beat the Pats. Instead, a series of costly errors, including Fiedler's inability to move the ball when it counted most, let last year's champs get past the Dolphins.

With time running down, Dolphins head coach Dave Wannstedt elected to have Fiedler throw the ball instead of handing off to Williams when a first down would have sealed the Dolphins' victory. Fiedler threw two incompletions, and on third down, his scramble fell short of the first-down marker. A short punt, followed by a Patriot touchdown, a two-point conversion and two field goals, ended the Dolphins' season.

History – and a Hollywood-like ending for the late-blooming QB – will again have to wait until next year. As recently as four years ago, it seemed Fiedler would not even start as a quarterback in the NFL.

Despite leading Dartmouth University to a 21-7 composite record from 1991-93 and setting school passing records in the process, Fiedler was far from a hot NFL prospect.

The NFL's top echelon decision-makers passed him by in the early rounds of the 1993 draft. People speculated that scouts thought the Ivy Leaguer with an engineering degree would have no place in the NFL. Or maybe, it was suggested, there was some latent anti-Semitism. But Fiedler refuses to use that as an excuse for not being drafted until the third round.

"You can't look at the situation and say that I wasn't picked because of discrimination or anything like that. People were not sure what to make of a quarterback who was not taken seriously because I did not play for a top college known for its football program," Fiedler said.

For the next three years, Fiedler moved from team to team, making the roster of the Cincinnati Bengals, Philadelphia Eagles and Minnesota Vikings. They all signed him to play quarterback, but he never saw game action.

Most people in Fiedler's situation would have packed up their football gear and headed for an engineering job. But Fiedler refused to give up on his dream of playing professional football.

In 1997, he took a job that paid $1,000 to serve as a receivers coach at Hofstra University. That job eventually paved the way for him to re-enter football later that summer with Amsterdam of the World Football League.

"Why quit when I felt I had more to prove to myself? I knew I had the talent, the discipline and the drive. It was just a matter of time before I succeeded," said Fiedler.

His words became prophetic. He received his first big break as a backup quarterback with the Jacksonville Jaguars in 2000. Fiedler was so impressive that Wannstedt picked him to be the heir to retired QB legend Dan Marino.

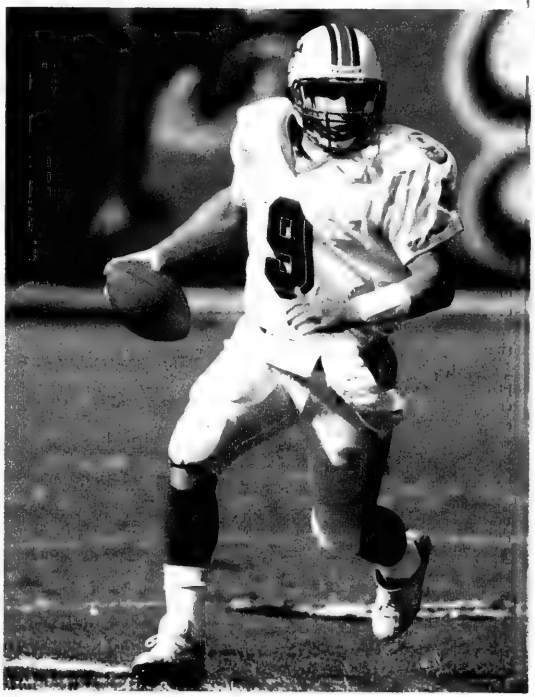
"Jay is a smart quarterback who is always ready and never makes mental mistakes. We are truly lucky to have him on our roster," Wannstedt said.

At first, many NFL writers and commentators questioned whether Fiedler would remain the starter. In fact, Fiedler has emerged as the Dolphins' most valuable player – an achievement that in the past had been reserved for Marino.

"Without a doubt, Jay's belief in himself, his ability to run and his willingness to do what he can to win has made the difference to our team," said Wannstedt.

Fiedler is one of only two NFL quarterbacks who has put together a 29-13 won-lost record in the past three seasons. In 2002, he threw for 2,024 yards, completing 179 of of 292 passes (61.3 percent) with 14 touchdowns and nine interceptions.

He has emerged as the second-best Jewish quarterback ever to play football, behind only the legendary Sid Luckman, who led the Chicago Bears to the 1946 NFL championship.



Fiedler's best season was 2002, except for the final game. He led the Dolphins to a 7-3 record and may have done even better had he not been sidelined for six games with a broken thumb.

Fiedler was most impressive in close games, where his decisions on whether to run or pass were decisive.

Playing in Denver on Oct. 13 just prior to injuring his thumb, Fiedler made the difference in a 24-22 victory. Trailing 22-21 with 45 seconds remaining, Fiedler completed a pass to Dedric Ward that set up the game winning field goal.

"What has kept me going is a belief in myself and the team. I always felt that in every game we had chances to come back when we fell behind," said Fiedler.

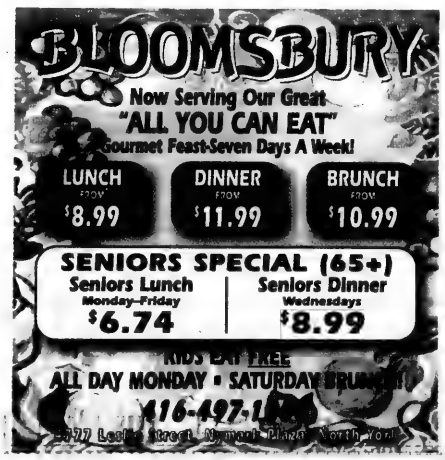
Growing up in Long Island, Fiedler developed his gritty determination and strong work ethic with help from his father Ken, a high school basketball coach who groomed many future NBA stars, including Anthony Mason.

Young Jay excelled in basketball, decathlon and football. At 16, he played basketball in the North American JCC Youth Maccabi Games.

"A lot of people thought that a Jewish guy wouldn't even start playing football for a living. My parents always encouraged me. I grew up in a Reform home and have always been proud of my Jewish heritage," said Fiedler.

His story inspires athletes everywhere who look for a second chance. A popular speaker with Jewish organizations, Fiedler shares his optimism with children.

"I tell kids when they see me what I said to myself: If you have a dream, go after it with all your heart. Do everything you feel you need to do and can do to fulfill that dream and don't let anyone tell you differently."



Can Jews and Arabs be friends?

Left, right, centre

By AVRUM ROSENSWEIG

Over the last few years, the Israeli left had hoped that Palestinian Authority President Yasser Arafat would be a partner in peace. Right-wing Israelis generally dismissed that possibility.

Regardless of our personal commitments to a given political philosophy, I believe that, "around the Shabbat table," Israeli and Diaspora Jews desire peace with our Arab neighbours.

I believe this to be true based on the way Jews suffer when a single person is murdered or when we are required to kill.

We go through a great amount of angst when people die. Evidence of this can be seen in Jewish publications such as the *Jerusalem Post* and *Ha'aretz*, which list the names of individuals killed in terrorist attacks and include emergency numbers at the end of articles. Jews everywhere mourn the loss of each individual as if that person was part of our family or davened in our shul.

Further, it is uncustomary and inappropriate for Jews to celebrate when our enemies are killed. This is rooted in the story of the Dead Sea, when the Children of Israel were commanded not to dance and sing at the news of the death of the Egyptian army, for they were also God's creation.

Most Jews are people of peace. This is not a weakness. It is a splendid and glorious character trait.

Similarly, there are Arabs who pursue and are interested in peaceful co-existence with Israel. Although this is not the case among the decision-makers of Fatah, Hamas and Islamic Jihad, there are some very credible examples of courageous Arabs who interact with Jews.

Grassroots "peace professionals" in the field today will tell you that throughout the current and previous intafadahs, Arabs and Jews have met to establish understanding and peace. There are courageous people, on both sides, whose commitment to shalom might well be worth emulating.

One such example is a grassroots program based in Israel called Seeds of Peace. Launched in 1997, its activities have included scores of school presentations, home visits, workshops, field trips to Jordan, Israel and the West Bank, and the publication of *The Olive Branch* – a newspaper written and edited by Seeds of Peace youth.

More than 150 Israeli, Palestinian and Jordanian members have exchanged visits to each other's homes in Israel, the Palestinian Authority and the Hashemite Kingdom.

Currently, Israel is pursuing a course of assassinating terrorists while seeking a viable partner with integrity and courage. Wouldn't it also be wise to concurrently support, encourage and finance grassroots groups whose mission statements advocate ways to implement co-existence between Jews and Arabs?

Interactions at the state and political levels have succeeded somewhat in establishing a starting point for Jewish-Arab relations. Perhaps it is now time to reallocate some of our resources to grassroots programs that encourage interaction between Israelis and Arabs concerned with peace.

The Jewish soul cannot sustain the hardship of death and killing. This is evident in the biblical story of Ya'akov, who the Torah says was afraid and distressed at the news that his evil brother, Esau, was approaching his camp. The commentaries say that Ya'akov was afraid because he might be killed, and he was distressed at the possibility that he might have to kill Esau.

The time for creative solutions to this devastating war has arrived. We need to take a dramatic leap so that the bodies and souls of decent men and women cease to wither, and so that good people can shape the direction of our future, rather than terrorists.

One can resist an invasion of armies, but not an idea whose time has come.
– Victor Hugo

BROWN RICE, FRUIT AND NUT SALAD for Tu B'Shevat

1 1/4 cup	uncooked brown rice
1/2 cup	coarsely chopped pitted dates
1/2 cup	large pecan or walnut halves
1/4 cup	thinly sliced scallions
2-3 tbls.	finely chopped fresh parsley
1-2 tsp.	dried mint leaves
2 tbls.	lemon juice
2 tbls.	white vinegar
3 tbls.	olive or vegetable oil
1/2 tsp.	cinnamon
1/8 tsp.	ground ginger
	pan of drained mandarin oranges

In a medium saucepan bring 2 1/4 cups water to
cover tightly, reduce heat to low, simmer 35-40 m
is absorbed. Transfer rice to a large bowl; set a
Add dates, walnuts, scallions, parsley and mi
small bowl combine lemon juice, vinegar, oil, cinn
Pour over rice mixture; toss with a fork until mi
tangerines; mix gently. Arrange the salad on a pl
and garnish with the remaining orange

Yield: 6 servings

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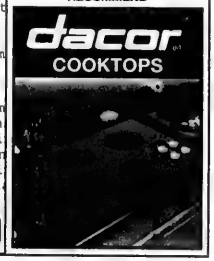


About Life

Dear Ella,

I recently met a really nice guy at a party. He is not yet single but soon will be, and he seems to be very proactive in trying to meet a suitable mate again. Bernie and I got to talking, and he said something that disturbed me. He said he would prefer to only date women who are mothers. At first, I just thought he was weird and that this was just another shtick that so many men I meet today have. However after he explained that only women with children would understand that he has to put his kids first, I at least understood where he was coming from.

Other than his warped way of thinking, I kind of liked this guy. Do you think I should bother to pursue him, even though I have no kids?

Kidless & Single

Dear Kidless & Single,

A very interesting view this fellow has. I would have thought that most men would prefer a woman without children – the less baggage the better – but what this guy says makes perfect sense to him.

He is fresh out of a marriage and has lost a lot. My feeling is that since he lost his family unit and his wife, he is desperate to continue being a close father to his kids and is blocking out anything that he sees as a threat to that relationship. Unfortunately, Bernie is narrowing down the field and may be missing out on some very special ladies.

I think what he really needs is time and experience: time to adjust to his new lifestyle, and the experience of meeting new women, of all kinds.

He will learn that there are some very sensitive and decent childless women out there who will understand his needs, and he will also learn that there are some mothers out there who have come last for years and are now ready to be number 1 in a man's life.

You can't pre-judge people the way Bernie has chosen to. My advice to you is that if you are not involved with him yet, move on. He has some growing and learning to do in the singles world.

Readers may submit their questions to Ella at The CJN *or e-mail at eb@cjnews.com But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

CROSSWORD PUZZLE

The Canadian Jewish News

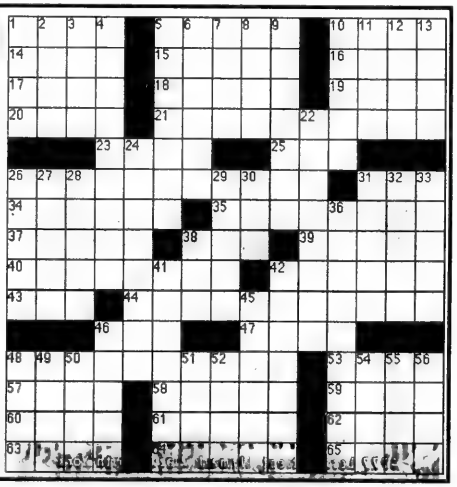
(Answers to the crossword are on page 39.)

Today, I am a .....

© 2003, R. Bernard Mann/Legacy Crosswords

Across
1. Verb used night before an exam
6. Rapacious malaise
10. Unit of weight
14. Far-out cal preceder
15. "____ -bye, baby, on the ..."
16. Precious stone
17. In jaw-dropping awe
18. Legendarily, gas of outer space
19. Aid's partner
20. Cerveza
21. Sacred ark
23. Reference words
25. Season in Strasbourg
26. Boy and girl, having completed torah portions
31. ___-conian measures
34. ___ Gissin, Sharon's spokesman
35. Where some receptions are held
37. Sea or river mammal
38. Football backfield positions
39. Linear preceder makes straight lines
40. Having a crispier pie surface
42. 2,000 pounds _____ (3 words)
43. Boxing decisions
44. The proud parents
46. On the ____ (eluding police)
47. You do this after reading a portion of the portion
48. Conjunction+preposition+conjunction+preposition
53. Actress Lancaster
57. Golf- or go-
58. Dumbell, stupido
59. One ISP, in the plural
60. Set of rows, in a stadium
61. "Once upon _____ ..."
62. Chess piece
63. Otherwise
64. California wine valley, in the plural
65. Oil additive brand name

Down
1. Crustacean
2. Fierce anger
3. "D, ____, a female deer"
4. What mother might get if the caterer isn't there for the reception!
5. "So-and-so was ____ _ " (2 words, film critic's praiseful phrase)
6. Decay, decay
7. Sound reverberation
8. Barbie's electronic boyfriend?
9. Turkey preference for some, with letter "m" missing
10. Typically, 26 across have completed 6th _____ in school
11. Yokel
12. Honest and Fortas
13. Legend on a grand scale
22. "Do as _____" (urge to conformity)
24. On this occasion, a wise boy becomes a _____ _____
26. Lou _____, Cardinals great
27. Sodium compound prefix
28. "____, say the submissive ____"
29. Striped ruminant
30. Passage of the human body
31. Decrees
32. Surface again
33. Comparative 3-word connective phrase
36. Harvest what are called agassim in Hebrew
38. Edge of bat-mitzvah's robe
41. "Today, _____ " (4 words)
42. The khazan does this, in prolonged voice
45. Not having microscopic leaf pores (abbrev., biol.)
46. Liquid measure, in Antwerp
48. Entr'____ (intermission, in Chartres)
49. Toe or roofing
50. Rap doctor and kind
51. ____ bene (observe carefully)
52. Coffee-maker setting
54. Ill-gotten takings
55. Merisy spillage
56. Requests



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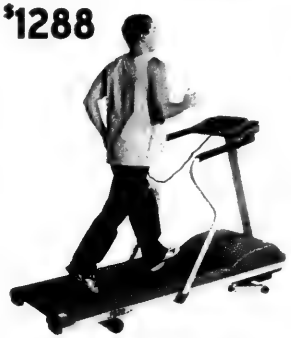

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This Week

National

Debate cancelled, but protest of CBC's Mideast coverage goes on. *Page 3*

Ceremony marks first annual Raoul Wallenberg day. *Page 5*

Concordia erred on Netanyahu, rector says. *Page 18*

Hamilton wants young Toronto Jews. *Page 26*

Arts & Travel

New Show on Vision TV hopes to spark Jewish interest. *Page 40*

Sports & Leisure

Legendary coach developed West Coast Offence. *Pages 50*

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 16
On Campus 20
Yiddish Corner 20
What's New 22
Coast to Coast 24
According to Reports 25
Israel & the Jewish World 27
Arts & Travel 40
Health & Lifestyles 44
Classified 45
Sports & Leisure 50
About Life 51

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Future of Canada Centre in doubt

Howard Weisband, director general of UIA Federations Canada's Israel office, left, and Schmuel Ben Shacham, managing director of the Canada Centre, right, presented flowers and trophies to up-and-coming young skaters at the Canada Centre rink last week. *[Isranet photo]*

Metulla facility facing financial crisis

By PAUL LUNGEN
Staff Reporter

The Canada Centre recreation complex in Metulla is in serious financial difficulty and faces the prospect of closure if it cannot put its fiscal house in order.

UIA Federations Canada, the agency that transfers community funds to Israel, plans to subsidize Canada Centre to the tune of $300,000 (all figures US) in fiscal 2002-03, and Gerry Halbert, the organization's former president, is hoping to convince "major givers" to underwrite a self-perpetuating endowment fund that would place the facility on a sounder financial footing.

"We need an endowment," Halbert said last week. "No one wants to do deficit financing."

Canada Centre has been under financial stress for at least two years. Halbert attributed the centre's problems to the violence of the intifadah, which has prompted many Israeli tourists – who made up a large part of the centre's target market – to stay home or travel abroad.

"This is a major problem," he said. "If things settled down in Israel, things would be a hell of a lot easier."

Underscoring the seriousness of the situation, Maxyne Finkelstein, executive vice-president of UIA Federations Canada, said,"There's no question that if the situation continues as it is currently, we will have to look at the future in terms of whether it [Canada Centre] is viable."

Her remarks came on the heels of comments made in Israel by Canada Centre's chair, Avie Arenson.

Continued on page 29

From the Shoah to outer space

This drawing, titled *Moon Landscape*, was carried into space by Col. Ilan Ramon last week on the space shuttle Columbia. It was created by Petr Ginz, a 14-year-old boy during his imprisonment in Theresienstadt. Ginz was multi-talented and at a young age had already written stories, articles and poetry. He continued to do so after being sent to Theresienstadt in 1942. In 1944, Ginz was killed in Auschwitz.

Prior to his launch, Ramon contacted Yad Vashem in Jerusalem to request a Holocaust-related item to take with him into space.

[Photo courtesy of Yad Vashem]

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Iran linked to Tel Aviv terror attack - please see page 27

The News in Brief

CANADA

Holocaust Art Exhibit

LONDON, Ont. — An exhibit of art by Holocaust survivors and adult children of survivors living in Vancouver opened earlier this month at the Holocaust Resource Centre of the London Jewish Federation. The artists wrote and painted together to bridge the silence between generations and overcome the isolation that often follows trauma. Titled The Gesher Project: Healing Holocaust Trauma Through Writing and Painting, the collection is on a cross-country tour that has stopped in Vancouver, Victoria, Saskatoon, Edmonton and Calgary. It runs to Feb. 25 in London, its first stop east of Saskatchewan, and will be shown next in Montreal.

ISRAEL

No Coalition: Mitzna

JERUSALEM — Labor party leader Amram Mitzna says he will not join a unity government led by Prime Minister Ariel Sharon. "It's us or him. Anyone who doesn't vote Labor is voting for Sharon," Mitzna said last week. Research by Labor has shown that not joining would give it three or four more seats in upcoming elections, which would come from Meretz, Shinui and the Arab parties, *Ha'aretz* reported.

New Hamas Weapons?

JERUSALEM — Hamas said last week it has received a large number of rocket-propelled grenade launchers and has produced new, advanced rockets. The group did not specify quantities, but said the acquisitions represented "qualitative advances in confronting the Zionist enemy," Associated Press reported. But in a statement posted on its official Web site, Hamas later denied it has the weapons, saying if it did, it would announce it by using them against Israel.

Israel on Tap

JERUSALEM — Hamat, Israel's largest faucet maker, has signed a marketing agreement with The Great Indoors (TGI), a Sears subsidiary, valued at $1.5 million (US) that will put Hamat's taps in 22 stores in the United States. Avigdor Cohen, general manager of Merhav, Hamat's parent company, said the deal is part of the company's strategy to expand exports.

WORLD

Secret Saudi Ads

NEW YORK — Saudi Arabia, using Washington, D.C.-based PR firm Qorvis Communications, secretly spent $679,000 (US) on anti-Israel radio ads that ran in 15 U.S. cities last spring, *Time* magazine reported last week. Qorvis initially said the ads were sponsored by a consortium of Mideast policy groups called the Alliance for Peace and Justice. But in a filing with the U.S. Justice Department last month, Qorvis revealed the funding actually came from the Saudi government, *Time* reported. The Saudis spent at least $14.6 million (US) on anti-Israel public relations in the United States last year, according to the *New York Sun*.

Arab Olympic Threats

ATHENS — Islamic extremist groups have reportedly threatened to bomb the 2004 Olympic Games in Athens if security is assigned to SAIC Team, a consortium that includes Israeli firms. Arab nations are also threatening to boycott the games if the consortium gets the security contract, the Greek newspaper *Avriani* reported. Greece also is reportedly concerned that one of the Israeli security companies on the team has signed a co-operation deal with Turkey, Greece's longtime rival.

Mass Bar Mitzvah

MOSCOW — A bar mitzvah ceremony was held for 52 boys from Moscow and other parts of Russia on Jan. 12 in a ceremony believed to be the largest such celebration ever held in the region. It took place at Moscow's Marina Roscha Synagogue on the 52nd anniversary of the date the late Lubavitcher Rebbe, Menachem Mendel Schneerson, assumed the leadership of the Chabad movement.

Supremacist Arrested

CHICAGO — The Anti-Defamation League has applauded the arrest earlier this month in Chicago of the leader of the virulently anti-Semitic World Church of the Creator. Matthew Hale was arrested on charges that between Nov. 29 and Dec. 17 he attempted to get someone to murder U.S. Judge Joan Humphrey Lefkow, who had been presiding over a trademark case involving his group. "We have long known his propensity for violence," said Richard Hirschhaut, the ADL's Chicago regional director.

New Exam for Papon

PARIS — Nazi-era war criminal Maurice Papon could soon be returned to a French prison. Papon, a senior Vichy official sentenced to 10 years in jail for his role in the deportation of more than 1,500 Jews in wartime France, has been ordered to undergo a medical re-examination later this month, his lawyer confirmed last week. Papon was released from prison last year after an appeals court ruled he was too old and sick to serve out his 10-year sentence. The move created a storm of protest, especially after Papon was seen leaving the prison unassisted.

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Muslim Man Foils Arson Attempt on Shul

NEW YORK — A Muslim man from Pakistan helped save a Brooklyn synagogue from an arson attempt earlier this month.

Syed Ali, 35, an attendant at an Amoco gas station across the street from Congregation Young Israel of Kings Bay, became suspicious when another man came by several times to fill a container with gasoline at around 4 a.m.

Ali called police when he saw the man dousing the synagogue with the gasoline. Police soon arrived at the scene and arrested the alleged perpetrator, Sead Jakup, 22, a Bosnian Muslim.

Police said Jakup told them he wanted to "get back at the Jews."

The gas station attendant, who was applauded by local Jewish officials and politicians, said his religious beliefs prompted him to contact the police.

"It's a sacred place he was going to destroy," Ali told the *New York Daily News*.

Jakup, who had reportedly been fired a few days earlier from his job as an apprentice labourer for the city's department of environmental protection, was charged with third-degree arson.

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Debate cancelled, CBC protest goes on

A debate about the CBC's coverage of the Middle East that would have pitted Norman Spector, Canada's former ambassador to Israel, against CBC News chief Tony Burman has been cancelled.

Spector, who has accused the national broadcaster of anti-Israel bias, pulled out of the debate last week saying its format, in which he would have faced three CBC representatives, would have been weighted against him.

Meanwhile, two grassroots community groups held separate protests outside the CBC's Toronto headquarters last week. Betar-Tagar and Canadians Against Anti-Semitism (CAAS) protested the network's coverage of the Israeli-Palestinian conflict.

CAAS founder Sandra Stern said the CBC's unbalanced coverage was "facilitating and contributing to anti-Semitism" in Canada.

Torontonian Bruce Gilboord (right) was one of about 20 demonstrators at a rally last week outside CBC's Toronto headquarters, organized by Canadians Against Anti-Semitism, who were protesting against what they consider the network's biased coverage of the Israeli-Palestinian conflict.
[Paul Lungen photo]

The Canadian Jewish news

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Greater Toronto Area

Imagining Jewish history

From the editor's desk

In this column, I take a short respite from commentary on the upcoming elections in Israel to discuss literature.

The term "Jewish continuity" is less frequently heard these days than it was a decade ago, although it is no less on the minds of parents, grandparents, educators, community leaders and Jewish newspaper editors.

The extent to which there is continuity of peoplehood and traditions will be determined not by what we inherit from our parents, but rather by what we pass on to our children.

There are reasons for which to feel glum about the Jewish future: the recently released, declining population figure for world Jewry, for example.

But there are also many reasons for which to feel a surge of optimism and confidence about the Jewish future. One of those reasons is the proliferation of Jewish education and learning – formal and informal, child and adult – around the Jewish world.

One of the results of increased Jewish learning has been an increase in "Jewish" writing: classical, scholarly, fiction and poetry.

Especially gratifying has been the relatively recent emergence of a new crop of writers who are applying their considerable creative skills to modern Jewish history through the medium of the novel.

In Canada, Anne Michaels and Lillian Nattel, who wrote the widely celebrated and much acclaimed novels *Fugitive Pieces* and *The River Midnight*, respectively, are exemplars of bold, innovative new writers imagining the Jewish past while delving into the condition of the Jewish present.

In the United States, two new novelists and their recently published works are also worthy of our attention.

Dara Horn is 25 years old, a doctoral candidate in comparative literature at Harvard University, studying Hebrew and Yiddish. Her novel, *In The Image*, is a deeply entertaining, thoughtful, instructive, provocative work, all the more remarkable because it is her first.

At its core, the book is a meditation on the current state of Jewish life in America. But it is a meditation that carries the reader on broad shoulders through a beautiful construction of multiple, interrelated, trans-generational storylines.

The anonymous narrator tells the fascinating tale of Leora, a complex, strong-willed individual who evolves in age and in maturity across time and continents.

The book opens when Leora is a young teenager, with the narrator's announcement of the accidental death of her best friend, Naomi. Naomi's death, in many respects, is the seminal event in the novel. Naomi's grandfather plays a pivotal role in the story, both prospectively, in the way he influences Leora's life, and retrospectively, as the narrator recounts the important events and stages in his faraway past.

The author has carefully plotted tender and delicate narratives around the lives of a number of characters. These narratives are all neatly and gratifyingly resolved by novel's end.

In addition, and so very rare in a work by a writer still so young, are the constant allusions and infusions of references to classic Jewish sources. Indeed, the penultimate chapter is a summary of the book's narrative told as a stylized replication of the Book of Job.

Horn has a particularly splendid writing style that liberally incorporates clever, colourful, often moving imagery. One of the novel's key images, for example, is a set of tfillin abandoned and decaying at the bottom of the sea, cast away at the start of the immigrant's new life in America. The fate of this abandoned set of tefillin is the novel's encapsulating metaphor.

The Bone Weaver, by Victoria Zackheim, also opens with the death of the key character's best friend. That death sets in motion a process of severe introspection and soul-searching by Mimi, the middle-aged protagonist, that lasts a year, the traditional period of mourning.

At the heart of the introspection, however, is the turbulent relationship between Mimi and her mother Rivka, a pre-war immigrant to the United States from Nowy Zycie, Poland. It is this relationship that propels the novel forward.

But to allow her readers to understand the relationship, the author "explains" Rivka's character by recounting the story of her life.

The Bone Weaver has therefore two parallel narratives: Mimi's story in the present, Rivka's story in the past. The two narratives, of course, intersect in the novel's resolution.

Zackheim's book is as much an excursion into history as it is into human relationships.

* * *

In all of us there is a pilot light of Jewish identity. In some, it burns bright; in others, it barely flickers. The great reward in reading novels such as *In The Image* and *The Bone Weaver* is to realize that they are the pilot lights burning in two fine new writers and to hope that these lights might, in turn, ignite in others.

—*MBD*

SeeJN

TU B'SHVAT AT USDS:

To promote the concept of ecology and love for the land of Israel, United Synagogue Day School students are being encouraged to purchase trees for the new JNF Bible Forest in Israel. A giant tree is displayed in the foyer of the USDS Richmond Hill campus. Each tree donated to the JNF is acknowledged with the name of the family on a blossom that is added to the tree. Seen, from left, are grades 1 and 2 students Zachary Giblon, Carli Binder, Shawn Weidman, Heather Steinberg, Jordan Aharoni, Jacqueline Stern.

Greater Toronto Area

Ceremony marks first annual Wallenberg day

By RON CSILLAG
Staff Reporter

Swedish war hero Raoul Wallenberg, whose fate remains a mystery, has bequeathed a legacy of human rights and the need to bear witness to the horrors of the Holocaust, says a member of Parliament and Wallenberg expert.

Wallenberg, who is credited with rescuing 100,000 Hungarian Jews from the Nazis – "more than any single government – was the embodiment of the Talmudic idiom that he who saves one life is as though he saved an entire universe," Liberal MP Irwin Cotler told a gathering in Toronto last week held to mark the inaugural Raoul Wallenberg Day.

Last June, Parliament proclaimed Jan. 17 – the anniversary of Wallenberg's disappearance – as Raoul Wallenberg Day to commemorate and pay tribute to the Swedish diplomat's daring and bravery in Budapest in the latter half of 1944.

In 1985, Wallenberg was named Canada's first honorary citizen.

The scion of a wealthy Swedish banking and industrial family, Wallenberg, a non-Jew, was dispatched to the Hungarian capital by the U.S. War Refugee Board to rescue as many Jews as he could.

He worked feverishly to spirit more than 30,000 Jews to 32 "safe houses" in Budapest, which flew the neutral Swedish flag, and to crank out thousands of false passports, called "Schutzpasses," which placed their bearers under the protection of Sweden.

He also persuaded the Nazis to call off their destruction of Budapest's Jewish ghetto, with its 70,000 inhabitants.

Known for his bluff and bluster, Wallenberg would literally yank people out of death marches and lines for Auschwitz-bound trains to issue them the fake passports.

Irwin Cotler

But the invading Red Army took Wallenberg into "protective custody" on Jan. 17, 1945, thus beginning one of the most enduring mysteries of the 20th century. He was never seen again, save for alleged sightings by former prisoners of the Soviet gulag, and became the subject of several high-level investigations.

Despite plenty of evidence to the contrary, the Soviets stuck to the same story for decades: that Wallenberg died of a heart attack in 1947 while in prison.

Cotler, who headed a commission of inquiry into Wallenberg's fate and whereabouts in the late 1980s, said the Swede must be considered "disappeared, not deceased."

Cotler's 1,200-page report, delivered in 1990 after years of research and interviews with dozens of witnesses, concluded there was "compelling" evidence that Wallenberg was alive during the '50s and '60s, and "credible" evidence he lived into the '70s and perhaps as late as 1981.

In 1991, Sweden and Russia announced they would conduct a joint inquiry into Wallenberg's fate. Their reports, delivered separately two years ago, conflicted.

The Swedes cited evidence that Wallenberg may have died in a psychiatric facility as late as 1989, but that in the absence of hard evidence, he must be considered a missing person.

Raoul Wallenberg

The Russian report stuck to the same line: That Wallenberg died in Soviet custody in 1947. Moscow said any further inquiry was pointless.

(However, only a month earlier, the Kremlin acknowledged for the first time that Wallenberg and his driver had been arrested as "socially dangerous" individuals, and said that Wallenberg had been shot in 1947 as an American spy.)

In 1998, another Canadian, Winnipeg-based human rights lawyer David Matas, released the findings of his own research, which charged the Soviets and Russians with conducting a massive coverup on the file.

Cotler said last week the evidence that Wallenberg did not die in 1947 is "incontrovertible," and that the "smoking gun" in the case is still locked in secret KGB archives.

Also on hand at last week's commemoration were the consuls general of Sweden, Hungary and Israel, who brought greetings, and Yvonne Singer, a York University art teacher who found out in 1979 that Wallenberg was her godfather.

Singer recounted that her mother gave birth to her in Wallenberg's own bed because Budapest's hospitals were under siege. In gratitude, he agreed to be Singer's godfather.

Meantime, Wallenberg offers many lessons for today, Cotler told about 250 people at the program, held by UJA Federation's Holocaust Centre of Toronto.

"He showed us it is possible to confront, resist and unmask evil, and to overcome it. It's a call to bear witness."

Quoting Elie Wiesel – that neutrality equals siding with the victimizer – Cotler warned of the dangers of turning away.

"Averting our eyes to evil is to become an accomplice to evil, which is to acquiesce to evil, which is complicity in evil."

He slammed an "indifferent and callous" international community for "waffling" on mass murders in the Balkans, and the "only too preventable" genocide in Rwanda. "This resulted in our being accomplices."

Part of Wallenberg's legacy is "the moral and juridical imperative" to expose evil, Cotler said.

He also warned of "new, global trafficking in hate and state-sanctioned anti-Semitism, the likes of which have not been seen since the end of World War II."

As for Wallenberg, "I'm not saying he's alive. I'm only saying that based on the evidence, the fairest thing to say, morally and legally, is that he remains the lost hero of the Holocaust."

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Jews must stay in Hebron, community spokesperson says

By SHELDON KIRSHNER
Staff Reporter

David Wilder, a grey-bearded modern Orthodox Jew from the embattled West Bank city of Hebron, held aloft a thick leather-bound book punctured in the middle by a bullet hole.

There were gasps from the audience at Shaarei Teffilah Congregation last week as he displayed the red volume that an unknown Palestinian shooter had damaged.

The book, he explained, was from his personal library. His son had found it while dusting his books.

Wilder, the English spokesperson of Hebron's besieged Jewish community, cited the ragged hole in the book as yet another example of the dire physical dangers some 800 Jews face in this ethnically, religiously and politically divided town of some 100,000 inhabitants.

Wilder, an American who made aliyah, said his home has been shot at twice. But he stoically shrugged off the shootings that Hebron's Jewish enclaves are subjected to by Palestinian gunmen.

Jews in Hebron – the home of the patriarch Abraham and the original site of King David's biblical kingdom – have no alternative but to grin and bear it, Wilder said.

"If you run away from terror, it runs after you," he declared. "You can't escape it."

Hebron, the only major Arab city in the Palestinian autonomous areas with a Jewish presence, has been a flashpoint of the Arab-Israeli dispute for more than 70 years.

In 1929, when Palestine was under British administration, 67 Jews were massacred in a pogrom, forcing the dissolution of the venerable community.

Some Jews went back in 1931, only to be ousted by an Arab rebellion in 1936, the precursor of the first Palestinian uprising in 1987 and the current intifadah, which began in September 2000.

Jews returned to Hebron after Israel's victory in the 1967 Six Day War, resettling the old Jewish Quarter and the neighbourhoods of Beit Hadassah, Beit Schneerson and Tel Rumeida.

In 1997, as part of the Oslo peace process, former Israeli prime minister, Benjamin Netanyahu relinquished 80 per cent of Hebron to the Palestinian Authority and kept the rest for Israel.

As Wilder said, Jews in Hebron live with the constant threat of violence.

In 1980, Palestinian terrorists murdered six Jews, including a Montreal yeshiva student, as they walked toward Beit Hadassah.

In 1994, Baruch Goldstein, a Brooklyn doctor living in Kiryat Arba, a settlement adjacent to Hebron, killed 29 Palestinian worshippers in a Hebron mosque.

Last November, in the worst incident of its kind since the Six Day War, Palestinian snipers ambushed a group of Israeli soldiers, police and security guards in Hebron, killing 12 of them.

Wilder said that Jews cannot abandon Hebron, which he described as "the first Jewish city in Israel."

He added, "You don't abandon your roots. You just don't do that. And that's why we can't leave Hebron."

Wilder, whose talk was supplemented by a video titled *Hebron: Past, Present & Forever*, acknowledged that the past two years have been difficult.

But Jews have no choice but to remain in Hebron and fight back, he said, saying the Palestinians' ultimate goal is Tel Aviv and Haifa, or Israel itself.

More Jews want to settle in Hebron, but there is no place for them, he said, adding that the Israeli government issues few building permits.

Jews in the Diaspora can help by visiting Hebron and by making financial contributions, he said.

He urged "the entire Jewish world" to work against the establishment of a Palestinian state in the West Bank and the Gaza Strip.

"It can and must be stopped."

A Palestinian state would be a "terrorist entity" in the backyard of the only democracy in the Middle East, Wilder said.

During a question-and-answer session, he said he agreed with the view that Israel must "get rid of" Palestinian Authority President Yasser Arafat.

But in the next breath, Wilder suggested Arafat may be useful to Israel. As long as Arafat remains head of the Palestinian Authority, Prime Minister Ariel Sharon will not negotiate on substantive issues with the Palestinians.

"Perhaps we're better off the way we are," he said. "Abu Babu" might be worse, he said, referring generically to Arafat's potential successors.

Asked how he reacts to the idea of "transferring" Arabs out of the West Bank, Wilder said that if Jews can be forced to leave their homes there, so can Palestinians.

Without elaborating, he said the day may come when Palestinians are sent packing. "We haven't reached that point yet."

Wilder said Palestinians willing to live in peace with Jews should be allowed to stay, but without Knesset voting rights.

Palestinians who cannot coexist with Jews should resettle themselves in Arab states, he said.

Wilder's talk was sponsored by the Toronto Zionist Council and Shaarei Teffilah Congregation.

Greater Toronto Area

Delta and El Al expand partnership

By PAUL LUNGEN
Staff Reporter

El Al Israel Airlines and the U.S. carrier Delta have expanded their codesharing partnership to include the Toronto-Los Angeles route.

The new agreement, which came into effect in early December, will allow Delta to book its passengers on El Al flights to and from Los Angeles. El Al operates three flights per week to Los Angeles on its Boeing 777 wide-bodied aircraft.

The deal marks the first time the codesharing partnership is being applied to a route that doesn't originate or end in Israel, said Stanley Morais, sales and marketing manager for El Al in Canada.

Until now, the agreement allowed Delta to ticket its passengers directly through to Tel Aviv from various cities across the United States. Delta passengers from Atlanta, Cincinnati, Salt Lake City, Dallas-Fort Worth, Phoenix, Los Angeles, San Francisco, Seattle and Washington, D.C. would be flown to JFK in New York City and transferred onto an El Al aircraft for the flight to Israel. The deal made for more seamless travel for Delta passengers heading to the Jewish state, Morais said.

The addition of the Toronto-Los Angeles route gives Delta the option of providing its passengers with a low-cost, direct flight to the southern California city. Instead of travelling from Toronto to Delta hubs in New York or Atlanta to catch a flight to Los Angeles, passengers can now fly directly to southern California, saving three or four hours of travel time, Morais said.

During the Christmas holiday season, the Toronto-L.A. route was fully booked and overall for the month of December, El Al's aircraft flew the route at 80 per cent capacity. Delta passengers only made up a portion of those travellers. El Al has stepped up its advertising to the general market and the effort paid off with a broad assortment of passenger traffic, Morais said.

> ***'I'm going to Israel for myself'***

"All kinds of people from southwest Ontario were taking our flights to L.A. for the Christmas holidays," he said. Some continue on Delta flights for vacations in Hawaii or Fiji, he added.

Price was a factor as was El Al's reputation for security, Morais said, adding that business travellers in the airline's Platinum class also like the full meal service, the personal entertainment monitor and hookup for laptop computers.

Flights from Toronto to Tel Aviv were also fully booked during December. "It was heartwarming to see all these people going to Tel Aviv. People were saying, 'I'm going to Israel for myself. I think it's important for me as a Jew,'" he said.

Despite high volume in December, El Al's overall numbers for 2002 dropped 40 per cent – both for the Toronto-Tel Aviv route and for the airline as a whole, as tourist traffic to Israel continues to be decimated by the Palestinian intifadah, Morais said.

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Boston Globe Columnist
ADULT EDUCATION COMMITTEE
"Who's afraid of the Christian Right?"
Sunday, February 2nd, 2003
8:00 p.m.
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Dry Bones

HERE IN ISRAEL WE ARE REALLY OUT OF STEP WITH THE REST OF THE WORLD.
... THEY ARE WORRYING ABOUT WHEN THE TERRIBLE WAR IN THE MIDDLE EAST WILL START.
AND WE'RE SITTING HERE WORRYING ABOUT WHEN THE TERRIBLE WAR IN THE MIDDLE EAST...
WILL STOP!

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Law: lacking and undeserving of respect

Louis D. Brandeis, former justice of the Supreme Court of the United States once wrote that "if we desire respect for the law, we must first make the law respectable." Were Brandeis alive today to observe some of the moral inversions and unprincipled twistings that pass for law in the international arena, he would undoubtedly bridle with disgust. Or he would weep.

Two examples from the news of last week will illustrate the point.

In Belgium, a legislative committee of Parliament has decided to amend its war crimes legislation, which purports to confer on the people of Belgium the right to charge and to try anyone in the world for behaviour deemed in their eyes to be war crimes. Under the Belgian legislation, charges were laid last year against Israeli Prime Minister Ariel Sharon for his alleged involvement in the crimes against the Palestinians in Sabra and Shatila in Lebanon in 1982. That charges were not brought against the man who actually led the Christian Falange forces that committed the slaughter of the Palestinians seemed not to bother the Belgian prosecutors or legislators. They were determined to put Sharon and only Sharon into the prisoner's dock in a court in Brussels.

Sensibly enough, the High Court in Belgium ruled that the hand of the Belgian Parliament could not and should not extend to individuals who were not on Belgian soil. The attempt to reach into Israel, as it were, to charge Sharon for alleged war crimes was correctly deemed unlawful.

Not easily deterred, however, by law, morality, or even common sense, Belgian lawmakers have decided to amend their war crimes legislation to expressly confer the right to charge individuals, even if they are not in Belgium. The Belgian prime minister announced that he would not oppose the amendment.

The aim of the Belgian legislators is transparent; nor are they embarrassed by this transparency. They are determined, by hook or by crook, to charge and to try Sharon as a war criminal.

In Geneva, at the headquarters of the United Nations Commission for Human Rights, an announcement was made that the African bloc of nations, from whose ranks must be chosen the next chair of the commission, would nominate Libya to be chair.

Human rights and Libya are not compatible concepts. They are not terminologies that rest easily alongside each other. Libya is a totalitarian police state. Its record of abuses is long and well-documented. To suggest, let alone nominate, Libya as chair of the world's highest body for the promotion and encouragement of respect for human rights and for fundamental freedoms for all, is a cheap trick, a dizzying act of disdain. Human rights are scorned.

War crimes law in Brussels, human rights law in Geneva lack all moral meaning. The law has become a sham, lacking, and undeserving of, any respect. Louis Brandeis would weep. So should we.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Ramin Farzam, Nasser Levi Haim, Farhad Saleh, Dani (Hamid) Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Peace Now not united, either

Peace Now supporters in Israel and the Diaspora were severely demoralized when the second intifadah began after Palestinian Authority President Yasser Arafat rejected former Israeli prime minister Ehud Barak's generous offers at Camp David and, particularly, at Taba. Many in Israel left the organization's ranks, more so than in the Diaspora. Understandably, those on the front lines were more critically disillusioned by the failure of the peace process and negotiations than those who were not.

But it would be a serious mistake to believe that among Peace Now followers, both those who stayed and those who left, there is any less support for the fundamental principals of a two-state solution espoused at Taba now than before. Most centrist, mainstream Israelis, even while supporting many of Sharon's essential defensive military measures, recognize the demographic, political and moral imperatives for a permanent separation from Palestinians.

Peace Now never claimed, as letter writer Kenny Fisher says, that only "relinquishing lands captured in 1967 will solve the conflict with the Palestinians" ("Flawed Peace Now logic I," Letters to the Editor, *CJN*, Dec. 19). Of course, other issues, such as the Palestinians' insistence on the right of return of Palestinian refugees, also undermined the peace process. Peace Now has always said that the settlements are a great strategic and economic liability and a major obstacle to reconciliation with the Palestinians. Most Israelis at the centre agree. Poll after poll indicates they are ready to negotiate both settlements and territory at the right time and for the right price.

The controversy is, how should they do this, and with whom do they negotiate with on the Palestinian side? Just as there is no unity within Israel on these matters, there is none within Peace Now. Its goal in the upcoming election is to mobilize support for the voices of moderation within Israel. And in this goal, ironically, Peace Now probably has the silent support of Israeli Prime Minister Ariel Sharon.

Beverley Stern
Toronto

* * *

Jew-haters, not anti-Semites

In a recent letter to *The CJN* (Dec. 5, 2002), David Burstein suggests we stop using the so-called "euphemisms" "anti-Semitism" and "anti-Semitic."

A Semite is defined as a member of the Jewish or Arab language group. One reputable dictionary defines an anti-Semite as someone who is hostile to Jews or who opposes Zionism or the State of Israel. The definition of anti-Semite creates ambiguity and confusion. Arabs frequently claim they can not be anti-Semites because they are Semites.

But Burstein's suggestion that we use "Judaism hatred" rather than "anti-Semitism" does not adequately address the problem. In today's world, it is seldom the Jewish religion that is reviled by Jew-haters. The Ten Commandments and the concept of monotheism are rarely targets of condemnation. The Jewish people are despised and excoriated for not belonging to another religious group for supporting the State of Israel and they are used as scapegoats for other people's problems.

People who hate Jews for being Jews should be called what they are: "Jew-haters." Calling them anti-Semites or Judaism haters is a spurious effort to spare Jew-haters the loathsome title they deserve.

Ronald Berenbaum
Hamilton, Ont.

* * *

Justice and PR important for Israel

I am astounded to see television news reports on Palestinians being evicted and their homes confiscated. This kind of news can only provoke sympathy for suicide bombers. The punishment of an entire family because of terrorists should not be condoned. It does not reflect well on Jews when innocent people are punished for the evil of others.

The argument that all of the Holy Land belongs only to the Jews is not realistic given current events and recent history. What happened 2,000 years ago does not justify moving a family that had resided in that home for several generations during contemporary times. That is like North American Indians demanding the return of Manhattan.

Israelis and Jews cannot ignore that this kind of act and that Israeli Prime Minister Ariel Sharon are bad public relations for all Jews.

Israel certainly has a right to defend itself and pursue terrorists, but it should do so in a fair and honourable way. Jews know how it feels to be evicted from a place that has been their home for several generations. We must realize that in addition to justice, public relations is important to Israel both economically and politically.

Sid Cohen
Windsor, Ont.

* * *

A Canadian war grave

On a visit last summer to the grave of my great-uncle at the Commonwealth War Graves Commission's cemetery at Cassino, Italy, I found three other Jewish graves. Among them was that of Private C. M. Fried of the Seaforth Highlanders of Canada, who died May 23, 1944, at the age of 30.

I placed a Royal British Legion Magen David with a poppy attached on the grave. I have photographs of the gravestone and of the cemetery, which I should be happy to send to any relatives.

There is at least one Canadian war grave in the Jewish cemetery in Leeds, upon which I place a poppy each Remembrance Sunday. If this letter provokes any enquiries about graves in Leeds, please write to me at 4 Broomhill Crescent, Leeds, UK, LS17 6HG.

Elizabeth Baker
Leeds, UK

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Mizrachi: 100 years of challenges

By SAMUEL KAPUSTIN

On April 3 and 4, 1902, 72 Orthodox Jews, including 24 rabbis, as well as a number of non-Orthodox Jews gathered in Vilna, Lithuania with the goal of establishing a new faction within the emerging World Zionist Organization (WZO). The immediate impetus for the gathering was a decision by the Fifth Zionist Congress the previous year to widen Zionist activity beyond the political and practical to include cultural and educational efforts. Why did that decision prompt the formation of this new group, which adopted the name Mizrachi? What was the ideological and political context within which its leaders were struggling? And can the answers to these questions provide today's religious Zionist movement with any guidance as it seeks to continue the program of the Vilna fathers?

Zionism arose in Europe at the end of the 19th century primarily for two reasons: the failure of non-Jewish society to provide legal and often even physical security for Jews, and the cultural ferment within Jewish society that challenged traditional Jewish identity. All Jews, whether consciously or not, were confronted by the apparent failure of the Emancipation to fulfil their expectations in the West or to achieve a foothold in the East.

Consequently, the Jew was not only increasingly disappointed by the precariousness of his political and economic position, he was often estranged from both his Jewish past and unable to find acceptance in his non-Jewish present. To be sure, Orthodoxy, both in its chassidic and mitnagdic variations, was often dominant in most of eastern Europe, but a host of secular ideologies had inflicted innumerable breaches in its protective bastion. Jews were looking elsewhere for the answers that traditional Jewish society seemed no longer able to provide.

Most Jews opted for one of the many solutions heralded in Jewish society, abandoning Jewish identity (assimilation), forsaking their European home for more hospitable environs (emigration), transforming European society through political activity (liberalism) or more extreme methods, including revolution (socialism).

A minority, however, rejected all of these options in the rather strange belief that the only realistic solution to the "Jewish problem" was a return to the ancestral land of Israel, where Jews would be safe to pursue their own path. The question was, however, should Zionism be viewed as a solution to the problem or as a more virulent form of it.

Since the advent of the Jewish Enlightenment (Haskalah) in the West at the end of the 18th century and its transfer to the East in the 19th, most Orthodox leaders adopted a defensive stance against what they felt was a secularist attack on the essence of halachic society. Whether in East or West, few rabbis could distinguish between the political and economic benefits of Emancipation and the cultural challenges they entailed. "All that is new is forbidden by the Torah" was the famous phrase of the Hatam Sofer. As much as this approach could safeguard the religiosity of those who became its adherents, most Jews were susceptible to the temptations of the new European context, much to the chagrin of rabbinic leaders.

The Zionist movement emerged in the midst of this crisis. Theodor Herzl's ideas were not new, but the forcefulness of his presentation and the power of his personality came precisely at the moment when the crisis was at its height. By 1897, anti-Semitism seemed resurgent and assimilation a permanent threat. Jews from all sectors of society saw in Herzl's message the promise of some sort of redemption.

The problem was, of course, that "Zionism" meant different things to different people. At the time, many of the religious leadership, including in eastern Europe, were sympathetic to a movement that might unite all Jews and provide a respite from the hardships created by anti-Semitic regimes. Coupled with the euphoria surrounding the First Zionist Congress, Herzl's persona assumed an almost messianic aura among the eastern European masses. That the idea of a Jewish state suddenly appeared, if only theoretically, on the European diplomatic agenda raised the hopes of countless Jews, regardless of their religious or ideological affiliation.

Typical of those who saw promise in the new movement was Rabbi Yitzhak Yaakov Reines, a prominent Lithuanian Talmudic scholar. Reines had worked previously with the early Zionist thinker Rabbi Zvi Hirsch Kalischer and had been active in the Hibbat Tsiyon movement, seeking to raise funds among the Orthodox to promote settlement in Palestine.

Yet, his enthusiastic participation in the Zionist movement elicited criticism from many rabbinic colleagues, including no less a figure than the Chafetz Chaim, who warned Rabbi Reines that his Zionist activity would severely compromise his standing in the Orthodox world and endanger his personal and professional reputation.

What disturbed the anti-Zionist rabbinic majority so that they could not find common cause with Rabbi Reines and his followers?

The fundamental issue was not one of "forcing the hand of the Messiah." This argument only become a major part of the ideological arsenal against Zionism long after the battle lines were drawn between pro- and anti-Zionist Orthodoxy. The conflict centred upon the essence and goals of Zionism.

Rabbi Reines claimed that Zionism was not a messianic movement, that its goals were not religious, but practical and material. That is, it sought the creation of a haven from anti-Semitism and secure livelihoods for the impoverished Jews of eastern Europe.

"Anyone who thinks that the Zionist idea is somehow associated with future redemption and the coming of the Messiah and who therefore regards it as undermining our holy faith is clearly in error. Zionism has nothing whatsoever to do with the question of redemption. The entire point of this idea is merely the improvement of the condition of our wretched brethren," he once said.

Therefore, Rabbi Reines believed Zionism should not be viewed as an attack on Orthodoxy. The fact many early settlers and most Zionist leaders were secular was, in his view, inconsequential in light of the greater good that Zionism could provide for the Jewish people as a whole. As long as the movement defined itself in these practical terms, focusing on gaining political support and the gradual acquisition of land in Palestine, many rabbis could tolerate, if not accept, Rabbi Reines' interpretation.

However, the increasingly bitter attacks on Orthodoxy and its equally vehement reactions in the burgeoning eastern European Jewish press belied Rabbi Reines' optimism. The problem was not simply the act of working together with secularists within the Zionist movement. More importantly, the secularists' goals seemed totally contradictory to those of Orthodoxy, a fact that could not be deflected by a common devotion to the land of Israel.

In truth, Zionism meant much more to the majority of its non-Orthodox supporters. Where the Haskalah had begun the transformation of Jewish society, freeing it from the shackles of Orthodox legalism, they saw Zionism as an attempt to complete the process. In short, a Jewish state was not to be simply or primarily a refuge from anti-Semitism, but the catalyst for the rebirth of Jewish culture and values. Its non-Orthodox supporters saw secular Zionism as the antidote to religion, which many secular Zionists believed had nearly succeeded in extinguishing the Jewish spirit.

The true nature of the conflict became clear at the Fifth Congress, where, despite the best efforts of Herzl and other political Zionists, culture and education became a prime focus of Zionist activity. For the anti-Zionist Orthodox, Zionism was now revealed in its true colours and had to be opposed at every turn. The Zionist movement was nothing less than a frontal assault on Torah and halachah. For religious Zionists, the push toward Zionist education could be seen in the larger perspective of the Zionist program.

In Rabbi Reines' view, it was infinitely better for Jews to be involved in a secular movement with questionable Jewish content, one that held out the hope of future religious identification, rather than to risk the loss of legions of Jews repelled by their mistaken understanding of Orthodoxy.

This was a difficult position for most Orthodox to embrace.

As Rabbi Eliezer Gordon of Telz, Poland, said: "I'm not against Zionism. Quite the contrary, it contains much that is good, in that it returns the wayward to the bosom of their nation. But Zionism is like the red heifer: it purifies the impure and defiles the pure."

For most Orthodox, this was a chance they were unwilling to take, especially since it conferred on Zionism an equivalent status to religion and gave it legitimacy as an alternative form of Judaism.

Viewed in this context, the Vilna conference that established Mizrachi was an attempt to salvage the role of the religious faction in the Zionist movement by providing it with a structure and direction that would maintain and attract more religious Jews to its efforts.

In many respects, it was a losing battle. Rabbi Reines' hopes of uniting Orthodox and non-Orthodox in a common enterprise had no hope of fulfillment, and most Orthodox Jews became staunchly anti-Zionist. Mizrachi's continued support for Herzl, its view that Zionism had nothing to do with religion and its later acceptance of the Uganda plan frustrated anti-Zionist Orthodox and pro-Zionist secularists alike.

The immediate results of the 1902 conference reflect this dilemma. The religious delegates at Vilna were forced to compose a manifesto that the political Zionists would be willing to accept: Mizrachi would only monitor educational activities in the movement, in order to limit such activity as much as possible, rather than to promote its own religious-cultural agenda. In principle, at this stage, even the non-Orthodox could join Mizrachi, as long as they were committed to Zionist goals and opposed all cultural efforts within the WZO, whether religious or secular.

The challenge of implementing a religious ideology within a political movement would continue to plague Mizrachi throughout its history.

In the words of Rabbi Isaac Nissenbaum: "We 'Orthodox Zionists' are caught between the hammer and the anvil. We are unable and do not wish to give up a single letter of our Torah, nor a single clause of Zionism. We honour and esteem both the standard-bearers of Torah and the champions of Zionism. We want to obey the former in every matter, and are compelled to deviate from that discipline and rebel against our rabbis and leaders, to reprove them publicly and thus diminish, though unintentionally, their influence! Master of the World, what can we do?"

The tension between these conflicting goals highlighted Mizrachi's need to develop a comprehensive ideology that could both deflect Orthodox criticism and provide a consistent justification to its supporters.

Even those who identified with religious Zionist goals often criticized Mizrachi for this inconsistency. Chief among these was Rabbi Abraham Isaac Kook, who never fully accepted Mizrachi's political agenda.

Mizrachi did refine and develop its ideology so that religion became a focus of its Zionism. Its leaders, however, confronted with the political realities of the Yishuv and the State, continued the struggle to maintain the balance between the practical and the ideal. As perhaps could be expected, haredi anti- and non-Zionists who reject the basic premises of religious Zionism continue to use this as a weapon against it.

Of greater concern today, perhaps, is the degree to which contemporary religious Zionists, in whatever movements or parties, succeed in transmitting the validity of Mizrachi's original message, no matter the tensions it involves.

In a 1987 address, Rav Aharon Lichtenstein spoke about the difficulties in striking a positive balance between Jewish and general studies in modern Orthodox education.

"Our opponents would accuse us of trying to square the circle and suggest that we abandon the attempt. This we do not accept. We believe it is possible to combine the best of both worlds…To be successful, we must accept the difficult task of clarifying our own priorities, so that we can confidently confront the specific challenges that await us."

It is no accident that the founder of Mizrachi went on to establish a yeshiva in Lida, the first to combine traditional Jewish studies with general education. Nor is it remarkable that the name Mizrachi is really an abbreviation for "*merkaz ruhani*," meaning that the new society that would develop in the Land of Israel should become a spiritual centre for the entire Jewish people.

As Rabbi Reines knew well, the struggle is not simply over the future of Zionism, but rather over the future of the Jewish soul itself.

The author is a teacher of Jewish history at the Community Hebrew Academy of Toronto.

Rabbi Isaac Jacob Reines illustration from Encyclopedia Judaica.

Welcome to my world

I love my job! I am an assistant professor of religion at Concordia University. I can hear your response: "How can she? That place is a hotbed of anti-Semitism."

Concordia has certainly been in the news lately. And the recent and not-so-recent events bring shame to it and its constituents. But! Concordia is a wonderful school and it has nourished me as a scholar when other institutions rejected me and my subject – gender and religion. A recent study revealed that I teach more diverse courses on women and Judaism than any other professor in North America. Obviously, I have been encouraged to grow in my chosen field. It is a Jewish principle to acknowledge the good wherever it is found (*hakarat hatov*).

Norma Baumel Joseph in Montreal

However, I must equally acknowledge the growing sense of indignation and alienation that has overwhelmed me. On Sept. 9, 2002, my husband, Rabbi Howard Joseph, and I were punched and kicked on our way to a lecture.

I called security three times without response. The administration countered that nothing could be done. How is that possible? It was disconcerting to find myself literally out on the street at our own institution. They even expelled Hillel!

How can these things happen in Canada? At Concordia? How can an institution of higher learning be so used and abused? Where is academic integrity? Where is freedom of speech? How can the victim be blamed?

Most students and faculty are opposed to the blatant intolerance exposed by recent events. Yet most sit back and do nothing, and we know the results of such apathy.

Concordia is not the only hub of rabid anti-Israel and anti-Jewish activity. Perhaps anti-Semitism is intensifying, or its deep roots are being freshly exposed. Unquestionably, we are finding its ugliness in unfamiliar places. Factions from the Islamic world have taken over Christian perversions, and one Native North American discourse displayed deep-seated hatred. Where did this come from? I do not know, but I am unwilling to be silent. Too much is at stake for Jews, Canadians, scholars and universities.

What to do? In addition to the proposals now in motion, I would add two: We must support Jewish students worldwide. Communal strategies are being implemented to combat anti-Semitism on campuses, but such crisis intervention is not sufficient. Our colleges do not have adequate support for an active Jewish student life. Continuous programming of diverse Jewish content is the best response. Our students need to claim space on campus and they need our assistance.

Additionally, we cannot abandon places such as Concordia. If we refuse to go or send our children there, we have surrendered to terrorists. Our presence, our voices are essential for a vigorous democracy. We must not withdraw.

It's no longer 1952, but...

Is anti-Semitism in Canada on the rise? Is it our fault? Israel's fault? Nobody's fault?

Recent statistics undoubtedly indicate a loosening in the strictures of civilized behaviours toward our community: synagogues and cemeteries vandalized, graffiti and spoken slurs, statements by church leaders and by politicians such as NDP MP Svend Robinson about the brutality of Israelis and quiet from those same people and many others about the planned and celebrated murders of Jewish men, women and children, to mention a few. The Sept. 9, 2002 riot at Concordia University and subsequent ban on the university's Hillel brings to mind many earlier, uglier incidents in Quebec.

Jean M. Gerber in Vancouver

On the national scene, the Lebanese ambassador to Canada is mouthing canards about Zionist control of the media and the Canadian government, charges that so far have been met with ineffectual responses by that same government. And Canada abstains on motions at the UN specifically aimed at Israel.

Still, I think we need to take a more nuanced approach than we have been. There have been some terrible lapses by people such as native leader David Ahenakew, who made a slew of anti-Semitic comments last December to a reporter in Saskatoon. The conflict at Concordia highlights the resurgence on campuses of a wave of ugly anti-Israel activity, one I've experienced firsthand. On-campus hatred is not new, nor will it go away. In the 1980s, my daughter had to walk down the hall of her residence every day at the University of Toronto past a door plastered with anti-Israeli cartoons (the occupant was the daughter of a U of T professor).

But let's take a deep breath before we ignite.

Prime Minister Jean Chrétien has been terribly derelict in his duty. He needed to say at the first incident that attacks on visible Jewish landmarks are abhorrent. He should have been at each synagogue, in each community, the day after each incident. But he wasn't, not because he hates Jews, but because he doesn't see these events as a problem. He might be dim, but he is no anti-Semite.

We have to remember the bad old days here in Canada, chronicled with great acumen by Morton Weinfeld in his book *Like Everyone Else, But Different*, in which he carefully untangles the mixture of nativism, religious bigotry and Jew-hatred that wracked Canada until well after World War II.

But this is not 1952. There are anti-Semites on campus, but there are also Jewish professors. There may be doctors who find us nasty, but Jews can now enter any medical school they wish, and our community has served the country's medical, legal, scientific, labour and industrial sectors well since quotas and other barriers fell.

Unlike Europe before Adolf Hitler, we do not have parties that run on anti-Semitic platforms, as did Germany, Austria, France and others. The Catholic church has also changed. Pope Pius XII may eventually become a saint (I hope not), but now everyone knows what he did to contribute to the destruction of European Jewry. Successive popes have taken a much different path.

So let us take all this into account when looking at the current situation.

What we have is a low, slow simmering stew of attitudes that coalesce and bubble up, wounding us because we expected better of Canada. We have a national broadcasting company that refuses to acknowledge Palestinian terror, which is not doing the Palestinians any favour, because unless they see themselves reflected in the West's eyes as continuing on a self-destructive track, they won't change. Is this anti-Semitism? Some days, it comes mighty close.

We have members of government who care deeply about the way we feel, but most who are indifferent. That hurts.

We have people, whether they are on the right or left, who rejoice in using the Mideast as the latest weapon against us – verbally and sometimes physically. We have every right to defend ourselves against them using all legal means at our disposal.

However, I don't think the Cossacks are at the shtetl gates.

Still, we could use official help, to reaffirm to our community and to the rest of Canada that there is no room in Canadian society for vandals or bigots, and that they will be punished at the ballot box or in a court of justice. I want to hear our prime minister and every government official speaking *now* and speaking *loudly*, to affirm that slurs against the Jews are an insult to all Canadians. I want that message repeated until the Arab ambassadors hear it, and most importantly, Canadians hear it. That's the measure of my anxiety about anti-Semitism in Canada.

Get me to the shul on time

As a teenager, I went to daily morning services for a long stretch. I liked the service, and the shammas at Beth Israel in north Winnipeg used to give me a shot of rye before one of the other minyannaires drove me to school. My grades suffered for awhile, but I was performing a mitzvah and developing a tolerance for Crown Royal that served me well as a university student a few years later.

Stuart Slayen in Winnipeg

I went to synagogue many Saturdays, too. But in my later teen years and into my early 20s, I started to value *shluf* over shul. My attendance became sporadic, and then for many years synagogue attendance was off my radar altogether. I still went for the High Holy Days, of course, but I had fallen way out of the habit of weekly attendance.

Now, in my late 30s, I'm finding that synagogue attendance is playing a meaningful role in my life again. My wife, kids and I now go to shul most Saturdays armed with snacks, books and toys for the kids. For the last few weeks, I've been trying to figure out what it is exactly that I find so rewarding about the experience. We're not particularly observant, we never arrive at services early enough to feel fully absorbed, and keeping almost-two-year-old Noah happy and busy during the dvar Torah and davening takes some effort (and about a thousand pretzels).

So what is it that attracts us? On a very basic level, it's a break from the pressures of daily life. No phone. No fax. No e-mail. No paperwork. It's the fact that our almost-four-year-old daughter Cari can go to a program in the shul basement with other kids. It's the fact that there's a kiddush and we don't have to clean up.

On a deeper level, the weekly experience helps my wife and me create Jewish memories and experiences for our children. Cari is catching on to some of the tunes and when she and the other tots come up from their program to join in the kiddush and the close of the service, her face lights up. And when Noah sees Cari enter the sanctuary, he jumps and waves excitedly. Not so much because he loves his sister, but in a Pavlovian way, he knows that when Cari and the other kids arrive, he knows he's about to get a chunk of challah.

And while Noah is still at the stage where he is likely to offer the Torah a raisin as it passes by, he becomes more comfortable in the physical space week after week. (Perhaps a little too comfortable. Last shabbat I turned my head for one second during kiddush and he somehow made his way to window shop at the gift shop.)

Shul also offers that rare licence to relax. Praying well requires some effort, of course, but shul permits – indeed, it almost demands – that you turn your attention away from the mundane stresses of daily life. Shabbat and shul allow you to let go, unwind and slow down. And while a good service is usually characterized by a great degree of participation, shul also allows you to enjoy your own silence, either during prayer, while listening to a dvar Torah or while letting your mind wander blissfully.

And finally, part of the joy of shul is the sense of community you can feel. Weekly shul attendance allows you to be surrounded by like-minded people looking for the same peace of mind that you are. Perhaps that is the very definition of community.

So shul will remain a highlight of our week for the time being. Cari will don her party shoes and be silly with the other toddlers. Noah will eat scores of crackers and run miles around the lobby and the sanctuary. I'll close my eyes and absorb it all, while trying to figure out where they keep the rye.

Readers can contact Stuart Slayen at stu_column@hotmail.com.

The Kirshner File

The Lower East Side and the power of memory

Manhattan's Lower East Side, a warren of dark, crowded streets in the late 19th and early 20th centuries, appears permanently fixed as the epicentre of Jewish memory in America.

No other piece of real estate is so identified with the Jewish experience in the United States as this teeming, colourful neighbourhood, close to the twin towers felled by Arab terrorists on Sept. 11.

Sheldon Kirshner in Toronto

As the focal point of American Jewish remembrance, the Lower East Side has been canonized and mythologized in books, movies, television shows, photographs and museum exhibits. In short, it has come to be defined what it is to be Jewish in America.

Hasia Diner, a professor of American Jewish history at New York University, examines its unique status in the consciousness of Jews in a fine book entitled *Lower East Side Memories: A Jewish Place In America* (Princeton University Press). Scholarly in tone but never condescending, it examines the evolution of the Lower East Side as "an American Jewish sacred place."

For Diner, the Lower East Side is a crucible where Jewish immigrants endured trials – poverty, disease and family discord – and enjoyed their first glimmerings of success.

Here, in this bustling arena of crumbling tenements, canopies of clothes lines and streets brimming with pushcarts, they learned to adapt to a foreign country, a new language and a strange culture before moving on with their children – the fount of their aspirations and dreams – to squeaky clean suburbs.

A bridge between the oppression of Eastern Europe and the freedom of America, New York City was a magnet pulling newly-arrived Jews to its bosom. From 1885 to 1899, 417,000 Jewish immigrants caught their first glimpse of the United States in the port of New York. By contrast, Philadelphia and Baltimore received 36,000 and 20,000 Jews, respectively.

At the turn of the 20th century, the *American Jewish Yearbook* estimated that, of the 1,058,135 Jews in the United States, some 400,000 lived in the state of New York alone.

Of those living in New York City, the vast majority resided in the Lower East Side, situated in the southerly precincts of the island of Manhattan. To put it another way, five times as many Jews resided on the Lower East Side as in Chicago and Philadelphia.

As Diner observes, the Brooklyn neighbourhood of Brownsville, in the 1920s, was in fact more Jewish, proportionately speaking, than the Lower East Side. Yet the Lower East Side, rather than Brownsville, became a repository of American Jewish memories on a grand scale.

As she puts it, "No other ethnic group in America, with the exception of the African-American construction of Harlem, has so thoroughly understood, imagined and represented itself through a particular chunk of space."

She adds: "No Jewish neighbourhood in Warsaw, Lodz, Vilna, Odessa, Berlin, Budapest or London has approached the Lower East Side in terms of its mythic memorial tenacity."

The reason is clear.

By a twist of fate, the Lower East Side lay smack dab in the middle of New York City, not only the largest metropolis in the United States, but the centre of American culture. Through journalism, photography and motion pictures, the Jews of the Lower East Side would be the most written about and photographed in the history of the Jewish people, with the possible exception of the victims of the Holocaust and contemporary Israeli Jews.

By Diner's estimation, the Lower East Side broke into mainstream American culture with the publication in 1951 of Sydney Taylor's *All-of-a-Kind Family*, the first commercially published, widely distributed children's book with a Jewish subject.

Fifty years on, it still remains in print.

Published at a moment when U.S. Jews were fleeing to the wide open, treed spaces of the suburbs, it was a landmark in American publishing, presenting ordinary American Jews to the reading public for the first time.

The post-war years also saw the republication of classics set in the Lower East Side: Abraham Cahan's *The Rise of David Levinsky* (1917), Henry Roth's *Call It Sleep* (1943) and Anzia Yezierska's *Bread Givers* (1925).

"They achieved canonical status after their reissues, becoming standard fare for college literature and ethnic studies courses," Diner writes. "Scholars around the world turned to them for access to what they defined as the authentic voices of the immigrant era…"

During the 1970s and 1980s, the Lower East Side "romantic novel" burst upon the scene in novels such as Belva Plain's *Evergreen* (1978), Gloria Goldreich's *Leah's Journey* (1978), Meredith Tax's *Rivington Street* (1982) and its sequel, *Union Square* (1988). In 1990, Janet Robertson wrote *Journey Home*, which also reflected peculiarly Jewish and decidedly Lower East Side memories.

I agree with Diner's thesis that no one did more for Lower East Side memory than Irving Howe's *The World Of Our Fathers* (1976), which appeared in the year of the United States' bicentennial. "Jewish readers embraced the book with passion, whether or not they had plowed through all its 646 pages. In an era when Americans sought to explore their roots, here were theirs uncovered in bold relief."

The Lower East Side, as photographed by Lewis Hine in 1912.

Hollywood's encounter with the Lower East Side originally occurred in the first two decades of the 20th century. Films like *Child of the Ghetto* (1910), *The Heart of a Jewess* (1921) and, most important, *The Jazz Singer* (1927), juxtaposed scenes of the Lower East Side with melodramatic personal stories.

Not to be outdone, Yiddish filmmakers portrayed it in tearjerkers ranging from *Uncle Moses* (1930) to *Two Sisters* (1938).

In 1974, Joan Micklin Silver, whose parents had immigrated from Europe and had settled in Kansas City and Omaha, directed a film version of Cahan's short story, *Yekl, a Tale of the Ghetto*, and called it *Hester Street*. It was a hit.

Twelve years later, Steven Spielberg, he of *Jaws* fame, produced *An American Tail*, a feature-length animated cartoon turning on a lovable rodent named Feival Mouskewitz.

Two years after *An American Tail*, Spielberg's first foray into a Jewish theme, Micklin Silver was back again on the Lower East Side with *Crossing Delancey*.

To no one's surprise, the Lower East Side has been and continues to be memorialized by its sumptuous Jewish food.

For close to a century, legendary establishments like Ratner's dairy restaurant on Delancey Street and Yonah Schimmel's Kinshery on Houston Street have dished out mouthwatering meals. And since 1974, Sammy's Roumanian Steak House on Chrystie Street has also traded on the nostalgic past.

Although the Lower East Side is no longer a Jewish enclave, having been "taken over" by non-Jewish immgrants, it still occupies a special niche in the hearts of many Jews.

"That American Jews at the beginning of the twenty first century continue to comb the Lower East Side for hints of who they were, and for hopes that the neigbourhood as a sacred place will help them chart their future, bears witness to the power of memory in shaping identity."

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Greater Toronto Area

Book honours righteous Swiss

By CAROLYN BLACKMAN
Staff Reporter

Meir Wagner has attended launchings of his new book, *The Righteous of Switzerland: Heroes of the Holocaust,* in 12 countries around the world in the past two years.

"Not to be there would be like a bridegroom not attending his own wedding," says Wagner, 69, just prior to a recent launch sponsored by Canadian Jewish Congress, Ontario region, and the Consulate General of Switzerland.

He showed pictures of himself with such dignitaries as Queen Elizabeth, former British prime minister Margaret Thatcher, New York Senator Hillary Clinton and author Elie Wiesel, and said his book, which focuses on the righteous Swiss, is of importance to everyone in the world.

Quoting a letter Wiesel sent before the launch, Wagner said the book, which highlights the story of 37 Swiss men and women, is not about Switzerland, but about some of the men and women who, in choosing to save Jewish lives in a time of extreme darkness and death, serve as an example to future generations.

"The question of why there were so few [of them] reverberates in these pages. [The book] also casts a darker shadow on others, who in an atmosphere of complacency or indifference, did little or nothing," Wiesel wrote.

Wagner, who was born in Romania, was deported along with his family to the Ukraine when he was seven. Following liberation and the takeover of his family business by the communist state, he moved to Israel. He later moved to Switzerland with his Swiss-born wife.

He had been planning the book, which took one year to write, for many years. "Switzerland had a bad name for a long time, and I wanted to show that there were also good people, some of whom are still alive," Wagner says.

"You can't say a whole country is bad because of a few crazy people. This is a lesson to the world that people can save others; they can be good."

Wagner, who conducted research at Yad Vashem in Jerusalem, the department of history at the University of Zurich and the archives of the International Red Cross in Geneva, said that he still can't "digest" the success of his book.

Meir Wagner

"I [thought] a few people would learn the story, but response from the book came in like a flood. It has been successful because it preaches for tolerance and shows that it is important to do good things for humanity."

People need to read positive stories, he said, "especially at a time when the world has become vulgar, when the world has become more violent than ever before."

At the launch, Urs Ziswiler, the ambassador of Switzerland to Canada, said, "Switzerland at that time certainly committed important errors which it is necessary to admit without ambiguity. Shameful actions are acknowledged today.

"We also know that, in the economic sphere, transactions took place which probably went beyond the scope of commercial relations crucial for the survival of our population.

"However, there is always good, even in the darkest of times, and Meir Wagner's book focuses on those righteous Swiss."

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New cantor bound to congregants through music

By CAROLYN BLACKMAN
Staff Reporter

To Gershon Silins, newly installed cantor at Temple Sinai, music is the tie that binds.

"There are times during a service when I feel bound with the congregants; I feel as if we are one entity," he says.

Silins, 52, who comes to the temple from Beth Emet The Free Synagogue in Evanston, Ill., and Temple Emanuel in Kensington, Md., where he served until 2001, has been singing for as long as he can remember.

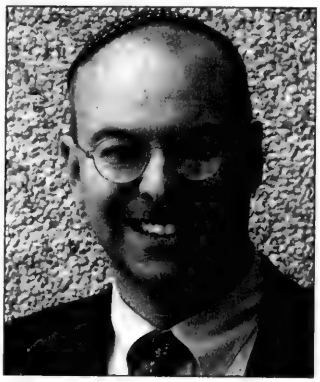
Coming to Temple Sinai, he says, is like coming home. "It's difficult to say, in a few words, everything that is good about the congregation.

"Musically, the most amazing feature is having Ben Steinberg as composer in residence. He's known as the dean of North American Jewish composers, and the amount of influence he has on our musical standards is remarkable."

For many people, he says, music is a major feature of a religious service. "The character of Jewish music is what makes us unique.

"At a service, congregants need to listen, sing and pray. These are irreplaceable elements. If I get up there and feel like a performer, something in the service is missing.

"There are moments at a service when I feel as if we are doing something together that is larger than any one of us could do individually."



Gershon Silins

As cantor, Silins' duties include leading services, working with bar/bat mitzvah students, conducting the junior choir, supervising two adult choirs and getting involved with adult education.

He plans no changes for the first little while because "it's the time now for me to figure out what Temple Sinai is all about. It's not up to me to change anything just yet."

Silins began singing in synagogue choirs and went on to become a concert and opera singer. He has appeared with, among others, the Chicago Symphony and the Brooklyn Philharmonic orchestras, as well as with Chicago's Music of the Baroque Chorus and the New York Choral Artists.

In Israel, he has sung at the Jerusalem Theatre and has presented a recital at the Zionist Confederation House.

He has served on the board of the American Conference of Cantors, and on the Commission on Synagogue Music of the Union of American Hebrew Congregations.

It was in his 30s, he says, that he joined the Kane Street Synagogue in Brooklyn, N.Y., and became interested in singing Jewish music.

"I discovered I enjoyed attending services; it felt good when I went every week. Eventually, I realized I wanted to pursue a cantorial career and enrolled at Hebrew Union College – Jewish Institute of Religion, School of Sacred Music. It was the smartest thing I ever did."

As a Chicago native, coming to Canada has been a great adventure for him, he says. "I discovered I love the Canadian scene. There is a social responsibility here that is higher than in the United States, and I like to be part of it. I have visited here before, but I never thought it would be possible to live here.

"I knew I was living and working in the right place when a passenger on a plane asked me where I came from and I replied, 'Toronto is home.'"

Baranovski murder case resumes

By PAUL LUNGEN
Staff Reporter

The first phase of the murder trial of Daniel Weiz and two youths charged in the beating death of Matti Baranovski got under way earlier this week with the court considering preliminary legal motions.

Jury selection is scheduled to take place Feb. 3 and trial on the evidence will begin Feb. 24.

The trial is expected to take several months.

On Nov. 14, 1999, Baranovski was with a group of friends in G. Ross Lord Park in North York when he was beaten to death by a gang of masked youths.

Weiz, a native of Israel, was living with his father in Toronto at the time. He returned to Israel a week after Baranovski's death and subsequently fought Canada's request to extradite him, taking his case to the Israeli Supreme Court. The court allowed the extradition and Weiz was brought to Toronto in October 2000. The preliminary inquiry began in July 2001 and in March 2002, an Ontario judge ruled the Crown had presented sufficient evidence to warrant a trial of the three suspects on second degree murder charges.

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Tania Olsson before shedding 76 lbs.

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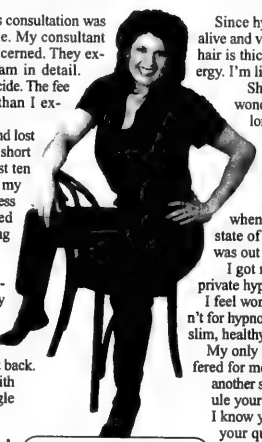

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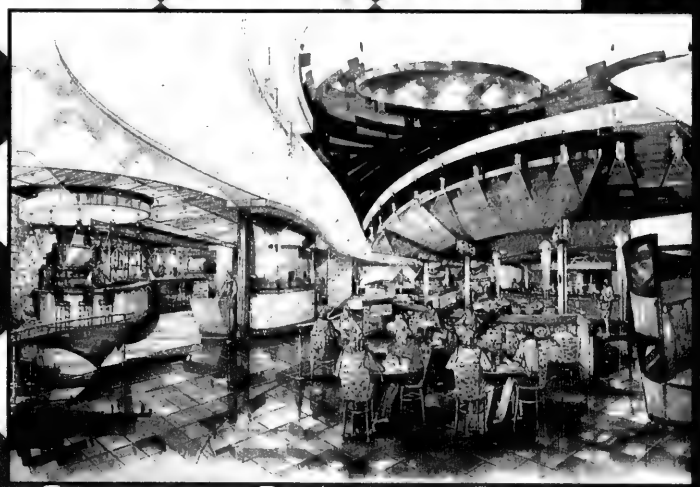

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Educator honoured for 30-year career at Eitz Chaim

By ANNA MORGAN
Staff Reporter

Rabbi Solomon Jakobovits, who was recently honoured by the Board of Jewish Education for his 30-year career at Eitz Chaim Schools, has received many accolades over his career as an educator and school principal.

But there's one he's especially proud of.

In 1988, a Los Angeles Jewish newspaper editorial began with the statement, "The best teacher I ever had was Rabbi Solomon Jakobovits..."

The article went on to describe a Talmud class in which Rabbi Jakobovits used a personal experience to explain why the rabbis allowed a sukkah to be as small as seven handbreadths by seven handbreadths (24 inches by 24 inches).

During his childhood in Berlin, the rule allowed Rabbi Jakobovits' father to build a little "doll sukkah" on their balcony in 1938 without "the German hooligans seeing it from below," he explained.

"My father could fulfil the mitzvah of building a sukkah without putting the family into too much danger."

Rabbi Solomon Jakobovits

Fourteen years later, that classroom lesson was retold by Rabbi Paysach J. Krohn in his book *Reflections of the Maggid* as an example of parental education.

Rabbi Krohn used the anecdote to illustrate the relation between the sacrifices parents make to fulfill mitzvot and the subsequent level of adherence by their children.

Soon after the sukkah-building event, the Jakobovits family moved to Windsor, England, and the eight children grew up to become rabbis, doctors, lawyers, educators and mothers. One of the brothers, Lord Immanuel Jakobovits, was Britain's chief rabbi from 1967 to 1991 – the only one to be knighted and elevated to the House of Lords – before he died in November 1999.

Rabbi Solomon Jakobovits' career in education took him to Pittsburgh, Pa., in 1960, where he became assistant principal of Hillel Academy. He taught math, science, history and Talmud there until 1962 when he moved to Toronto.

For Rabbi Jakobovits, the lives of the Talmud students he taught in Pittsburgh exemplify the power of successful teaching and the ability of a good lesson to stay with students long after the class is over.

"Students respond to strong leadership, good lessons and personal attention," Rabbi Jakobovits said.

"I have tried to imbue my teachers with the notion that you control the class by making it interesting... and by never using punishment – no lines, no standing in the corner and no going to the principal," said the rabbi, who retired last year from his post as general studies principal at Eitz Chaim, a post that he held on and off for 30 years.

The single most important contribution the rabbi believes he has made to Eitz Chaim was establishing a school in 1963 at the corner of Bathurst Street and Patricia Avenue, even though the Board of Jewish Education was not convinced at that time it was appropriate to move from its location on Darcy Avenue.

"I opened with a kindergarten and a nursery school... We put a wooden structure on that land and opened up three classrooms and the B'nai Torah Synagogue," the rabbi recalled.

A lot has changed since then, he said: the school has moved and parents' attitudes have evolved.

"Back then, parents supported the teacher. Now, parents are more likely to support their child, which makes it more challenging for teachers today," he said.

One of the most important tasks for a principal is to pursue an effective method for choosing and monitoring staff, Rabbi Jakobovits said.

But over the years, Rabbi Jacobovits has found that, above all, a principal should not give in lightly to changes in curriculum.

He said he has always preferred traditional approaches to teaching, such as retaining separate history and geography classes instead of blending the two subjects together into a social studies class.

Eventually, he said, such trends dissipate and "educators come around" to his point of view.

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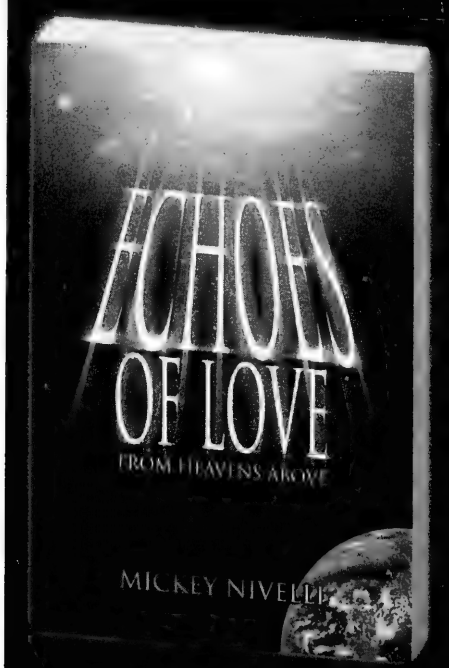

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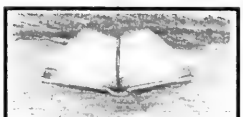
By RABBI REUVEN TRADBURKS



Rabbinic Reflections

The Haftorah accompanying Parshat Yitro and the giving of the Torah is one of the great visions of the prophet Isaiah and has a powerful message as to the greatness and humility of human beings.

When we address our Creator, how are we to appear? Are we a nothing, a piece of dust in His Presence – in which case we should lie flat on our faces, as nothings in the face of the Almighty. Or perhaps we are full of trembling and awe, bent over in submission before Him – in which case we should kneel or bow low in approaching the Almighty. Yet we do neither of these in our main prayer, the Amidah. Our main prayer of the traditional service is said standing tall – albeit with four brief bows, but nonetheless we stand tall, not flat on our face, nor kneeling or bowed over.

Isaiah conveys these very sentiments in our Haftorah. In the great vision in the sixth chapter of Isaiah, the prophet describes seeing a huge chamber with the Creator sitting on a great throne. Angels are flying around, six winged angels, calling one to another, "Holy, Holy, Holy" with such a loud voice that the entire chamber shakes.

Isaiah, seeing this vision of the heavenly beings, says to himself, "Oy to me," I am a nothing amongst a people of impurity. An angel takes a coal, brings it to Isaiah's lips, and says, "All your sins have been removed." The Lord asks who He should send to the Jewish people, to which Isaiah answers, "Send me."

Are we a nothing? Yes. Does Isaiah feel totally inadequate? Yes. Are we dust and ash in the face of the Almighty? Yes. In our prayers, we reflect this need for humility in the face of the Creator – we bow, and on Rosh Hashanah and Yom Kippur, even right down to the ground.

However, if the Almighty is inviting us into His presence, I guess we are not nothings. He does not choose to ignore us. He initiates the contact. He wants to send a prophet to speak to the Jewish people. Well, if that is the case, in spite of all of our failings, we must be OK. In fact, more than OK – we are His partners. He wants us. So, after his sins have been removed, Isaiah answers, "Here I am."

We all have our failings, our shortcomings, our inadequacies. The Master of the universe is not looking for perfect people – He is looking for willing partners. He invites us into His presence.

Isaiah paints the picture of the meekness of man, of our great inadequacy, of our nothingness in the face of the Creator. And at the same time, he shows us the reach of the Master of the universe to man and the desire of mortal man to take His hand, even with all of our failings.

So for our main prayer, the Amidah, we stand in front of HaShem. We aren't perfect, but we are partners.

Rabbi Tradburks is the spiritual leader of Kehillat Shaarei Torah in Toronto.

Goldhagen's latest stirs more controversy

***A Moral Reckoning, The Role of the Catholic Church in the Holocaust and its Unfulfilled Duty of Repair*, by Daniel Jonah Goldhagen, Random House, 2002, $38.00**

Books
Bernard Baskin

In 1996, Daniel Goldhagen's book *Hitler's Willing Executioners* – a fierce, blanket indictment of German society during the Holocaust – provoked a moral uproar. Critics objected that his condemnation went too far, saying it didn't allow for the dissent and opposition that existed among many Germans against Hitler and his ruthless regime.

Goldhagen's new book – a penetrating inquiry into the role of the Catholic Church in the Holocaust – has encountered similar controversy.

He argues that much of Church doctrine provided justification for Nazi genocide. He writes, "After all priests had been preaching that the Jews were the tainted murderers of Christ and 'an insufferable devilish burden,' and few earlier bloodlettings had been without the blessings of popes and prelates; small wonder, then, that although German bishops protested the state's euthanasia program against the ill and infirm, they never publicly spoke against the elimination of their Jewish compatriots."

Goldhagen sheds particularly harsh light on Pope Pius XII, who suppressed his immediate predecessor's encyclical condemning Nazi anti-Semitism and professed a "special love" for Germany as against a special hatred for the godless Bolshevism that he suspected the Jews of spreading. Pius, he adds, knew all about the gas chambers and yet lent the Church's support to Italy's consent to the deportation of its own Jewish population as late as 1943.

Once again, critics are insisting that Goldhagen's account is extreme and one-sided. Pius XII, elected pope in 1939, was not the monster that Goldhagen portrays, but a weak, indecisive, fearful figure in the wrong position at the wrong time. Perhaps, they argue, Pius XII halted an encyclical that would have condemned anti-Semitism because he knew that Hitler, a Catholic apostate, had threatened similar attacks against German Catholics.

Part of the problem may also have been that Pius XII (who had lived for years in Germany as a Vatican diplomat) looked upon German National Socialism as the devil that he knew – compared to the anti-religious mania of Stalin's Communism. Once World War II began, Pius's refusal to aid Catholics helping Jews escape persecution and his silence about Nazi depravities were, in fact, mistaken but understandable attempts to maintain Vatican neutrality and to control a church rife with virulent anti-Semites.

In a recent review of the book, Michael Marrus, dean of the graduate studies at the University of Toronto, writes of Goldhagen's "utter incapability of nuance, his refusal to accept that there is any ambiguity whatever in the evidence he cites or the situations he describes. Whether in reference to Pius's purported anti-Semitism or the Vatican's wartime diplomacy or the actions of church leaders... Goldhagen sees every instance in black and white, and never shades of grey. In that sense, and in his highly selective reading of the available documentation, he is the mirror image of the apologists for Pius XII, those who are stridently promoting [his] candidacy for sainthood."

A section of Goldhagen's book insists that the Church must acknowledge its complicity in the Holocaust if it is to undo the harm it has produced. It must work assiduously to combat, to reduce, and to teach people the falseness and, in its terms, the sinfulness of anti-Semitism – a hateful doctrine whose origins lie in New Testament passages that depict Jews as "a brood of vipers" and worse.

The author makes the suggestion, hardly likely to be followed, that every Christian Bible print a clear disclaimer alongside the text that some passages once presented as fact are actually false or dubious and the source of much unjust injury.

Passionately written, meticulously researched, wide-sweeping and endlessly opinionated and controversial, *A Moral Reckoning* deserves to be widely read and debated.

Jewish Life

Israel quietly played big role in Gulf War

MYTH:

Israel's low profile in the 1991 Gulf War proves it has no strategic value to the United States.

FACT:

Israel was never expected to play a major role in hostilities in the Gulf. American officials knew the Arabs would not allow Israel to help defend them; they also knew U.S. troops would have to intervene because the Gulf states could not protect themselves.

Israel's posture reflected a deliberate political decision in response to American requests. Nevertheless, it did aid the United States' successful campaign to roll back Iraq's aggression. For example:

• The Israel Defence Forces was the sole military force in the region that could successfully challenge the Iraqi army. That fact, which Iraqi leader Saddam Hussein understood, was a deterrent to further Iraqi aggression.

• By warning that it would take military measures if any Iraqi troops entered Jordan, Israel in effect guaranteed its neighbour's territorial integrity against Iraqi aggression.

• The United States benefited from the use of Israeli-made *Have Nap* air-launched missiles on its B-52 bombers. The Navy, meanwhile, used Israeli Pioneer pilotless drones for reconnaissance in the Gulf.

• Israel provided mine plows that were used to clear paths for Allied forces through Iraqi minefields.

• Mobile bridges flown directly from Israel to Saudi Arabia were employed by the U.S. Marine Corps.

• Israeli recommendations, based upon system performance observations, led to several software changes that made the Patriot a more capable missile defence system.

• Israel Aircraft Industries developed conformal fuel tanks that enhanced the range of F-15 aircraft. These were used in the Gulf.

• General Dynamics, a U.S. military contractor, has implemented a variety of Israeli modifications to improve the worldwide F-16 aircraft fleet, including structural enhancements, software changes, increased capability landing gear, radio improvements and avionic modifications.

• An Israeli-produced targeting system was used to increase the Cobra helicopter's night-fighting capabilities.

• Israel manufactured the canister for the highly successful Tomahawk missile.

• Night-vision goggles used by U.S. forces were supplied by Israel.

• A low-altitude warning system produced and developed in Israel was utilized on Blackhawk helicopters.

• Israel provided other equipment to U.S. forces, including flak vests, gas masks and sandbags.

• Israel offered the United States the use of military and hospital facilities. U.S. ships utilized Haifa port shipyard maintenance and support on their way to the Gulf.

• Israel destroyed Iraq's nuclear reactor in 1981. Consequently, U.S. troops did not face a nuclear-armed Iraq.

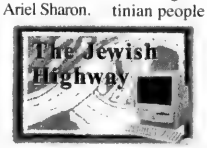
• Israel's military intelligence had focused on Iraq much more carefully over the years than had the U.S. intelligence community. Thus, the Israelis were able to provide Washington with detailed tactical intelligence on Iraqi military activities. Then-U.S. defence secretary Richard Cheney said, for example, that the United States utilized Israeli information about western Iraq in its search for Scud missile launchers.

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, www.jewishvirtualli brary.org.*

Israeli elections – part 4

By MARK MIETKIEWICZ

In a few days, Israelis will go the polls to choose their next government and prime minister. Today, we conclude our look at the official party Web sites and sites for Amram Mitzna and Ariel Sharon. All sites offer English content except where indicated. Please note that this is not an exhaustive look at all the parties running in the election, since several parties, including the National Religious Party, Za'am and Men's Rights in Family do not operate sites.



Yisrael Aheret (Different Israel) is appealing to young voters who "have decided to take responsibility in building a future for the country… Israel is the place for people who believe that it is possible." **[http://www.disrael.co.il/]** The party wants to raise the electoral threshold from 1.5 per cent to five per cent and has said its MKs wouldn't serve as ministers but would appoint professionals instead. **[http://info.jpost.com/ C002/Supplements/Elections2003/pp_different.html]**

There are several parties that target Arab voters. The ODA, the Organization for Democratic Action, under Asma Agbariya seeks "to advance a new alternative that will replace (1) the do-nothing Arab leadership inside Israel, (2) the Palestinian Authority (PA), which has integrated the Palestinian national movement into the American system, and (3) the Islamic current, which seeks to lead the Arab masses toward a dead end of otherworldly extremism." **[http:// www.odaction.org/]**

Under its leader Mohammed Barakeh, Hadash – The Democratic Front for Peace and Equality, calls for the "evacuation of all the settlements and Israeli withdrawal from all the Palestinian territories conquered in the June 1967 war… and recognition of the right of the Palestinian people to establish its own independent and sovereign state in the territories alongside the State of Israel." **[http://www.hadash. org.il/english/]**

Azmi Bishara is the leader of Balad – The National Democratic Assembly. In an interview posted on his Web site, the MK says Jews should "free themselves of this strange story called Zionism… What becomes apparent is that the movement essentially failed to achieve the two main objectives it set for itself: leaving the ghetto and being a nation like all others." **[http:// makeashorterlink.com/?C54A21013]** Israel's Central Election Committee had ruled that Bishara and Ahmed Tibi of the Hadash slate could not run for election because they supported armed struggle against Israel. Bishara and Tibi challenged the ruling to the Supreme Court which sided with the candidates. **[http:// makeashorterlink.com/?I26A42013]**

The Tzomet party Web site had been working but was not operational in mid-January. The party under the leadership of Moshe Green was established in the early '80s in opposition to the withdrawal from Sinai. **[http://planet.nana. co.il /zomet/]**

If you still crave more information about the election and can read Hebrew on your browser, I highly recommend the Politika Achshav – Politics Now site. Not only is this site full of information but it also has hilarious mock ads which may deflate a few of the country's political egos. **[http://politicsnow.co.il]** (Thanks to Dr. Morton Silverberg for tipping me off about this site.)

Finally, here's how you can learn more about the men vying to lead the country. The Prime Minister's Office has a biography of Ariel Sharon, as well as dozens of Sharon's speeches dating back to his inauguration in March 2001. **[http://www.pmo.gov.il/english/]** The Likud site has more on its leader along with the party's television ads, featuring the leader. **[http://www.likud.org.il]**

You can find background in Hebrew about Amram Mitzna at the Labor Web site **[http://aavoda.co.il]** and at Mitzna's official site, designed when he was vying for the leadership of the Labor party. **[http://www.mitzna.co.il]**. You can read a recent feature interview with Mitzna at the Jerusalem Post site. **[http://makeashorterlink.com/?O25613013]**

And what about the footsteps that one of these two candidates will have to walk in? The Prime Ministers of Israel page has biographies of all 11 Israeli PMs. **[http://www.israel-mfa.gov.il/ mfa/go.asp?MFAH00k60]**. Study well. Because when you're done, you can test your knowledge at the Israeli Prime Ministers Game **[http://www.bus.ual berta.ca/yreshef/zionism/pmgame/pmgame.html** Match up a historical fact while clicking on the picture of a Prime Minister and the computer will tell you in a perfect Hebrew accent whether your choice is *nachon* (correct) or *lo nachon* (incorrect.)

Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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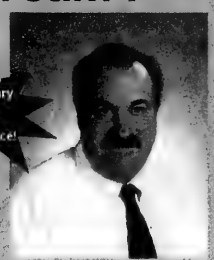

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On Campus

Concordia erred in the Netanyahu fiasco: Rector

By JANICE ARNOLD
Staff Reporter

Concordia University says it made a mistake in not heeding its security director's advice that a speech by former Israeli prime minister Benjamin Netanyahu should not take place at the downtown campus, but rather at the Loyola campus or off-site entirely.

Rector Frederick Lowy admitted at a press conference last week the university was not adequately prepared from a security point of view to stage the event at the main downtown campus, despite extensive planning with police.

In releasing the university's final report on the events leading to the cancellation of Netanyahu's appearance Sept. 9, Lowy said: "We recognize that we should not have held the event at the Hall building on that day or that we should have hosted it at the Loyola campus as we had suggested to the event organizers early in the planning process...

'Event should not have been downtown'

"Objectively, we erred on this level, and accept responsibility for effectively putting some of our students, faculty and staff in danger that day. That should not have happened and will not happen again."

Netanyahu was invited by Hillel and his Canadian visit was sponsored by the Asper Foundation. The university called off the event after a protest against him by more than 1,000 people turned violent.

The report, prepared by Susan Magor, Concordia's director of environmental health and safety, reveals that an assessment in early August by security director Jean Brisebois recommended that the administration look for other venues because of the potential for problems.

Brisebois made the evaluation with help from Montreal police and the RCMP.

Brisebois said the 675-seat Hall auditorium has "limited escape routes" in the event of emergencies and noted that the Hall building "symbolizes 'Ground Zero' for polarized pro-Palestinian and pro-Israeli student activists," and was the site of a speech on the Mideast by Alan Baker of the Israeli foreign ministry in January 2001 that came close to violence.

Brisebois also warned that Sept. 9 fell during student orientation week, when large crowds would be in the building and was just two days before the first anniversary of 9/11.

But the report said organizers of the Netanyahu event did not accept any of the alternative locations proposed by Concordia.

In mid-August, the administration asked Brisebois to make a second assessment in light of new information, including police intelligence that "external elements" were not expected to take part in the protest and that the Concordia Student Union and other student groups had assured it the demonstration would be peaceful.

The fact that 16 other non-violent protests related to the Arab-Israeli conflict had taken place in Montreal during the previous 12 months was also a factor in the administration's decision to allow the event to go ahead in the Hall building. A security plan was then devised with the Montreal police and RCMP.

Close to 100 police were deployed on Sept. 9, in addition to university security staff.

"While protest was anticipated and planned for, we did not expect a concerted, planned attempt to stop the event by any means possible, including violence," Lowy said, adding the possibility was "contrary to all the advance intelligence that municipal and federal police forces were able to provide us."

While Lowy said the administration did not expect the violence, its report on the incident says at least two unions advised their members to stay away from work Sept. 9 because of safety concerns.

The report notes that Lowy and his top administrators were away on a retreat from Sept. 3 to Sept. 5, but Lowy told reporters he did not believe this had any bearing on planning for the event, because most measures were already in place by then.

Lowy placed most of the blame for what happened on those who organized the violence and encouraged others to participate.

"They, and nobody else, created a potentially tragic situation and risked not only their own security but also that of many innocent bystanders and guests who were trying to attend the event," he said.

(Five people were arrested – including two Concordia students – and disciplinary hearings against 11 students charged with breaking the university's regulations are to begin this week.)

Lowy also announced a shake-up in the university's administration aimed at cooling tensions on campus.

The resignation of Donald Boisvert, dean of students for the past 15 years, who tried with little success to reconcile pro-Palestinian and pro-Israel students, has been accepted, although Lowy insisted he was not the fall guy in this controversy.

Boisvert is expected to return to teaching at Concordia in the autumn.

Charles Bertrand, a retired history professor who was interim rector in 1994-95, has been named interim dean of students and associate vice-rector of student life.

Patricia Gabel, an expert in conflict resolution and international law, has been appointed to the new post of special advisor to the rector on conflict analysis and management. Most recently, she was a fellow at Harvard University's Weatherhead Centre for International Affairs.

She will look into setting up the Concordia Centre for International and Cross-Cultural Dispute Resolution.

Peter Côté, a university chaplain, became interim advisor on rights and responsibilities last month. He is charged with administering Concordia's code on standards of conduct on campus.

Continued on page 19

On Campus

Queen's University Hillel proposes open letter to CSU

By FRANCES KRAFT
Staff Reporter

The student government of Queen's University is considering a proposal by its campus Hillel to issue an open letter to the Concordia Student Union (CSU) defending the rights of all student groups and addressing the CSU's actions toward Concordia Hillel late last year.

In early December, the Montreal university's student union suspended Hillel's funding and its right to hold activities on campus for distributing flyers about Mahal, a program that allows young Jews from abroad to serve in the Israel Defence Forces for 18 months. Hillel's right to use university space for its activities was re-instituted Dec. 12, but funding remains frozen.

'We wanted to express support'

The executive of Queen's Hillel made its proposal at an Alma Mater Society (AMS) meeting two weeks ago, asking the group to issue a letter emphasizing its commitment to freedom of speech, religion and association for all student groups in Canada, and calling for the reinstatement of Concordia Hillel's funding as well as for an apology by CSU executive for its treatment of Concordia Hillel and the campus' Jewish community.

The idea came up in e-mail correspondence among members of the Queen's Hillel executive during December exams, Hillel president Deborah Zuker told *The CJN* in a phone interview from the Kingston, Ont., campus.

"We wanted to express support [for Concordia Hillel]," she said.

Hillel's political advocacy chair, Mike Saposnik, met with Zuker, Lindsay and Kaufman after the AMS meeting to make suggestions for the letter.

Also following the AMS meeting, AMS vice-president Shawna Kaufman and president Mike Lindsay were quoted in the campus newspaper, the *Queen's Journal*, as saying they needed more information before taking action.

"If this is going on at Concordia, we have a right and an obligation to get involved, but we don't know for sure what's going on... and we need to get to the bottom of what's going on," Lindsay wrote.

Kaufman, who said the language in the suggestions may have been too strong, is working on a report for this week's AMS meeting.

Meanwhile, Saposnik has drafted some revised suggestions that Zuker hopes will be approved.

"It's worded more in terms of future behaviour and upholding of principles of freedom of speech," she said. "It's more future-oriented in order to avoid unduly passing judgment."

Queen's itself has a "pretty friendly" atmosphere, said Zuker, although pro-Palestinian/anti-Israel sentiment is "growing a little bit."

She said she feels comfortable as a Jewish student and has not heard from any of the estimated 400 to 500 Jewish students that they feel otherwise.

"We have a pretty active, thriving Hillel community," she said.

The Jewish student organization has about 130 paid members and about 250 on its e-mail list.

'Clear guidelines' for behaviour to be established

Continued from page 18

Another step outlined by Lowy that is intended to "ensure a safe, secure and non-intimidating environment" and foster civil debate is the drawing up of "clear guidelines" on what constitutes "crossing the line" behaviour, which he did not define.

He said he expects these criteria and the sanctions for not meeting them will be established within "a few weeks."

Lowy said the university also intends to clarify what types of posters and publications are acceptable, and how university space may be used. It has already been decided that the Hall building will "for the time being" no longer be used for events judged to be high risk.

Lowy also said invitations to controversial speakers will be evaluated by the administration in future, a reversal of the university's history of never having refused a speaker invited by students.

Without being more specific, Lowy said a "monitoring system" will be put in place to enforce the new policies. He stressed Concordia wishes to maintain its tradition of unfettered expression, but not if it leads to intimidation or harassment.

He said the administration itself plans to sponsor an academic lecture series on Mideast-related issues, directed by a committee of students and faculty members and chaired by Elizabeth Sacca, dean of graduate studies.

Lowy said this will serve as a "model" for students on how those who disagree can engage each other in "a civil and respectful fashion."

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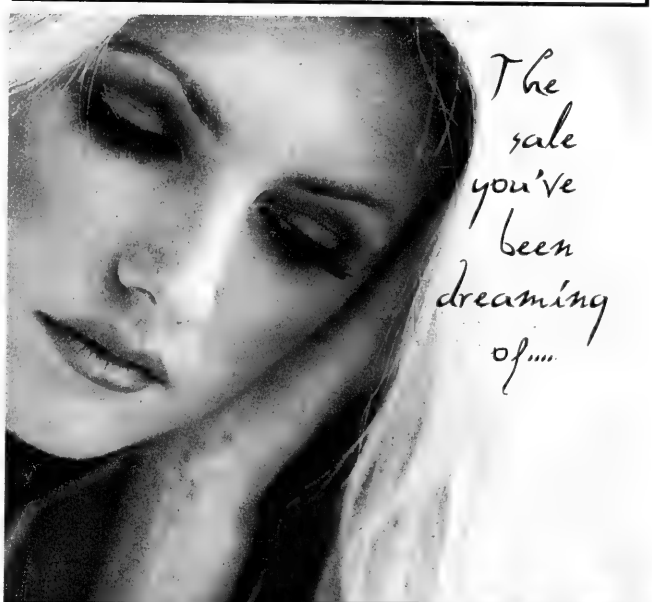

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די פּטירה פֿון אַ גרויסן מענטש און ייִד

פֿון לאה (לילי) קוסנער

די פּטירה פֿון **צבי קאַלין ז"ל**, וועלכער האָט פֿאַרלאָזט אונדזער וועלט דעם לעצטן שׂמחת תּורה, איז על-טאָר פֿון 89 יאָר, איז פֿאַר מיר פּערזענלעך אַ שׂרעק-לעכער פֿאַרלוסט. ליידענדיק זיינע אַרטיקלען איז „אַלגעמיינער זשורנאַל" פֿרייטיק ביינאַכט, איז געווען מיין אמתּער עונג שבת. צבי קאַלין איז געבוירן געוואָרן איך דער ליטע בי אַ רבנישער משפּחה באַרימט איך ליטע אין רוסלאַנד. דער גרעסטער טייל פֿון זיין משפּחה איז אומגעקומען איך דער שואה.

קאַלין איז געווען אַ תּלמיד איך דער סלאָבאָדקער אין טעלזער ישׁיבות אין שפּעטער שטודירט אין פּלאַ-רענס (איטאַליע) אוניווערסיטעט, ווו ער האָט באַקומען דעם מאַסטער דיפּלאָם אין 1936. ער האָט זיך באַוועגט אין פֿאַלעסטינע. איך דער צווייטער וועלט־מלחמה איז ער געווען דער הויפּט רעקרוטירער פֿון יוגנג מענער פֿון ישׂראל פֿאַר דער בריטישער אַרמיי.

נאָכן פֿאַרלאָזן ישׂראל איז ער געוואָרן אינער פֿון די ערשטער קאָלומניסטן אין „אַלגעמיינער זשורנאַל" וועו איז ער שׂטענדיק געבליבן ביז 1972.

צבי קאַלין, וועלכער איז געווען אַ פּראָפֿעסאָר אין „ישׁיבה אוניווערסיטעט" אין ניו־יאָרק, איז געווען אַ זעל-טענע פֿערזוכער אין בּן־תּורה, אַ קעמפֿערישער ציוניסט מוסר באַוועגונג, אַ בּן־תּורה, אַ קעמפֿערישער ציוניסט אין אַ ליבהאָבער דענקער. די שׂיינע מידות זיינע געווען זיינע „אַני מאמין", וואָס ער האָט אויף אַ גלענצנדיקן אופן געבראַנגט צום אויסדרוק אין אַלע זיינע אַרטיקלען.

איך האָב שטענדיק באַוווּנדערט זיין גאוניש, אַנאַלי-טיש חוש פֿאַר אמת אין געראָבטיקייט, וואָס זיינע געקומען צום אויסדרוק אין אַלע זיינע קאָלומס אין אין אַנדערע שריפטן. זיינע אַרטיקלען זיינען געווען מוסטער-האַפט באַלערנד אין פּול מיט ייִדישן שטאָלץ. ער איז געווען אַ תּלמיד־חכם, וועלכער האָט פֿאַרמאָגט אַן אומענדלעכן קוואַל פֿון וויסן אויף אַ סך געביטן. דאָס אַלץ האָט ער זיך געטיילט מיט אונדז, די ליינער פֿון „אַלגעמיינער זשורנאַל". זיין ברודער, דער רב הראשי פֿון ירושלים, האָט געזאָגט, אז אויב צבי קאַלין וואָלט גע-וואָלט, וואָלט ער געווען פֿאַרכבוד ווי דער גאון הדור.

צבי קאַלין האָט אויך געשאַפֿן פֿילמען, טעאַטער פֿאַרשטעלונגען אין איז געווען דער מחבר פֿון דער קלא-סישער דערציילונג „אַסל ראַקאַוועך רעדט צו גאָט". די דערציילונג איז איבערגעזעצט געוואָרן אין אַ צאָל שפּראַכן, אפֿילו אין דיטש. מען האָט אים איינגעלאַדן קיין דיטשלאַנד צו רעדן וועגן דער דערציילונג. ליט זיין באריכט האָט דער עולם אין אַנגעפּאַקטן זאַל אים געבעטן צו ציטירן פֿון דעם ווערק אין ייִדיש. ער האָט באַמערקט, אַז מענטשן, אַפֿילו מענער, האָבן געוויינט.

לעצטנס האָט פֿראָפּ' קאַלין געשריבן מיט אַ סך וויטיק אַן זאַרג וועגן קיום פֿון מדינת ישׂראל אין פֿון ייִדישן פֿאָלק, וואָס לעבט ווידער אַדורך אזא גרויאַמע שׂנאה פֿון דער וועלט, וואָס קען פֿאַרגליכן ווערן צו די דריסקער אין פערציקער יאָרן פֿון דער נאַצי־תּקופה.

צבי קאַליצן האָבן מספּיק געווען פֿריינד אין פֿאַר-רעס. צווישן זיי הרב נחום לאם, פֿרעזידענט אין ראש ישׁיבה פֿון „ישׁיבה אוניווערזיטעט". ד"ר יונתן קאַלין, אַ זון פֿון נפטר, האָט געזאָגט, אז זיין פּאָטער איז נישט גע-וען קיין שׂיל־ייִד אין האָט נישט געהאַלטן פֿון די אַמע-ריקאַנער רבנים אין ראַביים. ער האָט נישט באַלאַנגט צו די רעפֿאָרמער, קאַנסערוואַטיוון אדער אָרטאַדאָקסן. ער האָט אַבער זיין גאַנץ לעבן געווידמעט צו לערנען תּורה.

איך שליס זיך אָן צו די פּיל־צאָליקע פֿאַרערעס פֿון צבי קאַלין. יהי זכרו ברוך.

SHEHECHYANU

BH

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Monthly schedule

Jan. 27 10 PM	*April 01 1 AM, 4.30 PM*
Jan. 28 1 AM, 4.30 PM	*April 07 10 PM*
Feb. 03 10 PM	*April 08 1 AM, 4.30 PM*
Feb. 04 1 AM, 4.30 PM	*April 14 10 PM*
Feb. 10 10 PM	*April 15 1 AM, 4.30 PM*
Feb. 11 1 AM, 4.30 PM	*April 21 10 PM*
Feb. 17 10 PM	*April 22 1 AM, 4.30 PM*
Feb. 18 1 AM, 4.30 PM	
Feb. 24 10 PM,	
Feb. 25 1 AM, 4.30 PM	
Mar. 03 10 PM,	
Mar. 04 1 AM, 4.30 PM	
Mar. 10 10 PM	
Mar. 11 1 AM, 4.30 PM	
Mar. 17 10 PM	
Mar. 18 1 AM, 4.30 PM	
Mar. 24 10 PM	
Mar. 25 1 AM, 4.30 PM	
Mar. 31 10 PM	

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What's New

By Rebecca Nadler

Perpetuate the memory of a loved one
HOLOCAUST WALL OF REMEMBRANCE
in Earl Bales Park
Information:
416-785-1333

DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 20, is deadline for Jan. 30 issue and Monday, Jan. 27, is deadline for Feb. 6. I receive calls and sort my mail after noon on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Jan. 25

HUMANISTIC JUDAISM

Oraynu Congregation offers two opportunities to hear **Rabbi Ben Biber** of Machar Congregation, in Washington, D.C. The first is lunch at noon at the Barbara Frum Library followed by a public forum on Humanistic Judaism at 12:45 p.m. Reservations required. Or join a breakfast forum on Humanistic Jewish Parenting, Sunday, Jan. 26, 10 a.m. at St. Andrew Junior High School, 131 Fenn Ave. No charge, but reservations required, 416-385-3910.

FILM & SONG BENEFIT

Beth Haminyan is showing the Israeli film *As If Nothing Happened*, followed by singing with **Gidi Koren** in aid of the Israel Centre for the Treatment of Psychotrauma at Herzog Hospital. 7:30 p.m. in the Fireside Lounge of the Wagman Centre, 55 Ameer Ave. Tickets $50. Refreshments will be served. 416-256-4222.

MELAVEH MALKA MANIA

Chabad of Markham Youth Club hosts a Saturday night bash for children 6 to 12 with crazy competitions, wacky games, pizza, pop and prizes. $5 per child. 83 Green Lane from 7:30 to 9 p.m.

NIGHT OF MUSIC

Come relax with **Paul Gellman & Friends** at Congregation Darchei Noam's coffee house, concert and dance. 8 p.m., 15 Hove St. (B'nai Brith Building). All ages welcome.

Sunday, Jan. 26

WRAP AND ROLL

Perform the mitzvah of tfillin at Beth Tzedec Congregation, with trainers to help you through the process, then enjoy a delicious breakfast. In the chapel at 9 a.m. For information call 416-781-3511 or visit www.worldwidewrap.org.

LEGION MEETING

The Wingate Branch of the Royal Canadian Legion all-member breakfast and meeting at 9:55 a.m. Zionist Centre, 788 Marlee Avenue. 416-782-5024.

ADATH ISRAEL SINGLES

Start your week off with a music-filled brunch with **The Ron Davis Trio** featuring **Lori Cullen**, vocalist, and **Drew Birston** on bass. $10 if prepaid by noon Jan. 24 or $15 at the door. 11:30 a.m. at 37 Southbourne Ave. Call 416-635-5340.

FOR YIDDISH LOVERS

A lecture in Yiddish by **Hana Bordin** of Hebrew University on Yiddish as an Official language: Where and When? Sponsored by the Cultural Committee of the Toronto Workmen's Circle, 471 Lawrence Ave. W. at 3 p.m. Admission free.

WANTED: TEENS FOR BAND

Miles Nadal Jewish Community Centre is starting a teen band playing a mixture of African, latin and jazz music. All instruments welcome, minimum two years experience. 3:15-5 p.m. Call for information and registration 416-924-6211 or **Ken Rabow** 416-633-4333.

BAR/BAT MITZVAH EXHIBIT

Ever wonder how bar and bat mitzvah celebrations have evolved into the events they are today? **Prof. Stuart Schoenfeld**, chair of the sociology department at Glendon College, will open a new exhibit on bar and bat mitzvahs at Shaarei Shomayim Congregation with a lecture titled How Did the Bar/Bat Mitzvah Become So Important? 4 and 6 p.m. at the synagogue, 470 Glencairn Ave. The lecture will be followed by an old-time bar mitzvah kiddush.

ARRANGED MARRIAGE!

Jewish Marriage in the 21st Century: Do Arranged Marriages

Continued on page 23

Baycrest Centre for Geriatric Care

Baycrest Community Day Centre for Seniors

Adding Life to Years

The Day Centre offers a welcoming club-like atmosphere with social, recreational and educational activities.

The Day Centre includes three "clubs" for: the well elderly and physically frail; those with mild cognitive impairment; and those with moderate to severe cognitive impairment who require a safe, secure environment.

Each club offers:

- activities in several languages
- escorted round trip door to door transportation
- kosher meals/snacks
- counselling/support and education
- special programming related to holidays and observances
- respite for caregivers
- access to Baycrest clinics

Call: 416-785-2500, ext. 2223

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BOYS' SUITS (Reg. Retail $170.) NOW - 1/2 PRICE!

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south of BRUNO'S

HOURS: MON-SAT 10:00-5.30 / SAT: 11.00-5:00

What's New

Coninued from page 22

Really Work Better? Temple Kol Ami invites you to join a discussion with **Jack Kugelmass**, regional outreach director of the Canadian Council for Reform Judaism, at Indigo, Yonge St. and Hwy. 7 at 8 p.m. Admission free.

Monday, Jan. 27

FOOD DRIVE INFO NIGHT

It's time to start thinking about what your school, shul or group can do to help make Passover special for the needy in our community. Come out to National Council of Jewish Women's information night about their Annual Passover Food Drive with guest speakers **Rabbi Irwin Witty** and **MP Art Eggleton** at the Council House, 4700 Bathurst St. For information call 416-633-5100 or go to www.ncjwc-ts.org.

Tuesday, Jan. 28

HAPPY HOUR AT BB

B'nai Brith "Dr. W. Filderman" Lodge invites you to a winter happy hour with the contribution of lodge members and guest artists. 15 Hove St. at 4 p.m. 416-631-0634.

THE WAR ON TERROR

An opportunity to hear one of the most knowledgeable commentators on the Mideast and the rise of Islamic fundamentalism. **Daniel Pipes** will deliver a lecture on the War On Terror, the Arab-Israeli Conflict and Campus Woes. Proceeds will go to Israeli victims of terror. At Beth Tikvah Synagogue 3080 Bayview Ave., 8 p.m. $20. Call 416-485-8000.

Wednesday, Jan. 29

TANACH SCHOLAR

Bryna Levy will be teaching in a number of forums around Toronto. She will lead two mornings of beit midrash-style learning for women of all ages and backgrounds 9:15 a.m. to noon. Wednesday's topic is Wrestling with God: Yaakov and the Angel, Thursday's topic is Wrestling with Man: Avraham and Sodom. $36 for two days, $20 for one, students, $18 for two days, $10 for one. at Shaarei Shomayim Congregation, 470 Glencairn Ave. Call 416-398-1510 or see www.mekorot.ca.

Wednesday evening, she delivers a lecture for men and women on Nechama Leibowitz zt'l: The Teacher, The Legacy. $10. Beth Jacob Congregation, 147 Overbrook Place. Call 416-633-5770 or see www.torahinmotion.org.

VOLUNTEER IN ISRAEL

Wondering what you can do to help Israel? Volunteer at an Israel Defence Forces supply/maintenance base for a minimum of two weeks. Come to an information night sponsored by Canadians Volunteers for Israel, 7:30 p.m. at 788 Marlee Ave. For information call **Len Berk**, 416-781-6089.

JEWS IN THE LOTUS

Rabbi Michael Skobac, educational director of Jews For Judaism will speak about Jews in the Lotus: Today's Quest for Spirituality and the Lure of the East. Beth Emeth Synagogue at 8 p.m. No charge.

GENEALOGICAL SOCIETY

Dr. George Bolotenko of the National Archives of Canada will present Archival Documents as Tobacco Paper: Genealogical Research in Ukraine at the monthly meeting of the Jewish Genealogical Society. Shaarei Shomayim Congregation, 470 Glencairn Ave. at 8 p.m. $3 for non-members.

TEACHING VALUES

Rabbi Ahron & Faigy Hoch lead a class on teaching children values. Tonight's class focuses on controlling anger. The Village Shul, 1072 Eglinton Ave. W., 8 p.m. $10.

AHAVAS YISROEL

The Shmiras Haloshon Organization invites women and men to a lecture by **Rabbi Mendel Kessin** on Ahavas Yisroel: A Deeper Dimension of Shmiros Haloshon. At Bais Yaakov High School, 410 Lawrence Ave. W. at 8:15 p.m.

Other News

ISRAEL FEST ON CAMPUS

Jewish Campus Services invites the community to celebrate Israel Fest '03 on campuses across Toronto, featuring an Israeli mall, speakers, exhibits, video conferences, social action projects and movies. Between Jan. 20-30 at Ryerson, Seneca, U of T and York. Check out www.israelfest.com or call 416-781-1465

BOUTIQUE NIGHT

Temple Sinai Nursery School holds a shopping event featuring unique products and services often not available in stores. Thursday, Jan. 30 from 6:30-10 p.m. at 210 Wilson Ave. Free. 416-487-3281.

TORAH STUDY

Jewish Russian Community Centre's Institute of Torah Study. 18 Rockford Rd. For information/registration, **Chana Weisberg**, 416-222-7105, ext. 30.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

God and the New Physics: Discovering God in The Laboratory, a workshop with **Arnie Gotfryd** Sunday, Jan. 26, at 8 p.m.

Jewish Calendar Series of the Jewish Education Certificate Program, Tuesday, Jan. 28 from 8-9:45 p.m.

JF & CS GROUPS

Jewish Family & Child Service. Information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

One Family, Two Homes, a three-session series for families experiencing separation and divorce. Children will be in separate, age-appropriate groups. Mondays beginning Feb 3 at Lipa Green Bldg. 4600 Bathurst St. at 6:30-8:30 p.m.

Today's Woman, a four-session group for women who want to make changes in their lives. Tuesdays, beginning Feb. 4 at Lipa Green Bldg. 4600 Bathurst St. at 7-9:30 p.m.

Developing a successful parenting plan. A workshop for parents to develop a relationship with their ex-partners regarding the lives of their children. Tuesday, Feb. 4 at the Promenade Mall, Suite 313 from 6:30-8:30 p.m.

Parenting the Difficult Teen, an eight-session group for parents of teenagers with difficult behaviour. Tuesdays, beginning Feb. 4 at Lipa Green Bldg. 4600 Bathurst St. at 7:30-9 p.m.

FOR SENIORS

Join the **LZA Seniors Club** for socializing Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 6, bingo, Feb. 13, lecture. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Casino Rama, Feb. 12; Casino Niagara, Jan. 30; Saturday dances Jan. 25, Feb, 1. Call 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

The Morris "Nafty" Naftolin Komedy Kabaret. Thursday, Jan. 30, 2:30 p.m. in the auditorium.

Israeli Club Etrog for Hebrew speaking people meets 7 p.m. Tuesdays. Jan. 21, political lecture; Jan. 28, movie. **Anna** ext.110.

Respite Program: seniors, 55+, looking after a loved one at home can get 1-3 hours per week of help at no cost. No physical care is provided. Call **Paula** ext. 118.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Jewish Meditation with **Chashi Skobac** Jan. 26 at 11 a.m. Members free, non-members $5, includes coffee and bagels.

Carlebach & Beyond Choir, an adult choir conducted by composer/conductor **Ken Rabow**. Tuesdays, 7:30-9:30 p.m.

Woman's Chorus with conductor **Harriet Wichlin**. No auditions. Every 2nd Monday, 8-9:30 p.m.

Registration now underway for Hebrew classes: Hebrew conversation with **Nirit Gruber** starts Feb. 25.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880.

Winter classes have begun, come register in class:

Bridge with **Joel Shapiro**, Beginners Tuesdays, 12-2 p.m., More modern conventions, Tuesdays, 1-3 p.m., Duplicate style Thursdays 1-4 p.m. Painting, Mondays from 1-3 p.m. Needlecrafts starts Tuesday, Feb. 11 9:30-11:30 a.m. Folkdancing, Wednesdays 10 a.m.-noon.

OU/NCSY AWARD: Dennis Klein, second from right, received the first Annual National Business Leadership Award at a recent dinner. Klein is the founder of the Buck or Two chain and president of Denninghouse Inc. Pictured, from left, are event co-chair Moishe Posner, Rabbi Baruch Taub, Klein and event co-chair Larry Zeifman.

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A Shul For You?

Q How is Congregation Darchei Noam different from all other synagogues?

A Congregation Darchei Noam is the only Reconstructionist synagogue in Toronto. We search for modern meaning in Judaism while keeping true to tradition. Through dialogue and Torah study we explore the connections between text, tradition, history and culture. A combination of searching and questioning, within the Jewish tradition, creates a Judaism that speaks convincingly to the contemporary Jew.

Participatory, egalitarian, stimulating. Come learn with us!

Shabbat services start at 10 a.m.
15 Hove Street, Toronto. **416-638-4783**
Rabbi Tina Grimberg
We may be just what you're looking for!

LIFESTYLE
Retirement Communities
- FOREST HILL PLACE

We have many great opportunities available at Lifestyle Retirement Communities, Canada's premier operator of luxury retirement residences, located at ***Forest Hill Place.***

SERVICE NEEDS CO-ORDINATOR

An **RN** or **RPN**, you will work 4 days per week, to assess care requirements for existing and prospective residents, and monitor and communicate changes in care-service fees. You must have 3+ years of experience in a senior care setting or community placement agency, advanced assessment and computer skills, and the ability to market services to CCAC, discharge planners and health professionals. This position requires a vehicle.

RNs AND RPNs

These P/T and casual positions require the ability to work all shifts. Days and hours may vary.

RECREATION ASSISTANT

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Coast to Coast

Press U.S. to stop funding Israeli military: McDonough

Canada should pressure the United States to stop funding Israel's "military heavy-handedness" against the Palestinians, outgoing NDP leader Alexa McDonough said last week.

McDonough, who is also her party's critic on the Middle East, made the comments in Jerusalem at the end of a 16-day, five-member peace mission by the party to Israel, Jordan, the West Bank and Gaza.

"People are desperate to see Canada take more responsibility to pressure our American neighbours to stop bankrolling the military heavy-handedness here," she told the *Toronto Star.*

"Canada needs to be far more vocal in efforts to try to persuade the Israeli government that in the name of fighting terrorism and seeking security you can't trample human rights, human lives and human dignity. You contribute not to security, but to an escalation of violence that fuels terrorism."

In a statement released on behalf of the mission, McDonough said Israelis and Palestinians "must be brought back to the negotiating table and international peacekeepers must be present to reduce the violence that has [both sides] living in a state of perpetual fear and insecurity.

"Canada is uniquely situated to play a key role in bringing this about."

She said both sides have valid grievances regarding each other's actions in the ongoing conflict.

"It is clear that Israelis will never succumb to the blackmail of suicide bombings, nor should they. It is equally clear that Palestinians will not be humiliated or intimidated into giving up their claim to a sovereign state, nor should they. The vicious cycle of civilian attacks and collective punishment will not end of its own accord."

Canadian Jewish Congress President Keith Landy said McDonough's comments "show why the NDP is so marginalized within the Jewish community."

He said her suggestion the conflict will be solved by cutting U.S. funding to Israel "displays a real lack of understanding" of the Mideast crisis.

"There's nothing wrong with the NDP calling for a de-escalation of the situation," Landy said, but the party's "moral equivalency argument... fails to take into account that it is up to the Palestinian leadership to rein in terror and the killing of innocents."

The NDP mission included peace activist Carolyn Pogue, former MP David MacDonald, journalist David Berlin and Rev. Bill Phipps, head of the group Religions for Peace.

Graham accepts apology from Lebanese ambassador

OTTAWA — Foreign Affairs Minister Bill Graham accepted an apology from Lebanon's ambassador to Canada last week for controversial comments about Canada's decision to ban Hezbollah and said he considers the matter closed.

Raymond Baaklini was called to a personal meeting with Graham last Thursday to be told his recent public statements about Jewish influence in Canada were unacceptable.

Ottawa had faced growing pressure from Canadian Jewish Congress, B'nai Brith and Israel Asper, head of CanWest Global Communications, which owns the *National Post* and other media outlets, to revoke Baaklini's diplomatic credentials after he told the Montreal-based newspaper *Sada al Machric* that Canada added Hezbollah to its list of banned terror groups because of pressure from a "Zionist party" that "controls 90 per cent of the Canadian media."

In a letter "confirming" what he told Graham in person, Baaklini said that "like Canada, Lebanon is a multicultural country of very diverse traditions that respects Judaism, as it does Islam and Christianity, as part of our culture."

He added: "I regret that my comments caused offence and that they created a controversy."

But the letter did not retract the statement about Zionist influence of the media and it was unclear if the issue was addressed in person with Graham.

"[Baaklini] has once again refused to retract his ugly remarks, which are so reflective of the endemic anti-Semitism in the official Arab world," CJC president Keith Landy told Canadian Press.

B'nai Brith executive vice-president Frank Dimant said it's unacceptable for Graham to consider the matter closed.

Saying Graham "caved in," Dimant told the *Ottawa Citizen* that B'nai Brith will pursue "all avenues" to have Baaklini removed and that it would raise the matter when Parliament resumes later this month.

The meeting with Graham was the second time Canadian officials have questioned Baaklini about his comments.

On Jan. 10, Baaklini was called in to explain himself to John McNee, the Ministry of Foreign Affairs' assistant deputy minister for Africa and the Middle East.

But Baaklini later repeated his remarks to a newspaper in Saudi Arabia and was quoted in the Saudi and Lebanese press that the controversy was fuelled by papers "under the control of Zionist groups and institutions in Canada."

Asked by the *National Post* to clarify his remarks, Baaklini said he might have used different words if speaking to an English-language paper, but he then repeated the main thrust of his comments.

"I wanted to say exactly that 90 per cent of the mass media in Canada is controlled by Jews or Zionists and those Jews or Zionists are also supported by other organizations in the [United] States," he said.

Graham said last week that he "wanted to speak to [Baaklini] personally and make my personal position and that of the government of Canada absolutely clear about how seriously we take this matter."

Coast to Coast

Israel caught in glare from Iraq and N. Korea

According to Reports

By PAUL MICHAELS

With so much media attention focused on Iraq's acquisition of weapons of mass destruction (WMDs) and on North Korea's pursuit of nuclear arms in defiance of the international community, how long will it be before the spotlight turns on Israel?

Not too long, it appears.

In his article "What this war is not about" (*Globe and Mail*, Jan. 3) Rick Salutin, obsessed with Israel's alleged sins, argues that the United States is hypocritical in trying to eliminate the threat of Iraq acquiring nuclear weapons while not confronting Israel for the same reason. "[UN] Security Council Resolution 687, paragraph 14," Salutin pontificates, "calls for removing all WMDs from the Mideast. The U.S. never volunteered to enforce that clause."

Salutin's reference is misleading. Resolution 687 (April 3, 1991), was the fourteenth Chapter 7 Security Council resolution passed specifically against Iraq following its invasion of Kuwait. It demanded that Iraq unconditionally and unilaterally accept the "destruction, removal, or rendering harmless, under international supervision," of all its non-conventional weapons and the missiles designed to deliver them.

Paragraph 14 "notes" that actions to be taken by Iraq would "represent steps towards the goal of establishing in the Middle East a zone free of weapons of mass destruction."

This is the expression of a long-term aim. The extent of the "Middle East zone" has been left undefined. There is no "demand" that the international community, led by the United States, unconditionally disarm countries like Israel of its nuclear weapons.

Salutin's comparison is absurd, as is his claim that Israel's arsenal, "scares the hell out of its neighbours."

Israel's neighbours may indeed have strong emotions – resentment, envy, even jealousy – about its nuclear capabilities. But fear is not one of them, except when it is feigned in anti–Israel propaganda. It is widely understood in the Arab world that Israel's nuclear force is meant solely as a deterrent against aggression.

Nor far behind Salutin's nonsense came *Harper's Magazine* editor Lewis Lapham's mindless comparison of Israeli Prime Minister Ariel Sharon to North Korean President Kim Chong-il and Saddam Hussein (on *Counterspin*, Jan. 8), when his interlocutor, Ruth Wedgewood of the U.S. Defence Policy Board insisted that the United States must confront rogue leaders such as Saddam, "a man of extraordinary erratic judgment." Lapham singled out Israel, and propounded the fallacious argument that Israel, like Iraq, is in violation of UN resolutions, implying that the United States should not confront Iraq if it is unwilling to confront Israel.

Continuing this trend was commentator Eric Margolis, speaking on TVOntario's *Diplomatic Immunity* (Jan. 10). Like Salutin and Lapham, Margolis insisted it is wrong for the United States to confront its enemies but to ignore Israel's nuclear weapons. (Margolis also mentioned India's possession of nuclear weapons, but he ignored Pakistan, which is similarly armed and highly unstable.)

Frank Gaffney of the Center for Security Policy in Washington, D.C., brought some sanity to the issue. He pointed out that the problem is not non-conventional weapons themselves, but their possession by "lunatic, rogue, megalomaniacal regimes bent on their use," a qualification that far and away excludes Israel and India.

And University of Toronto political scientist Janice Stein reminded everyone that regional nuclear disarmament must follow, and not precede, regional peace agreements, something Israel has long supported.

Paul Michaels is director of communications for the Canada-Israel Committee.

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Coast to Coast

Toronto Jews: Hamilton wants you!

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — The local Jewish community here hopes to increase its population by 80 families within three years with a marketing campaign targeting young Jews, primarily from Toronto.

"We have an aging Jewish community. The number of young families is decreasing, as seen by the enrolment in the private day schools and after-school Hebrew programs," said Vicky Wylson-Sher, the chair of a UJA Federation of Hamilton committee looking to increase the area's Jewish population, which stands at about 5,000.

"We would like to regenerate our community and expand it."

The committee is seeking community input to name the campaign. Once it is chosen – which is expected in the next month or so – the committee will solicit designs for a logo to be featured on all promotional material.

Wylson-Sher said marketing plans have not been finalized, but efforts to attract Toronto Jews may include such things as ads in *The CJN* and a new section on the community's Web site, jewishhamilton.org.

Rabbi Bernard Baskin, rabbi emeritus of Temple Anshe Shalom in Hamilton, said that when he moved to the community about 50 years ago, the Jewish population stood at about 3,500.

It has grown since then, he said, but has remained stagnant in recent years as younger people have left for Toronto, as they have from other smaller communities nearby.

"We have everything a huge city has to offer and more, only in Toronto it takes three times as long to get anywhere," Wylson-Sher said.

"There's wonderful outdoor life here. There are great conservation areas, hiking trails and biking trails… It's a terrific place to bring up kids."

The cost of housing is a significant factor in attracting new families, Wylson-Sher said, noting that an executive-style, four-bedroom home in the Hamilton area can cost up to 50 per cent less than a similar home in Toronto.

Another issue of concern for the committee is the problem of young people leaving the area to attend university and not returning. The committee will also focus on McMaster graduate students and medical students who might consider staying in Hamilton once they complete their programs.

Wylson-Sher cited employment opportunities as "a key ingredient to families considering relocating" and noted that "Hamilton has one of the lowest unemployment rates of any city in Canada." (Hamilton's unemployment rate is 5.4 per cent, according to the latest figures from Statistics Canada).

The job factor is one reason why there has been an increase in the area's overall population, Wylson-Sher said. According to Statistics Canada, between 1996 and 2001, about 28,500 people moved from Toronto to the Hamilton-Burlington-Grimsby area.

UJA Federation of Hamilton has allocated funds for a grant-writer, who is seeking funding to hire a full-time staff person by next fall to research employment opportunities for newcomers and to co-ordinate the effort to attract them.

"This is a welcoming, close-knit community," Wylson-Sher said. "People are discovering Hamilton, Ancaster and Dundas, which are affordable, wonderful places to live."

Wendy Schneider, the committee's federation staff representative, said "there is a wealth of natural beauty in this area. People think of Hamilton as steel city. They often have no conception of what we have to offer. This initiative is as much about education as anything else.

"What we're trying to do is buck the trend of families who find it too burdensome living in the Toronto area because of the cost of living and who are willing to move north of the city, often as far away as Barrie. If they are willing to move north, why not consider moving west where there is so much value [and] a high quality of life."

Wylson-Sher can be reached by e-mail at idoc@sympatico.ca.

Winnipeg student receives Rhodes Scholarship

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Five years ago, Ariel Zylberman's family was one of the first to move from Buenos Aires to Winnipeg. Now Zylberman is preparing to move again. In September, he will be attending Oxford University in England on a Rhodes Scholarship.

Zylberman, 22, is the third young member of Winnipeg's Jewish community to receive the scholarship in the last five years, following in the footsteps of David Selchen and Sarah Kreindler.

"Oxford was where I really wanted to go for my master's degree," says the University of Winnipeg philosophy student. "With the scholarship, I will be able to study with some of the greatest thinkers of our time and I won't have to worry about finances."

His field of interest is causation – whether there is a distinction between causes that are natural and those that are a result of human choice.

The Zylberman family is one of about 45 Argentine Jewish families who have come to Winnipeg in the last six years. Evelyn Hecht, spokesperson for the Jewish Federation of Winnipeg, reports that another 40 are expected within the next six months as Argentina's Jewish population seeks to escape economic chaos and political uncertainty. Most are young families or newlyweds with no children.

The Winnipeg Jewish community outreach effort in Argentina was started on the recommendation of former premier Gary Filmon and his wife Janice, after they met and spoke to an Argentine Jewish passenger when they were travelling several years ago. Larry Hurtig, the Winnipeg Jewish Federation president at the time, went to Buenos Aires, met with members of the Jewish community there, and got the ball rolling.

"We knew nothing about Winnipeg when we came here," Zylberman says. "We thought we would try it here for a year and then if we didn't like it, maybe go somewhere else in Canada. Winnipeg has been very welcoming and friendly and we are comfortable here."

He has contributed to his new community in a variety of ways. He dances with the Chai Folk Ensemble and is a Jewish Child and Family Service Big Brother.

Zylberman expects to be studying at Oxford for at least the next two years. He would like eventually to come back to Winnipeg and teach at university here.

"My family and friends are in Winnipeg and I received the bulk of my education here," he says. "It would be a great pleasure to come back here and teach."

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U.S. Patriot batteries deployed in Israel

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — American soldiers currently stationed in Israel have deployed three Patriot missile batteries in the centre and north of the country as part of a joint U.S.-Israeli exercise in preparation for the anticipated war in Iraq.

The technical and logistical equipment that was set up in the first stage is to be followed by the deployment of the actual missiles.

The three American batteries come in addition to the two Patriot batteries and Arrow batteries already deployed by the Israel Defence Forces.

Unlike in the 1991 Gulf War, these Patriots are designed to defend Israel against attacks from the air and not against long-range missiles.

The drill, dubbed "Jennifer Cobra," aims to improve co-operation between the two armies in the event of missiles being fired at Israel or an attempt to penetrate Israeli airspace. It is expected to last several weeks.

A Patriot battery deployed near Haifa. [Isranet photo]

The Patriot batteries in Haifa and the central area will remain there until the end of the week and will then be taken to the Negev, where a Patriot missile will be fired "live" in the next stage of the joint exercise.

An American anti-missile radar vessel is also participating in the exercise.

The American forces are due to remain in Israel until the war against Iraq is over. If and when hostilities break out, they will again deploy their equipment in strategic locations in Israel. Another two Patriot batteries are due to arrive in the country from Germany and will remain here for two years.

Iran linked to Tel Aviv terror attack

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Security establishment experts suspect that Iranian Revolutionary Guards operating in Lebanon were involved in the suicide bombing in Tel Aviv on Jan. 6. The attack, in which 23 people were killed near the old central bus station, was carried out by two Fatah activists from Nablus.

As *Ha'aretz* published last month, Israel has evidence that Iran has been sending both money and instructions, usually via Lebanon, to Fatah, the PLO's military branch known as the Al-Aqsa Martyrs Brigades, in Nablus. Israel is now checking whether the cell involved in the attack received money from Iran to finance its activities.

Apparently, the instructions for attacks came partly from the Iranians, although it is not clear yet whether the timing and location of the attack in Tel Aviv were set by Tehran.

The security establishment last week released information indicating that Majd Al-Masri, the commander of the Al-Aqsa Martyrs Brigades in Samaria, who was captured two months ago, revealed the sources of funding for the faction's terrorist activities during his interrogation.

The money, a total of almost $50,000 (US), was transferred from Munir Maqdah, head of a Fatah branch in Lebanon, and from Ali Hussein Salah, a Palestinian living in Lebanon, who is apparently in contact with the Iranians.

Masri, whom the Shin Bet allowed journalists to interview last week in his cell in Petah Tikva, confirmed he received money from Lebanon, but avoided saying whether he was in touch with Iranian intelligence. Masri also said there is no difficulty raising funds for terrorist activity in the territories.

CANADIAN FRIENDS OF YESHIVA UNIVERSITY

STERN, Gershon. The Yeshiva University family and Canadian Friends of Yeshiva University are deeply grieved by the passing of our beloved, longtime friend and distinguished leader who for more than 25 years was a member of the YU Board of Trustees. He also served as National President of Canadian Friends of Yeshiva University and was currently Honorary National President. He was a member of the Board of Directors of the Sy Syms School of Business (SSSB) where he and his wife, Merle, YU Benefactors, established the Gershon and Merle Stern Chair in Banking and Finance. He served as a past member of the Board of Trustees of YU's affiliated Rabbi Isaac Elchanan Theological Seminary (RIETS). An alumnus of Yeshiva College, he also received an honorary degree from YU in 1984. Our heartfelt condolences are extended to Merle and their children: Sharon (and William) Hyman, Judy (and David) Lobel, Jonathan (and Kris) Stern, brother Zalman (and Barbara) Stern, and grandchildren: Caroline, Alexandra, Andrew, and Zachary. May the entire family be comforted among the mourners of Zion and Jerusalem.

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Canadian grassroots leaders hear journalists in Israel

By ANNA MORGAN
Staff Reporter

JERUSALEM — A panel of Israeli and Canadian journalists met in Jerusalem last Thursday to discuss the challenges they face when reporting on the Middle East.

Panellists *Globe and Mail* reporter Paul Adams, CBC correspondent Neil MacDonald, *Jerusalem Post* editor Amotz Asa-El and *CJN* op-ed writer and Bar-Ilan University professor Gerald Steinberg presented their perspective on the Mideast conflict and discussed the language used by the media.

The discussion was part of the Local Israel Action Team (LIAT) leadership mission, under which the Canada-Israel Committee (CIC) brought a group of 20 grassroots activists to the Jewish state to develop skills that will help them increase their advocacy efforts on Israel's behalf.

The Israeli journalists stressed the importance of giving depth and context to media reports about the area.

The media are using the wrong map if they focus only on the area between the Mediterranean Sea and the Jordan River or the West Bank and Israel, Steinberg said.

"Focusing on this little piece of land without seeing the broader Middle Eastern context is problematic, if not wrong," he added.

Where, Steinberg asked, are the news stories about the accumulation of armaments and weapons of mass destruction by Arab countries? Or the articles about the increase in incitement and hatred against Jews in Syria, Egypt or Jordan, and the degree to which these factors affect Israeli politics?

A CIC-led visit to Israel last week by a delegation of parliamentarians overlapped with the LIAT program. Here the parliamentations plant trees in celebration of Tu b'Shvat.

He said reporters are also often reluctant to ask the right questions. For example, in the 1990s, many knew about the build-up of arms and increased propaganda that preceded the suicide bombings, but did not ask questions. Today, reporters should be addressing whether the real goal of the Palestinians is the establishment of a Palestinian state next to Israel or the destruction of the Jewish state.

Reporters use language to project their own opinions, he said.

"When we use the language of moral equivalency and put suicide bombings on the same plane as military incursions, it provides the reader with a subjective analysis that most readers will adopt without thinking twice," Steinberg said.

Asa-El noted that foreign reporters are reluctant to distinguish between violence against Israeli civilians, which he defines as terrorism, and attacks against the army, which should be called guerrilla warfare.

In addition, he noted that Israel is "way over-covered." Not enough attention is given to stories about the oppression and killing of people in countries such as Algeria, where 100,000 Arabs were recently killed, Asa-El said.

MacDonald agreed that the Middle East is over-covered, but said he refuses to use the word terrorism to describe suicide bombings because the term "has been overexploited by governments and political organizations to the point that it's been rendered not worth the breath required to say it."

He admires Noam Chomsky's writings on the media, he said.

"I think he's right when he says that the media fancies itself the watchdog of the establishment, when it's in fact the guard dog of the establishment and there is a deep pro-establishment bias in the press," MacDonald said.

He said he finds it beyond belief that "critical coverage of Israel somehow becomes anti-Semitic," noting that in some reports, he has also called Palestinian Authority President Yasser Arafat a corrupt dictator.

In addition, he said, he believes that "our audience is mature enough to listen to critical coverage [of the area] without going out to stone Muslims and Jews afterwards."

Adams said most people accept that different perspectives in the media are a reflection of a pluralistic western democratic society. However, in today's stressful and hostile environment, pro-Israel and pro-Palestinian communities are reluctant to hear the other's point of view.

Today, "two mutually exclusive dialogues are taking place and the narratives they're constructing are antipathetic to each other."

Instead of seeing an array of perspectives, the two communities tend to make judgments about each other's bias, and the media are blamed for any point of view that appears sympathetic to the other side, Adams said.

The members of a delegation of 20 Canadian parliamentarians from different political parties, who were also in Israel on a CIC mission, joined the LIAT group for the panel.

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It's time again for our annual **Purim Art Contest .**

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2003 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 21, 2003. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 28, 2003.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 13, 2003. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Israel & the Jewish World

Renowned founder of Bible Lands Museum dies at 89

By LEILA SPEISMAN
Staff Reporter

Obituary

Scholar and collector Elie Borowski, founder of Jerusalem's Bible Lands Museum, died last Tuesday in his home in Jerusalem. He was 89.

Borowski was born in Warsaw on May 27, 1913. He studied at the Tachkemoni and Mir yeshivas, as well as at the Collegio Rabbinico Italiano in Florence before he became interested in the art and history of the ancient Near East. He went on to study at the Pontifical Biblical Institute in Rome, the Sorbonne and the Ecole du Louvre, both in Paris, and the University of Geneva.

Just before the outbreak of World War II, he went to Vichy, France, where he served in the Jewish unit of the French army. When the Nazis invaded, his regiment retreated to Switzerland, where they were interned for the rest of the war. While there, he worked at the Museum of Art and History in Geneva, studying Mesopotamian seals and cuneiform tablets.

Devastated at losing his family to the Holocaust, he continued his studies and became an expert on ancient art and inscriptions, with an emphasis on the biblical period. After the publication of his doctoral thesis on ancient cylinder seals, he was awarded a Lady Davis fellowship to work as a research associate at the Royal Ontario Museum in Toronto. For nearly 50 years, he moved between homes in Basel, Switzerland, and Toronto.

Over the years, he amassed a priceless collection of ancient near eastern art and became known as a leading authority on the biblical period and a prominent international dealer.

An exhibition of his collection, called Ladders to Heaven, travelled throughout Canada and Europe in 1981.

Longtime friend Donald Carr, the president of *The CJN*, said in an interview that Borowski established the Land of the Bible Archeological Foundation in Toronto and looked for a home for his collection in Canada.

But after Borowski and his wife, Batya, moved to Israel, the couple decided that the proper home for his collection was in Jerusalem. With the help of then-Jerusalem mayor Teddy Kollek, they designed, built and established the Bible Lands Museum.

Opened on May 11, 1992, adjacent to the Israel Museum, the Bible Lands Museum is the only such institution in the world dedicated to the history of the biblical period.

Each artifact was chosen by Borowski from his collection and reflected his love and enthusiam for his subject. Cynthia Gasner, also a friend from Toronto, described him as "a visionary and a dreamer. Generations to come will be influenced by what he created."

Borowski was predeceased by a son from his first marriage, Reuven, and is survived by his wife, Batya, her children Amanda Weiss and Jessica Waller, and five grandchildren.

Eli Borowski 1913—2003

Canada Centre having financial difficulties

Continued from page 1

A native of Winnipeg who made aliyah in 1962, Arenson said "the centre is like all the rest of Israel, and in particular the border area, which has seen a tremendous drop in the number of visitors using the facilities. Last year, compared with 2001, 25 per cent fewer visitors came to the centre and 2001 was a bad year also. As a result, the centre is running into a very large deficit. It's unfortunately far from thriving; in fact, it is in danger of being shut down.

"My job right now is to justify the ongoing activities of the Canada Centre," said Arenson, one of Israel's largest general contractors. "The centre is accepted by the local people in Metulla and the area, but we have to convince the Israeli government and the Ministry of Sport and Culture and the various funding" bodies that there is a place for Canada Centre.

Centre management has already trimmed costs and shelved some programs, Finkelstein said, but without the revenue generated by paying customers or other sources of support, the centre will remain in jeopardy.

Avie Arenson

Outside agencies have already responded to calls for help. Two years ago, UIA Federations Canada and the Jewish Agency poured $500,000 into the centre. Last year, the UIA, immersed in its Israel Emergency Campaign, did not transfer any funds and the centre ran a deficit, she said.

The $300,000 transfer for the current fiscal year should give the centre some breathing room this year, she and Halbert agreed.

"My sense is we're optimistic about the coming year," Finkelstein said. "I feel very strongly it's an important project of ours. It was built for a specific reason and we have a responsibility to support it. But if it's no longer financially viable, we'll have to look at the future of the operation to change its focus or change its function."

The Canada Centre was constructed with funds largely contributed by Canadian supporters. It features an Olympic-sized skating rink – the only one in the Middle East – a smaller rink, swimming pools, basketball and squash courts, a fully equipped fitness and health club, a shooting range and a bowling alley.

Halbert called it "the jewel in the crown of UIA Canada's projects in Israel."

The rink is home to Skate Israel, the country's modest figure skating program, and it's also home ice for Israel's national junior team, which will be visiting Toronto and Montreal this week.

Most importantly, Canada Centre serves the recreational needs of Israel's northern population. "It adds to the quality of life and encourages people to live there," Finkelstein said.

Halbert said he will stress that point when he meets with potential contributors. "I'll tell them how important it is for the people in the region. Without the Canada Centre, it will take away all the recreation they have. Psychologically, it will be a terrible thing for them."

Even prior to the intifadah, Canada Centre was beginning to experience financial difficulties. During a visit to Toronto in late 2000, with the intifadah barely under way, the late Yossi Goldberg, then mayor of Metulla, told *The CJN* that Canada Centre was experiencing problems. He traced those difficulties to Israel's military pullback from Lebanon in May 2000.

"The public has stopped travelling across the country," he said at the time.

With files from Edgar Asher in Israel.

Authors & Poets

The CJN is pleased to announce
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The editor

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French Jews happy, but not without fear

By ELIAHU SALPETER
Ha'aretz Daily Newspaper Ltd.

PARIS — The stabbing here earlier this month of Reform Rabbi Gabriel Farhi and the burning of his car, as well as the sabotaging of a Marseilles Jewish radio station's broadcasting antenna, have revived the fears French Jews last felt during the wave of anti-Semitic attacks this past summer.

Many Jews worry that the hopes they nurtured through six months of relative quiet, when there were no serious anti-Semitic incidents, have proven false. Optimists in the community believe the extremism that marked the attacks in 2002 was unique and stemmed from strong Israeli reaction to Palestinian suicide bombings.

In the months after the anti-Semitic attacks, France's new right-wing government launched a vigorous new police initiative against radical Muslims as part of a nationwide campaign against crime. As a result, no major anti-Semitic acts were reported.

The attacks on the rabbi and his synagogue are being investigated from several angles. One that may or may not be probed is that haredi or extreme right-wing Jews were responsible for the attacks. The press has reported on haredi and right-wing hostility toward the Reform movement – a Reform synagogue was set on fire last spring – and toward Rabbi Farhi, who is an active advocate of peace with the Palestinians.

The Jewish community's sensitivity was also heightened in recent weeks by the public debate over efforts by leftist and Arab students and professors to launch an academic boycott of Israel.

Among French Jewish organizations, the fight against the boycott is high on the political agenda. Protests and demonstrations – along with UNESCO's denunciation of the boycott proposals – have so far averted the threat and shown that the French public now responds more quickly to expressions of anti-Semitism than it did in the past.

According to polls published in the newspaper *Le Monde*, 77 per cent of French Jews fear for their personal safety due to Islamic terrorism. The newspaper also published interviews with several poll respondents.

One said: "In the midst of a fight to allow the [Muslim] women to walk around wearing a scarf on their heads, we have to tell our kids to stop wearing a kippah in order not to provoke the anti-Semitic population." The paper also quoted a teacher in a Jewish school, who told his students: "We must be alert. Alertness has always been part of the Jewish baggage we carry around."

The French press noted in its articles on anti-Semitic incidents that the number of immigrants from France to Israel more than doubled in the last year, from 1,156 in 2001 to 2,566 in 2002, though these numbers are negligible relative to the total number of Jews in France – estimated at 600,000, compared to about five million Muslims.

Last year, the United Jewish Social Funds, an umbrella group responsible for the Jewish community's vast network of social and welfare projects, found in a survey that six per cent of French Jews are contemplating aliyah in the near future. Three per cent of French Jews said the same in a similar survey in 1988.

Pollster Eric Cohen of Bar-Ilan University also noted that 20 per cent of those questioned reported that they had personally experienced verbal or physical anti-Semitism.

Yet the survey found that, despite anti-Semitic incidents, 89 per cent of French Jews said they are satisfied with their situation and 91 per cent said they feel "very happy."

According to the poll, topping the list of worries among French Jews are, in order of importance, terrorism, anti-Semitism and the future of Israel.

Intermarriage is fourth on the list. The current rate of intermarriage is around 40 per cent among French Jews under 30. This rate is lower than among young U.S. Jews (more than 50 per cent), but it is very high given the fact that more than two thirds of French Jews are of North African origin and assimilate less than Ashkenazi Jews.

Jewish spokespeople prefer to downplay the impact of anti-Semitism on the increase in immigration to Israel. The growth stems, they say, from the Jews' desire to help strengthen the security of the State of Israel.

Such explanations also reflect the debate within the French Jewish community in France, as in Jewish communities elsewhere, over the question of how to respond to anti-Semitic attacks.

One approach says the response should be loud and be aggressive. But others say it should be muted, so as to prevent confrontation with the political establishment.

Another debate in the community is between those who see the attacks as echoing events in the Middle East and those who see them as a return to old-fashioned French anti-Semitism.

The latter point out that Voltaire, the father of the French Enlightenment, was an anti-Semite; that the father of modern racism, Arthur de Gobineau, was French; that the Dreyfus affair took place in France; and that the Vichy government collaborated with the Nazis to send Jews to Auschwitz.

The former note that Rousseau and Montesquieu, the giants of French political thought were supportive of Jews; that French Jews in the Napoleonic era were the first in Europe to obtain full civil rights; and that the real hero of the Dreyfus affair was the writer Emile Zola.

The debate recurs in France with each new wave of anti-Semitism.

In the two weeks that passed after Rabbi Farhi was attacked, the loud public denunciations of anti-Semitic incidents stood in sharp contrast to the position taken by some Jews who would have preferred to quietly take care of the incidents.

Reports about the attacks on Rabbi Farhi made the front pages of the newspapers. President Jacques Chirac sharply denounced the attack and *Le Monde* published a lead article attacking the attempts to organize an academic boycott. And four past prime ministers, the mayor of Paris and leading French cultural and religious figures crowded into Rabbi Farhi's synagogue to protest the attacks against him.

Yet, while a large part of the leadership of French Jewry belongs to the liberal camp, it was a socialist government that preferred to downgrade the significance of the anti-Semitic incidents, while the new right-wing government, and especially Interior Minister Nicolas Sarkozy, a "law and order" man, has promised to use a strong hand against anti-Semitic violence.

With files from JTA.

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Belgium amending law to enable Sharon trial

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

BRUSSELS — Belgian Prime Minister Guy Verhofstadt said last week he does not oppose a plan to amend the country's war crimes laws, in order to be able to indict Israeli Prime Minister Ariel Sharon for war crimes.

Verhofstadt was commenting on the efforts of several politicians in Belgium's senate to amend and broaden the laws. Under the proposal, originally sponsored mainly by left-wing politicians in the senate, Belgium's 1993 Universal Law would be expanded to apply to any person suspected of war crimes, "no matter where the suspect may be located."

The proposal was backed by all parties in the senate. It was then moved to the state council, a body that reviews the legal status of proposed bills and evaluates their compatibility with Belgium's constitution.

The council approved the proposed amendment and the bill returned to the senate, where it passed on first reading. Second and third reading votes were to be carried out this week, and the senate is expected to approve it. Belgium's government also supports the law, and now the prime minister has clarified that he doesn't oppose it.

Last June, a Belgian appeals court ruled that Sharon could not face trial in the country on war crimes charges, because only suspects who live in Belgium can face trial for war crimes committed beyond the country's borders.

Israeli officials expressed consternation about Verhofstadt's position. The Belgian prime minister visited Israel over a year ago, when he was acting chair of the European Union, and he met with Sharon.

Sources say the meeting created the impression that Verhofstadt had reservations about the legal proceedings that were then being carried out in Belgium against Sharon. The sources claimed that Belgium stands out as one of the European countries most hostile toward Israel.

Belgium's ambassador to Israel, who was called to the Foreign Ministry in Jerusalem early last week, was informed of Israel's concerns regarding the proposed new bill.

Jan. 13

• Opinion polls showed increased support for the Likud Party, and *Yediot Achronot* and *Ma'ariv* forecast the Likud would win 32 and 33 seats respectively. The results indicated a reversal of a recent decline in which the party's popularity had fallen to a level of between 25 and 27 seats.

Jan. 14

• Ugandan President Yoweri Museveni visited Israel on a trip *Ha'aretz* reported was made to purchase weaponry.

• Israel said it is the first country to attempt to halt the sale of "conflict diamonds," gems sold to raise funds for armed rebel groups. Israeli companies purchase about 50 per cent of the world's rough diamonds, less than four per cent of which are considered conflict diamonds.

Jan. 15

• Security forces destroyed the homes of an eastern Jerusalem-based terrorist cell responsible for killing 35 Israelis.

• Some 30 senior police officials from Canada and the United States visited Israel on a four-day mission to learn about combating terror.

Jan. 16

• "Nothing can justify" Palestinian terrorists' use of children in the conflict with Israel, a UN official said. Speaking at a UN Security Council debate on ways to protect children in armed conflict, Undersecretary-General Olara Otunnu called on Palestinian authorities "to do everything within their powers to stop all participation by children in this conflict."

Jan. 17

• Only 2,602 Israelis, around 58 per cent of the vote, participated in the elections for the 16th Knesset in polling stations at 92 overseas Israeli missions.

• At least 10,000 Palestinians rallied in Gaza City in support of Iraq and against United States military action against the Gulf state.

Files from JTA and Ha'aretz

Camps

Advertising Feature

Scenes from a Canada Day celebration at the Sea of Galilee four years ago. [Israel photos]

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Thornhill, Ont. L4J 8K3
Contact: Salomon Beldeb
Tel: 905-669-7854, ext. 223
Fax: 905-669-5138
Summer 2002 was a special summer at Camp Kehila with great success. With twice as many campers as the years before, we anticipate that summer 2003 will be even more fun and action packed. We have added impressive new innovative, and educational programs, such as karate, cartooning, and dance, all under the guidance of professional teachers. To book your child for the early bird special contact Salomon at 905-669-7654, ext. 223.

CAMP LAKELAND
2640 North Forest,
Getzville, New York 14068
Director: David Miller
Tel: 716-688-4033 Fax: 716-688-3572
E-mail: summer@camplakeland.com
Website: www.camplakeland.com
A Jewish camping experience for children 7-16 years. Activities include waterskiing, go-carting, log rolling, digital photography, arts & crafts, ropes course, drama, sailing, kayaking, windsurfing, heated pool, kosher kitchen and much, much more. Located 3 hrs. from Toronto; 1½ hrs. from Buffalo, New York. Special discount for Canadian campers.

CAMP MOSHAVA CANADA
159 Almore Ave., 2nd floor
Toronto, Ont. M3H 2H9
Director: Miriam Aliman
Associate Director: Greta Reiss
Tel: 416-630-7578 Fax: 416-630-8301
E-mail: office@campmoshava.org
Website: www.campmoshava.org
An Orthodox, Zionist camp embracing the Bnai Akiva ideals of Torah, Avodah and Aliyah, situated in the Kawartha Lakes. Heated swimming pool, waterskiing, banana boats, canoes, rock climbing wall, high and low ropes course, mountain biking, sports field, Bert Knesset and Bert Midrash. Shomer Shabbat camp under COR supervision, with medical staff.

CAMP NORTHLAND-B'NAI BRITH
1118 Centre St., Suite 202,
Thornhill, Ont. L4J 7R9
Contact: Denise Harris or Ellen Nash
Tel: 905-881-0018 Fax: 905-881-9019
Website: www.campnbb.com
A residential camp for boys and girls 7-15, on 725 acres in the picturesque Haliburton Highlands. Programs are designed to meet the needs of each age group. Campers are offered waterskiing, windsurfing, canoeing, kayaking, sailing, tennis, drama, arts & crafts, nature, sports, and Judaic cultural programs. Food services supervised by COR.

CAMP RAMAH IN CANADA
491 Lawrence Ave. W., Suite 400,
Toronto, Ont. M5M 1C7
Director: Michael Wolf
Tel: 416-788-2193 Fax: 416-789-3970
E-mail: info@campramah.com
Website: www.campramah.com
Camp Ramah is located in the Muskoka region of Ontario and serves children ages 9-16. At Ramah we believe that the summer is an important time for growth. We offer a full range of activities including a full waterfront program, sports, and much more, all in the context of fostering Jewish commitment and values. Camp Ramah also offers a special needs program for children ages 12-21. Contact the office for more information.

CAMP ROBIN HOOD
Tel: 416-736-4443 Fax: 416-736-9971
registration@camprh.com
Website: www.camprobinhood.ca
For boys and girls 4-15 years. A natural camp setting where fun and skill development are products of successful interactions between campers and counsellors. Our swimming program, with twice a day instruction, is one of the best in the field. Door to door transportation makes our service, fast, efficient and safe.

CAMP SHALOM
788 Marlee Ave.,
Toronto, Ont. M6B 3K1
Executive Director: Malka Klein
Camp Director: Jonathan Freedman
Tel: 416-783-6744 Fax: 416-783-9363
Website: www.campshalom.ca
Camp Shalom (founded 1948), non-profit Zionist overnight camp, in Gravenhurst, Ont. on Lake Muskoka. 245 campers, ages 8-13 for each 4 wk session. Kosher (COR). Activities include Jewish programs, ropes course, waterski, canoe, sail, kayaks, instructional swim, tripping, baseball, tennis, landsports, arts & crafts, jazz, drama, cooking, newspaper, singing & dance, mini-golf and media. Our 55th year!

CAMP SHOMRIA
1111 Finch Ave. W., Ste. 456,
Downsview, Ont. M3J 2E5
Contact: Shlicha Ora Merin
Tel: 416-736-1339 Fax: 416-736-1405
Co-ed, 130 campers, ages 7-16, special grade 2 & 3 program, up to 6 weeks of summer fun. Located on sandy beach lakefront. Programs focus on Jewish identity, progressive Zionism, kibbutz, building lasting friendships, group co-operation, social and community awareness. Waterskiing, kayaking, canoeing, swimming, Israeli song and dance, drama, crafts, theme days and more! Run by Hashomer Hatzair Youth Movement (affiliated with the Kibbutz Artzi Federation in Israel) for over 50 years.

CENTRE CAMP
4588 Bathurst St.,
North York, Ont. M2R 1W6
Director: Andrew Levy
Tel: 416-636-1880, ext. 378
Fax: 416-636-5813
Children ages 2½-15. ½, ¾ and full day programs. Program includes daily instructional and recreational swim, sports, drama, nature, music, arts & crafts, Judaic programs, special events and much more. Specialty camps in sports, nature, the arts and leadership programs. Optional lunch program. Depot busing. OCA accredited.

COTTAGE REENA
Toby & Henry Battle Developmental Centre
927 Clark Ave. W.,
Thornhill, Ont. L4J 8G6
Contact: Ann Szabo
Tel: 905-889-2690, ext. 2112
Fax: 905-889-3827
Cottage Reena offers an exciting vacation option for teens and adults with developmental disabilities. It provides much needed respite for families. Cottagers spend 2 fun-filled weeks in the beautiful Georgian Bay district, participating in a variety of leisure/recreational activities, with a focus on building life and social skills.

CRESTWOOD VALLEY DAY CAMP
411 Lawrence Ave. E.,
Toronto, Ont. M3C 1N9
Director: Rochelle Wise
Tel: 416-444-9595 Fax: 416-444-2127
Offers a dynamic summer experience for children 2½-10 yrs., 4 heated pools provide for the best in Red Cross instructional swim. A full sports program includes archery, soccer. The baseball & basketball training options offer intensive daily instruction. Drama, dance, ceramics, nature and a petting farm are highlighted.

ELITE BASKETBALL CAMPS
Toronto, Willowdale, Newmarket and Aurora sites
Tel: 905-326-9214
Website: www.elitecamps.com
Elite Camps provides athletes the opportunity to develop their basketball skills. Whether your child is a beginner, intermediate or advanced player we offer programming to meet their needs and challenge their current abilities. Elite Camps is accredited by the Ontario Basketball Association and offers Passover Break, March Break and Summer programs. Camps will be held at the BJCC, Crescent School, Newmarket High & Dr. G.W. Williams.

EMMA KAUFMANN CAMP
5738 Forbes Ave.,
Pittsburgh, PA 15217
Assistant Director: Daniel Stern
Tel: 412-521-8010 Fax: 412-208-9107
Website: www.emmakaufmanncamp.com
Emma Kaufmann Camp is a traditional Jewish overnight camp located in Morgantown, West Virginia and is owned and operated by the Jewish Community Center of Greater Pittsburgh. EKC offers campers ages 8-16 a wide variety of activities in a positive environment. Visit our website or call for more information.

FRANK'S SWIM SCHOOL
Contact: Michael Liebmann
Tel: 416-636-5023 Fax: 416-636-9664
Has been the only answer for 35 years. The school's motto. "We teach the individual according to their needs and abilities" is the key to success. For 22 of these years Frank and his son Michael have overseen and guided all instructors and the progress of every child, and now Michael like his father before him is always accessible.

GREEN ACRES DAY CAMP
11123 Kennedy Rd.,
Markham, Ont. L6C 1P2
Directors: Eddy Bogomolny, Leon Hochglaube, Robyn Hochglaube
Tel: 905-887-1400
Website: www.campgreenacres.com
E-mail: mail@campgreenacres.com
Family run camp since 1966, Green Acres Day Camp is known best for our caring and spirited staff and our amazing roster of activities! Daily instructional and recreational swims. Door-to-door transportation provided, and we use only small buses. Visit us online or call the camp office for more information.

ISRAEL ALIYAH CENTER
Program Director: Iris Ashkenazy
Tel: 416-633-4766
KIBBUTZ PROGRAM CENTER
4580 Dufferin St., Ste. 508,
Toronto, Ont. M3H 5Y2
Tel: 416-638-8824
Long and short term programs in Israel. An opportunity to combine a visit to Israel with the authentic experience of Israeli culture and way of life. Volunteering at Magen David Adom ambulance, professional internship programs, learning of Hebrew exploration tours throughout the country and more. Programs for young adults and families. Participants live, learn and work in a kibbutz in Israel. A chance to meet people from all over the world and together to experience the unique atmosphere of the kibbutz.

KIDSWORLD DAY CAMP/ FUNWORLD DAY CAMP
117 Bannockburn Ave.,
Toronto, Ont. M5M 2N2
Director: Rochelle Weinberg
Tel: 416-785-4600 Fax: 416-785-4685
Kidsworld (3-5½), Funworld (5½-7½), operating 23 years at York Mills & Bayview. $165 per week includes door-to-door busing, hot lunches, instructional swimming, professional caring staff. Air-conditioned facility on 8 beautiful acres, small ratios. Daily special event, sports, arts, karate, baseball & soccer clinics, clown magic, computers.

LUBAVITCH DAY CAMP
770 Chabad Gate,
Thornhill, Ont. L4J 3V9
Director: Rabbi Mendel Bernstein
Tel: 905-731-7000 Fax: 905-731-7005
We cater to children from ages 2½-12. Our camp features trips, hot lunches, crafts, sports, door to door transportation, instructional swimming, a Torah atmosphere and a creative playground. We offer a large discount for registering before March 15th and a further discount for each additional child.

MENORAH NURSERY
4300 Bathurst St.,
Downsview, Ont. M3H 3R4
Administrator: Helen Dodick
Tel: 416-638-6910
Menorah Nursery is a place where each child has an opportunity to learn through play with other children, with appropriate toys and materials, and where their mental, emotional, and physical growth is fostered. Choosing Menorah Nursery, assures you that we will provide a warm, stimulating and secure place for your child.

MILES NADAL JEWISH COMMUNITY CENTRE
750 Spadina Ave.,
Toronto, Ont. M5S 2J2
Children's Program Manager: Roona Maloney-Lee
Tel: 416-924-8211 Fax: 416-924-0442
E-mail: roonamaloney@milesnadaljcc.ca
Here at the Nadal JCC summer camp we know there is nothing more important to you than your children! We completely agree! When we plan children's programs we remember that. We treat your children like they were our own. We know we are looking after the best the community has to offer.

NATURE DAY CAMP
Teaching Garden at the Civic Centre,
777 Lawrence Ave. E.,
Toronto, Ont. M3C 1P2
Co-ordinator: Diana Teal
Tel: 416-397-4355 Fax: 416-397-1354
Programs are designed to stimulate the natural curiosity of children while giving them hands-on experiences that encourage the appreciation of nature and gardening. Camps are run both outdoors in the Teaching Garden at Edwards Gardens and inside The Civic Garden Centre. All programs are conducted by trained educators, and horticulturalists.

PAR GOLF CAMPS
821 Eglinton Ave. W.,
Toronto, Ont. M5N 1E6
Director: Joshua Cooper
Tel: 416-960-GOLF (4653)
Website: www.learngolf.com
As we enter our 11th summer of providing quality golf instruction at affordable prices, we are excited about the upcoming season. We offer 2 week sessions throughout the summer for boys/girls 7-18. Our door-to-door bus service runs throughout Toronto, Richmond Hill and Thornhill. We also offer weekend spring junior programs and adult camps. If you want to learn golf, this is the place!

REACH DANCE ACADEMY
34 Tomlin Cres.,
Richmond Hill, Ont. L4C 7T1
Artistic Director: Brianne Buckman
Tel: 905-770-3553 Fax: 905-770-1296
If you like to dance, sing and act then Reach Dance Academy is the place for you! This summer perform on stage at our **Musical Theatre** camp June 30-July 11, and challenge yourself with guest artists, workshops and technique classes at our **Summer Dance Experience** Aug. 18-22.

ROBIN HOOD SPORTS ACADEMY
Tel: 416-736-4443 Fax: 416-736-9971
registration@camprh.com
Website: www.camprobinhood.ca
Our skills development program helps boys and girls improve specific abilities in baseball, tennis, soccer and basketball. New for this year is our Personal Challenge Sports (mountain biking, high ropes, climbing wall and roller hockey). Players choose a major in each 2-week clinic and learn in a challenging station approach. Recreational swim rounds out the day. Transportation is integrated with that of Camp Robin Hood.

SHENDY'S SWIM SCHOOL
Director: Eric Shendelman
Tel: 905-763-7915
Website: www.come.to/shendys
E-mail: shendy.geo@yahoo.com
If you are looking for experienced and well trained instructors, small classes and a friendly atmosphere, then Shendy's Swim School is for you. We provide programs in all Red Cross and Lifesaving levels. Shendy's Swim School is a 10-year commercial member of the Ontario Camping Association, and provides many leadership and recertification classes for camp staff and C I T's.

SHOWTIME MUSIC THEATRE DAY CAMP
7 Palmerston Gardens
Toronto, Ont. M6G 1V8
Director: JoAnne Harrop
Tel: 416-536-3371 Fax: 416-536-1237
At Showtime we create and produce an original musical every session. Join us in scripting, singing, dancing, acting. We'll paint scenery, make costumes and props, and invite our friends to enjoy the results. Mentor-based CIT program for teens 13-15. Outdoor play daily; aftercare; 1:5 ratio; downtown Toronto location. High fun quotient!

UPPER CANADA DAY CAMPS
Head Office: 2900 John St.,
Markham, Ont. L3R 5G3
Tel: 905-946-1113
Camps in North York, Thornhill and Markham for children ages 6-12 years. Bus trips to places like Wild Water Kingdom, Ontario Place, etc. Swimming, sports, arts, science, computer. Monday-Friday, 7 a.m.-6 p.m.

WESTCOAST CONNECTION TRAVEL CAMP INC.
1865 Leslie St., #218,
Toronto, Ont. M3B 2M3
Director: Fran Grundman
Tel: 416-447-3303 Fax: 416-447-3875
Website: www.westcoastconnection.com
We are in our 21st year of providing teens from Canada and the USA a summer of a lifetime! Choose from our Active Teen Tours, Outdoor Adventures or golf or ski/snowboarding programs. Programs are open to students ages 13-19, and vary in duration from 3-6 weeks. We explore Western Canada, the USA, Europe & Australia/Hawaii. Meet teens from all over North America. For a summer of a lifetime, call now for our brochures or visit our website.

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Now is the time to take up the opportunity. The Israel Program Center is offering students an *"Invitation to Involvement"* in Israel:

- ✓ **Magen David Adom:** 2 months of volunteering on an ambulance. Summer and winter programs available. No prior experience required. Includes first-aid training course in Israel.
- ✓ **Volunteering:** Work on a Kibbutz, do Community Service helping disabled, elderly, terror victims, Civil Guard duty guarding hospitals, institutions, helping the police, and many more opportunities.
- ✓ **Israel Internship Program:** 2 to 6 months internships designed according to individual requests and qualifications. Placement in all fields and all locations of country. Live independently while gaining invaluable work experience.
- ✓ **Kibbutz Ulpan:** 5 months studying Hebrew – 3 days a week – and working on kibbutrz – 3 days a week, plus seminars and trips. Hard work, serious study and lots of fun and growth in an international group setting.

For more information please contact the Israel Program Center @ 416-638-8824 or e-mail at Israel_programs_ca@jazo.org.il

השוכנות היהודית לארץ ישראל
The Jewish Agency for Israel

ISRAEL Aliyah CENTER

Canada's Premier Golf Camp

Par Golf Camps is now entering its 11th fabulous summer as Canada's premier golf instruction organization.

Instruction is provided for beginners, intermediate and advanced golfers all under the auspices of Joshua Cooper, golf professional and coach of the Maccabi Youth Golf Team. Campers are picked up at home and brought to the campsite, an 18 hole golf course with a driving range, short game area and indoor facilities. Therefore, there is no busing throughout the day as all activities are held at the same location.

Children are placed in select groups based on their age and ability. The daily routine focuses on different aspects of golf. Campers play nine holes twice a week throughout their two week session. One month and leadership training programs are also available.

In addition to junior camps, Par Golf hosts adult golf camps. One, two and three day golf camps are held throughout the golf season. On course instruction is a primary focus at all two and three day adult camps. Golfers learn in actual playing scenarios instead of just on a driving range.

Par Golf Camps is offering weekend junior programs beginning in May. Call us for more information.

For more information on any of our programs, please visit our website at www.learngolf.com or call us at telephone (416) 960-GOLF (4653).

PAR GOLF CAMPS

PAR GOLF CAMPS

JUNIOR GOLF CAMPS

2 Week Sessions in July and August, Co-ed, 7-18, All levels, Equipment Provided, Great Facilities, Certified Instructors, DOOR TO DOOR BUSING!

NEW: SPRING WEEKEND JUNIOR CAMPS

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MERKLEY HEADGEAR

1, 2, 3 Day Adult Camps, Specialize in Beginners, All levels of Play, On Course Instruction, 4:1 Ratio

(416) 960-GOLF (4653)
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Take your game to the next level!

March Break & Summer Break
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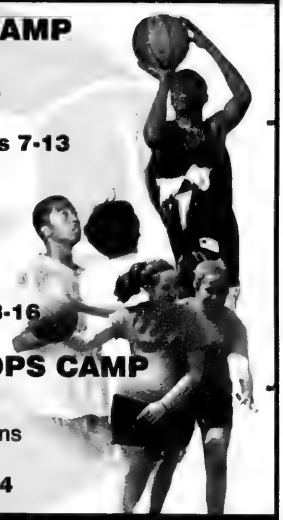

★ YOUTH HOOPS CAMP

- Skill Clinics
- NBA 2-Ball Competitions
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- **For Boys & Girls Ages 7-13**

★ TEEN CAMP

- Advanced Skill Clinics
- Strength Training Sessions
- Tournaments
- **For Boys & Girls Ages 13-16**

★ GIRLS ONLY HOOPS CAMP

- Skill Clinics
- NBA 2-Ball Competitions
- Tournaments
- **For Girls Ages 10-14**

Call us for more information on camp locations and times.
905-326-9214 www.elitecamps.com

The Jewish Camp Council of Toronto

1118 Centre Street, Suite 202
Thornhill, ON L4J 7R9
Tel: 905-881-0018 • Fax : 905-881-9019

CAMP NORTHLAND-B'NAI BRITH

CAMP NORTHLAND - B'NAI BRITH

- a child's world
- a total living experience located on 725 acres in Haliburton, Ontario just 2 1/2 hours from the GTA
- a creative Jewish environment with Judaic and cultural arts programs
- offering swimming, sailing, waterskiing, canoeing, kayaking, windsurfing, tennis, basketball, landsports, drama, and dance, arts and crafts, adventure sports, tripping
- hottest new programs are mountain bikes and high ropes
- no peanuts or nuts of any kind allowed in camp

ACT SOON AS SPACE IS VERY LIMITED IN MANY CATEGORIES!

FRIENDS OF NBB

- alumni and others provide fundraising support for Camp Northland-B'nai Brith - Donation cards for all occasions
- become a "Friend" and receive a tax-deductible receipt for your donation, be entitled to "Mini-Camp" August weekend and "Friends Day" exclusively for "Friends" and their families

VISIT OUR WEBSITE www.campnbb.com

All programs provide food service under the supervision of the Kashruth Council, Jewish Federation of Greater Toronto

Call now for more information regarding registration and staff positions

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An enriching camp experience

Camp Katonim is a fabulous summer day camp located on majestic Lake Simcoe near Keswick. In a beautiful country setting, less than 40 minutes away from Thornhill, children enjoy an enriching camp experience with full waterfront facilities. Busing is arranged for Thornhill, Richmond Hill, Aurora and Newmarket residents.

The camp, which has about 120 campers, offers a well balanced program with instruction in all waterfront activities, including Red Cross and recreational swim, canoeing, sailing, and waterskiing.

As well, land sports, drama productions, theme days, arts & crafts and Friday evening Oneg Shabbat, are an integral part of the Katonim experience. Campers also enjoy canoe trips and overnights in nearby provincial parks. Camp Katonim offers an overnight camp experience in a day camp setting.

Camp Katonim has 1-8 wk. sessions for children 3-14 years old. There is also a CIT program for 15 & 16 yr. olds. The staff is mature, experienced and energetic, dedicating themselves to ensure that your children have the best camping experience possible. For over 56 years, Camp Katonim has continued to provide the highest quality camping adventures and many wonderful lasting memories.

For more information call the Camp Director, Andrew Howard **416-410-9460**. See our website at **www.katonim.com**

A UNIQUE DAY CAMP ON BEAUTIFUL LAKE SIMCOE

SWIM INSTRUCTION	ARTS AND CRAFTS
CANOEING	BASKETBALL
SAILING	TENNIS
ARCHERY	BASEBALL
THEME DAYS	OVERNIGHTS
WATERSKIING	CAMP PLAYS

CAMP KATONIM LAKE SIMCOE

Camp Katonim offers 1-8 week sessions for children ages 3-16 years.
Bus service available from Thornhill and Richmond Hill.
For over 55 years Camp Katonim has continued to provide lasting summer memories.

www.katonim.com

For information, registration or for staff inquiries please call:
Toronto 416-410-9460

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Camp lasts a summer...

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info@campgeorge.org
416.638.2635

Hashomer Hatzair / Camp Shomria

Camp Shomria offers a dynamic and exciting summer camp experience for youths 7-16 from Canada, the U.S., and around the world. A variety of challenging sports, theme days, educational and cultural activities create an atmosphere designed to build life-long friendships. It's located on Otty Lake, a beautiful waterfront, ideal for a wide selection of fun-filled water activities.

Camp Shomria promotes deep love for Israel and the North American Jewish community. It's run by the Hashomer Hatzair Youth Movement, established over 80 yrs. ago, and is active within the Jewish community. There are weekly activities available throughout the school year in Toronto and a 6-day residential winter camp during December. A special one-week introductory camping experience is offered to campers in grades 2 and 3. Activities include dance, arts & crafts, a dynamic drama program, hikes, trips and a rope course (see directory). Grade 10 graduates participate in a leadership training program, "Yedid Plus", which includes an intensive 5 wk. itinerary in Israel.

Staff are dedicated and committed. Most were Shomria campers. Camp Shomria has a full-time registered nurse on site. Health and safety is our top priority. OCA standards of excellence are met and often exceeded. To learn more about Camp Shomria, please call Ora or Miriam at 416-736-1339.

SUMMER - up to 6 weeks available
Special one-week introductory camping experience is offered for campers in grades 2 and 3.

WINTER - 1 week

Camp Shomria

Contact Ora or Miriam at 416-736-1339

Lubavitch Day Camp

It is our belief that a camp should do a lot more than just provide fun and games. A Jewish camp should be a place where children can also experience the richness, excitement and warmth of Judaism in a truly enjoyable and unforgettable atmosphere!

We provide hot lunches, door to door transportation, instructional and recreational swimming, a warm Jewish atmosphere, creative playground, arts & crafts, dance, martial arts, sports and much more, for children 2 1/2—12.

The daily schedule runs from 9 a.m.—4 p.m. Monday—Friday, for children ages 5 1/2—12, for 3—5 1/2 year olds the camp day is from 10 a.m.—3 p.m. and our morning program for 2 1/2—3 1/2 year olds runs from 10 a.m.—1 p.m.

We offer large discounts for registration before March 15th and a discount for each additional child.

To receive more information or to register please contact our camp director Rabbi Mendel Bernstein at **905-731-7000** or 770 Chabad Gate, Thornhill, Ont. L4J 3V9.

Something Magical Happens Every Summer at...
NEW!!! Downtown Branch
LUBAVITCH DAY CAMP
Register before March 15th for early bird discount!
(905)731-7000

CAMP LAKELAND

A Jewish Camping Experience

93 Years... And Still Going Strong!

WATERFRONT
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- Windsurfing
- Canoeing
- Kayaking
- Fishing
- Log Rolling
- Heated Swimming Pool

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- High Ropes
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- Low Ropes
- Horseback Riding
- Nature
- Camp Craft
- Hiking
- Go-Kart Track
- Mountain Boarding

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- Soccer
- Baseball
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- Basketball
- Beach Volleyball
- Floor Hockey
- Tetherball
- Mountain Biking
- Tennis

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- Shabbat Services
- Judaic Programs
- Hebrew Singing
- Israeli Dancing
- Kosher Meals

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Open to Campers Entering Grade 3-11

"SPECIAL CANADIAN RATES"

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Day camp programs in Markham

Summer fun, family style.

Where summer

ROBIN HOOD CAMPS

Fun!

is serious business!

ROBIN HOOD SPORTS ACADEMY

CAMP ROBIN HOOD

Register for 2003 at 2002 rates!

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CRESTWOOD VALLEY DAY CAMP

In the fabulous wooded valley at Lawrence and Bayview

- Superior camp experience
- Warm caring qualified staff
- For ages 2½ - 10
- 1/2, 3/4 or full days
- Advanced programming for 7-10 year olds
- Door to door transportation
- Wholesome lunches and snacks provided
- Four heated pools • Red Cross Instruction
- Land Sports • Archery • Soccer Leagues
- Fine Arts • Nature Farm • Computers
- 4 day overnight camp experience

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MUSICAL THEATRE

Rochelle Wise - *Director*

416-444-9595

www.crestwoodcamp.com

CAMP RAMAH מחנה רמה

AND THE BUSH WAS NOT CONSUMED

CAMP RAMAH IN CANADA

The Max and Beatrice Wolfe Campus

SPACE AVAILABLE FOR 2003!!!

Outstanding waterfront program, athletics, mature trained staff, Kosher, cultural activities, Hebrew language milieu, drama, music, arts & crafts, ceramics & photography,

2 one-month sessions: June 25 - July 20; July 22 - August 18 or
Full season: June 25 - August 18, 2003

Tikvah program for special needs campers ages 12-21

We have increased our capacity to meet the growing demand, and there is limited space available in the following age groups:

Boys	Girls
Current Grades 3, 4, 6, 7, 8 & 10 (full season only)	Current Grades 4, 5, 6 8 & 9 (full season only)

Staff positions available include:
Counsellors, Waterfront specialists, Trippers, Judaica teachers, Dance specialists, Rock climbing specialists

Ramah Family Camp, Wed., August 20-Sun., August 24, 2003:
where parents and children share the Ramah experience

For more information on all camp programs contact:
Camp Ramah in Canada, 491 Lawrence Ave. W. Suite 400
Toronto, ON M5M 1C7
416-789-2193 Fax: 416-789-3970
Email: info@campramah.com

Ramah - The Camping Arm of the Conservative Movement

Another exciting year at Camp B'nai Brith Ottawa

Camp B'nai Brith of Ottawa is a privately owned overnight camp located in the foothills of the Gatineaus, 45 minutes outside of Ottawa. We have a long and successful camping history of well over 60 years. Our camp prides itself in welcoming children from all over the world. Although we are a private Ottawa camp we treasure our many campers from Montreal, Toronto, New York, Florida, Israel and even the Caribbean.

Camp B'nai Brith has a varied program to stimulate children with many different interests. We offer an extensive number of different programs such as drama, arts & crafts, dance, tennis, basketball, miniature golf, all camp programs (Grey Cup/Super Bowl, World Cup, Colour War, etc.) and tremendous camp spirit. Our waterfront overlooking the Ottawa River has a sandy beach which is home to our vast watersports. They include waterskiing, windsurfing, knee-boarding, kayaking, canoeing, sailing and a Catamaran. Our Olympic size heated pool allows campers to enjoy swimming away from the hub of activities at the beach. Camp B'nai Brith of Ottawa is very proud of our extremely successful Red Cross aquaquest program which offers all levels of instruction up to and including Bronze Cross.

Camp B'nai Brith of Ottawa offers a kosher kitchen (Ottawa VAAD Kashruth) and is also a PEANUT SENSITIVE camp. In addition, we offer a Judaica program which is fun but yet traditional. This includes weekly Shabbat services. We also have an indoor gym, dance studio,recreation hall and an on-site infirmary which has a fully qualified medical staff.

One area we are most sensitive to is the anxiety of our younger campers coming to camp for the first time. To ease this situation we have instituted 2 very successful programs. Firstly, we offer our 2 wk. starter camp for new C.B.B. campers aged 7-10. The other is our Big Brother/Big Sister program which pairs younger campers with older campers prior to and during camp to help campers feel more at ease.

If you are interested in giving your child an active, stimulating and exciting summer camp experience, then Camp B'nai Brith of Ottawa is the place to be. For more information please call Morley Mason at 613-228-8495.

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Camp Shalom - 55 and going strong

Camp Shalom is getting ready to celebrate its 55th year in the upcoming 2003 camping season. Located on beautiful Lake Muskoka, the camp has established itself as one of the most outstanding Zionist Jewish camps for boys and girls aged 8-13 in the Gravenhurst area of Ontario.

Shalom campers experience the joys of a terrific summer vacation, under the care of a well-trained staff, with a better-than-3:1 camper-to-staff ratio. As a not-for profit camp affiliated with Canadian Young Judaea and accredited by the Ontario Camping Association, Camp Shalom imbues its campers with a sense of Jewish history, cultural values and the centrality of Israel in Jewish life. The Camp Shalom ethic promotes the ideals of mutual respect, sharing and fair play in interpersonal relationships.

Camp Shalom features an individualized program wherein each child is free to choose from over 25 daily activities including canoe, sailing, ropes, baseball, basketball, tennis, inter-camp sports, archery, self-defense, gymnastics, dance, fitness, beach volleyball, mini-golf, daily instructional swim, waterskiing, kayaking, drama, arts & crafts, photography, expanded tripping program, nature, scouting, music, camp newspaper, sports house leagues, rock climbing, media program, golf activities and more.

The Camp Shalom staff is looking forward to the upcoming summer and the privilege of sharing another wonderful season with so many fortunate campers. Come join our family!

Visit our website
www.campshalom.ca

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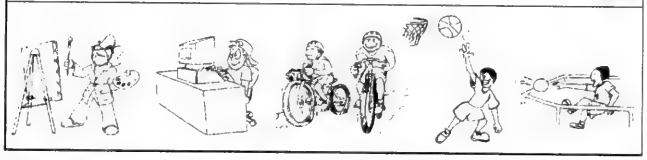

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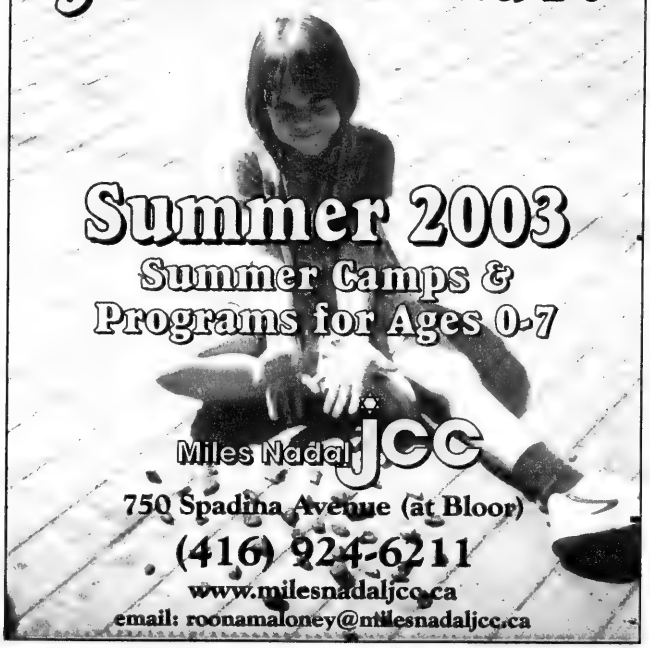

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Thursday, January 30 • Jewish Link at York University

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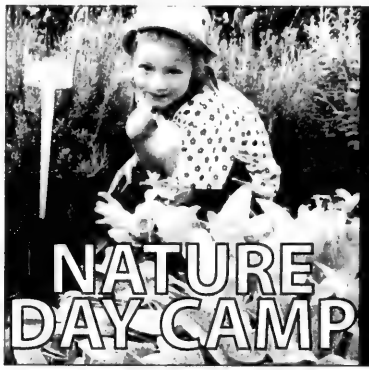

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מחנה קהילה
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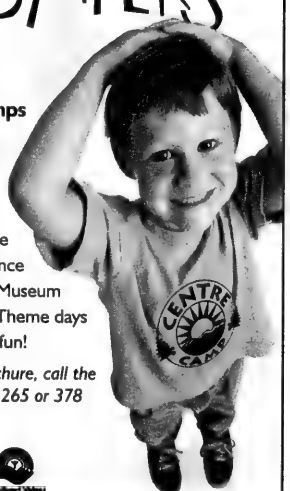

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Camp Eden's office is at 1238 Centre Street, Thornhill, ON L4J 3M9. Phone 905-882-1679, fax 905-881-7711, or email: info@campeden.ca

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Arts & Travel

French Holocaust film suitable for whole family

By JOSEPH SERGE
Arts Editor

Monsieur Batignole confronts young Simon as he leads him to safety in Switzerland.

Light-hearted comedic-dramas set during the Holocaust can either work very well, as in *Life Is Beautiful*, or fail, as in *Jakob The Liar*.

Monsieur Batignole falls somewhere in between.

In Nazi-occupied Paris, the future son-in-law of butcher Monsieur Batignole turns in their neighbours, a well-to-do Jewish family, just as they're about to escape to Switzerland.

Batignole (Gérard Jugnot) does nothing as the family is taken away, although he is reluctant to move into the larger apartment that is now vacant. But his future son-in-law, a mediocre playwright and Nazi collaborator, uses his connections to move the Batignoles to the larger apartment.

A few days later, the neighbour's young son, Simon (Jules Sitruk), having escaped, shows up at his door, unaware that the Batignoles are now living in his apartment.

Feeling partly responsible and guilty, Batignole decides to hide Simon in the cellar. To complicate matters, Simon is soon joined by his two young female cousins, also orphaned by the war.

Hiding three children in a cellar is difficult at the best of times. It's even harder with a collaborator upstairs. Soon, Batignole decides to take it upon himself to transport the children to safety in Switzerland.

Movies have been made before with a similar premise, but *Monsieur Batignole* takes a different, light-hearted approach with ironic humour.

At one time, as the four stop for a break, Batignole tells the children about his experiences in World War I.

"You don't know how lucky you are," he says to them, before he realizes what he just said.

There are also moments of farce, like when he has to pretend to be a doctor to a wounded Nazi officer.

Monsieur Batignole, directed by Gerard Jugnot, doesn't have the impact of *Life Is Beautiful*, nor does it try to. It is, however, quite enjoyable and suitable for the whole family.

Currently playing, *Monsieur Batignole* is in French with English subtitles.

TV show explores all of the facets of Judaism

By RON CSILLAG
Staff Reporter

After several failed efforts on local cable and multicultural channels, the latest foray in Jewish television programming arrives on Vision TV this coming Monday (Jan. 27) at 10 p.m. (repeated at 1 a.m. local time).

Jewish Sparks is Vision's first-ever weekly show about Judaism, the station says in a news release. Thirteen 30-minute episodes on subsequent Monday nights have been scheduled, all with a celebratory view toward Jewish life, culture, traditions and religious practices.

The show is distributed by the Ezrat Israel Charitable Foundation in Montreal, which was the driving force behind *Keepers of the Faith*, a documentary on Judaism that aired on Vision a few years ago.

Produced in Montreal, *Jewish Sparks* has an Orthodox feel, but is aimed at exploring all facets of Judaism, says host Rabbi Pinny Gniwisch.

"It's not necessarily from an Orthodox perspective. The overall concept is Jewish law, on which we Jews base everything," says Rabbi Gniwisch, a Montreal businessman who also runs Living Legacy, a program that teaches public school students about Judaism.

The inaugural program explores mitzvot aimed at women: baking challah, *niddah* (laws governing family purity, including going to a mikvah) and lighting candles to welcome Shabbat and Jewish festivals.

There are helpful explanations of terms used, shown in shaded boxes at the bottom of the screen.

The show features a demonstration of proper challah baking (with brachot), a discussion by a trio of women of *tzniut* (modesty in both appearance and decorum), a visit to a wig maker and another to a successful milliner who caters to an Orthodox clientele. The hatmaker, Corinne Serruya, admits that until she found her calling, she was a welfare recipient.

"Life shows us the way," she says cheerfully.

All the shows will feature "streeters" – short interviews with people on the street.

Future installments, says producer Ray Roth, will examine kashrut, Shabbat, holidays, matzah and shofar making, Montreal's eruv, the centrality of tzedakah – and exercise from a Jewish point of view.

People interviewed will include a Jewish boxer who doesn't fight on Shabbat, a young woman trying to keep kosher while backpacking through Guatemala and an Israeli astronaut trying to observe mitzvot in space.

"The idea is to get a general picture of Judaism for non-Jews too," says Rabbi Gniwisch, "and how to attain general happiness."

Eye on Arts

By Bill Gladstone

SHAAREI SHOMAYIM DISPLAY SPOTLIGHTS BAR AND BAT MITZVAHS

A new exhibit, Coming of Age: the Bar and Bat Mitzvah, features photographs, books, cards, invitations, telegrams and other mementos from bar and bat mitzvahs in Shaarei Shomayim Congregation's past and present.

York University sociology chair **Dr. Stuart Schoenfeld** speaks on How Did the Bar-Bat Mitzvah Become So Important? at the exhibit's grand opening, followed by an old-time bar mitzvah kiddush. Main lobby, Shaarei Shomayim Congregation, 470 Glencairn Ave. Sunday, Jan. 26, 4 to 6 p.m.

* * *

Yiddishland: Workmen's Circle presents Something Old, Something New, a Yiddishland Café evening of Yiddish song with singers **Stella Walker** and **John Botten** and musicians **Nina Shapilsky** and **Rona Goldensher**. Tickets $12 at Israel's Judaica; reservations 416-787-2081. 471 Lawrence Ave. W. Sunday, Feb. 2, 7:30 p.m.

* * *

What's Doing at Israel's: Vivian Jeanette Kaplan reads from her recent book *Ten Green Bottles*, the story of her family's flight from Nazi Austria to war-torn China in search of safety. Sunday, Jan. 26, 7:30 p.m.

A new book by Montreal veteran journalist **Joe King** will be launched the following week. King, who has covered the Middle East for decades, has written a concise political guide meant "to counter the Arab campaign to rewrite history." King reads from and discusses *The Case for Israel: Background to Conflict in the MidEast* (published by Canadian Friends of Haifa University). Wednesday, Feb. 5, 8 p.m.

Both events take place at Israel's Judaica, 897 Eglinton Ave. W. Free admission; refreshments. 416-256-1010.

* * *

Solo & Duo: Guitarist-pianist **Brian Katz** performs two solo shows featuring his evocative compositions: at Mezzetta, 681 St. Clair Ave. W., Jan. 29, 9 p.m. (416-658-5687), and at the Winterfolk festival (www.winterfolk.com) on Jan. 31. Katz and clarinetist **Martin van de Ven** also play at Winterfolk on Feb. 1, and at the Brampton Indie Arts festival (www.friend lyrich) on Feb. 1, 10:30 p.m. The duo perform selections from their new klezmer-worldbeat recording, *Collected Stories*.

* * *

Winterfolk Festival: Five clubs near the intersection of College Street and Spadina Avenue are the primary venues for the first two days of Winterfolk, a winter weekend roots-blues-folk festival headlined by **Tom Rush** and featuring more than 100 musicians. On the third day, musical performances are offered all day long at Convocation Hall. $35 weekend, single admissions $15 or $20. Jan. 31 through Feb. 2. Web site, www.winterfolk.com.

* * *

Love Songs: The Toronto Mandolin Orchestra presents a program of songs of love and passion through the ages, featuring numerous vocal soloists, and classical arias and duets, popular songs, and orchestral selections ranging from folk to classical. Leah Posluns Theatre. Adults $20, seniors and students $18, children $10. Sunday, Feb. 9, 2 p.m. 416-533-2725.

* * *

The Flying Bulgar Klezmer Band

Arts Briefs

• **The Flying Bulgar Klezmer Band** celebrates its 15th anniversary with Fifteen Years & Still Flying, a concert with special guests **Jane Bunnett** and the **Flying Bulgar All-Stars**. Hugh's Room, 2261 Dundas St. W. Saturday, Jan. 25, 8:30 p.m. 416-531-6604.

• Chrylark Arts and Music Series presents cellist **Stefan Glick**, performing a solo program of **J.S. Bach**, **Gaspar Cassado** and a work by his father, **Srul Irving Glick**. Heliconian Hall, 35 Hazelton Ave. $15 at the door. Sunday, Feb. 2, 3 p.m. 416-651-9380.

• The Canadian Children's Dance Theatre invites Toronto-area dancers between eight and 18 years old to its annual audition. 509 Parliament St. Sunday, Feb. 9. 416-924-5657 or www.ccdt.org.

* * *

Awards and Honours

• *The Pianist*, the **Roman Polanski**-directed cinematic biography of a Polish-Jewish pianist and Holocaust survivor from Warsaw, took four prizes at the U.S. National Society of Film Critics awards earlier this month. The film won for best picture, director, actor and screenplay.

• Named for historian-diplomat **Lionel Gelber**, the Toronto-based Gelber Prize is awarded annually to the best book in English on global issues. Authors **Paul Blustein**, **Joseph S. Nye Jr.**, **Raja Shehadeh**, **Walter Russell Mead** and **Samantha Power** are in the running for this year's prize, to be awarded at the Munk Centre for International Studies on Jan. 29.

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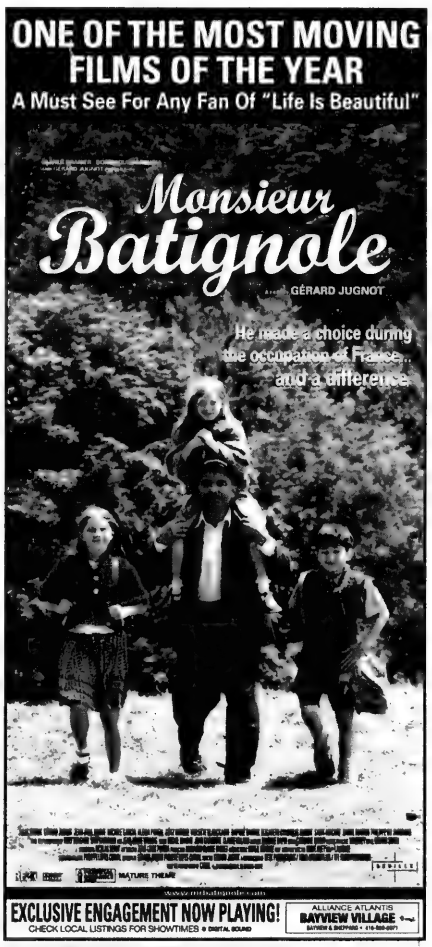

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'Beep-and-go' drivers rule the roads in China

By FRANCES KRAFT
Staff Reporter

SUZHOU, China —Dewy lotus flowers, a "Stay-and-Listen" Pavilion and the Hall of Drifting Fragrance invited us to linger in the Humble Administrator's Garden in Suzhou, China.

A 45-minute train ride away, in Shanghai, just walking along Zhoushan Road, where Jewish refugees from Nazism made their homes during World War II, gave me goosebumps.

And my first view of Tiananmen Square – where hordes of Asians carried umbrellas against the relentless sun and youngsters flew long-stringed kites under the larger-than-life gaze of Chairman Mao – was riveting.

But equally memorable, on a first-time visit to China this summer, was the road traffic in each of the five cities we visited.

My husband and I made a point of hitting most of China's tourist highlights including the Great Wall, the Forbidden City, and the army of life-size terra cotta warriors in Xi'an. The sights were everything I expected them to be – impressive and historic. Some were beautiful, even charming. But no matter how many places we visited or how much time we spent en route, I was endlessly fascinated by the view from our car windows.

The sheer size of China's urban population (14 million in Shanghai alone) translates into congested roads and what my husband and I referred to privately as "beep-and-go" driving.

No matter how many oncoming cars there were, or whether pedestrians or bicycles were in the way, our driver and his counterparts would just sound their horns and proceed, sometimes turning left across four or five lanes of traffic. Whoever beeped first had the right of way. Remarkably, we saw only one minor accident.

The horns sounded unusually quiet to us – as if they were issuing a pragmatic statement of intent rather than an aggressive demand to get out of the way.

At some intersections, a digital timer counted the seconds until the traffic light changed, underscoring the modernity of China's urban scenery: multi-lane paved thoroughfares and expressways; large Petro-China gas stations, high-rise buildings and American franchises. We even saw an Outback Steakhouse in Beijing.

But roadside, we noticed farmers balancing sturdy wooden yokes on their shoulders, baskets of produce suspended from either end. There were cleaners sweeping the street with brooms and long-handled dustpans, rickshaws, pedicabs and an endless stream of utilitarian bicycles occupying their own spacious lane.

Many of the cars bore names like GM or Mitsubishi, but a solitary Lada caught our eye, reminding us of China's proximity to Russia. In one city we were transported in a Chinese-built Red Flag, a local make of car originally designed to ferry dignitaries and government officials.

Like cars, Chinese bicycles bear government-issued licence plates. Some have umbrellas mounted on the front handlebars; others carry cargo or passengers. Small children ride contentedly in bamboo seats over the rear wheels; young women perch side-saddle on flat carriers.

A pedicab with the McDonald's logo boldly proclaims China's changing society. [Frances Kraft photo]

Of the 146 pictures we took in mainland China, one of my favourites shows a passing pedicab (like a pedalled rickshaw) painted bright red and emblazoned with McDonald's logos and Chinese script. To me it epitomizes the mix of Asian and western, old and new, that recalls China's past and hints at – or in this case boldly proclaims – its changing society.

Message to *CJN* Snowbirds

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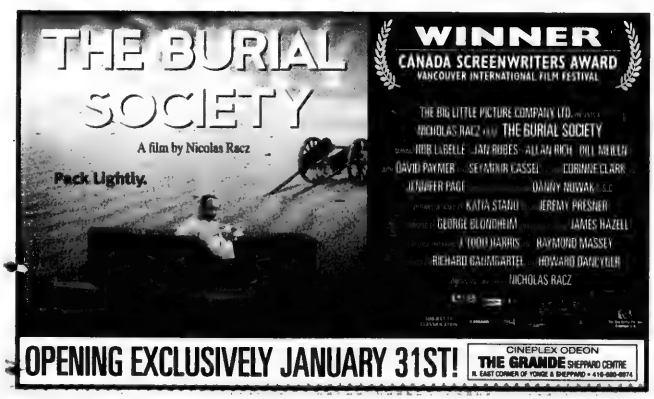


An unconventional look at New York's Lower East Side

By BILL GLADSTONE
Special to The CJN

Toronto writer John Miller's *The Featherbed* is a credible depiction of tenement life in New York's Lower East Side of a century ago, but has a number of jarring twists.

Anna and Sadie, sisters who haven't seen each other in more than 50 years, are reunited at the funeral of their mother, Rebecca, who had still lived in the family's tiny tenement apartment in lower Manhattan.

During the shivah, the sisters become reacquainted with each other as they struggle to understand the many dark family secrets and deceptions contained in their mother's diaries.

Their mother had been forced into an arranged and unhappy marriage. Her diaries, which are conveyed to us in both first-person and third-person narratives, reveal exactly how and with whom she finally found love, as well as a secret involving the parentage of one of the daughters. The diaries are at the centre of the novel.

Miller, who pays homage to writers such as Henry Roth and Abraham Cahan, never seems to lose sight of the fact that he is revisiting a hallowed literary terrain. In true Rothian fashion, for instance, Rebecca is frightened by the dark stairwell in her building, which she associates with the menacing sexuality of the human male. The book consistently portrays men unsympathetically as animalistic and abusive.

The author even throws in a reference to Cahan's short novel *Yekl*, which became the basis for the film *Hester Street* and sets the next scene in Hester Street.

Sweatshop scenes, street vendors, a union rally that turns violent, a tenement tragedy involving gas and other period markers give the book a graphic authenticity. The dialogue also manages to capture the flavour of tenement "Yinglish" on occasion, and the characters, are steeped in the familiar poverty, class struggle and sexual oppression of the era.

But grafted to this realistic period portrait is a narrative discourse about radical gender politics that is out of keeping with the times.

Locked into loveless relationships with overbearing and violent men, Miller's female protagonists break out of their bondage in shocking and unconventional ways. They are Jewish in name only, with no discernible connection to Jewish spiritual traditions or family values.

Although disturbing, *The Featherbed* is a bold first novel and Miller has evoked a credible feminist voice. Having previously written for *Fuse* magazine and *Xtra!*, he is a gifted literary craftsman who deserves watching.

The Featherbed is published by Simon & Pierre Fiction and costs $21.99.

Arts & Travel

Record label aims 'to make music for music lovers'

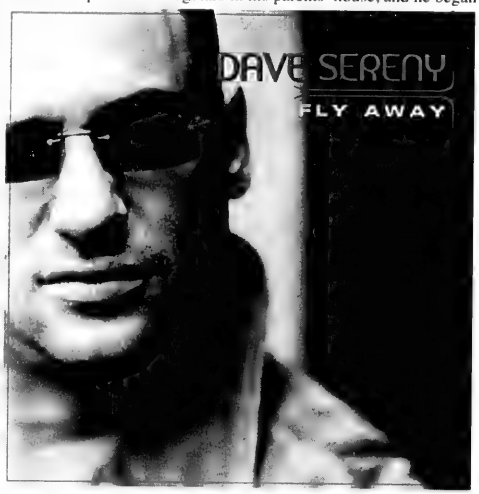
By DAVID SILVERBERG
Special to The CJN

Don't tell Dave Sereny his music sounds commercial.

His record label and production company, Groove United Productions, aims to produce high-quality music "that grooves and unites all the rhythms of different cultures," Sereny, 37, says.

The six-year-old company in the Bathurst and Lawrence area of Toronto produces the work of jazz and rhythm and blues (R and B) artists.

In 2002, Sereny and his production team focused on singer Wade O. Brown's debut release, *Complete*. The first album for Groove United as a record label, *Complete* has been licensed in Japan and has sold 5,000 copies across Canada. Sereny jokes that he is flattered that Brown's disc has already been bootlegged.



Dave Sereny's main goal is quality over image.

Sereny is also ecstatic that Brown has attracted the attention of songwriter and producer Darryl Simmons, who has worked with Toni Braxton and Aretha Franklin.

While Simmons is the king of commercial R and B, Sereny says, "my main mission is to make music for music lovers."

With that intent, he has churned out several albums, including *Come On Home* by Sereny's band The High Strung Trio and a funk-inflected *Spring Bird in Flight* by other Groove United musicians.

Sereny has input into all areas of Groove United: engineering, production, songwriting and business matters. His partner William Van Zyl handles most of the business side, including marketing, while his brother Mike also moonlights as executive producer and helped co-found the company.

Sereny transformed his basement into a studio, complete with an all-digital 64-track recorder, organ, Pro Tools board and soundproofing walls.

"I'm knee-deep in music," says Sereny, who also sings and plays guitar. "Even though it's an uphill battle [having an independent label], I have something out there that's different, that folks can appreciate."

To a listener comparing Groove United albums to radio pop, the difference is immediately apparent. The bass-heavy tunes on *Come On Home*, for instance, drip with jazz and soul influences.

Sereny questions the greedy motives of major labels, noting that quality music deserves attention but is often ignored by them if it isn't radio-friendly.

"Big companies have gone commercial," he says. "Their main goal isn't quality but image."

Sereny says he learned about musical artistry by listening to jazz stars as a kid. Oscar Peterson and Miles Davis tracks were regulars in his parents' house, and he began playing guitar as a nine-year-old after listening to jazz guitarist Wes Montgomery.

He attended the Berkeley School of Music and then moved to New York to play in a rock-pop-jazz group. He says he was such a music fanatic that he would frequent Wally's Jazz Club in Boston whenever he could, and studied Wynton Marsalis tunes until he memorized them.

Sereny's parents, both Holocaust survivors, never forced Judaism on their sons. He says music is his religion, a universal language that stretches from late-night jams in South Korea to jazz festivals in Israel.

"I can go to Moscow, and not know Russian," he says, "and bond with musicians there by simply playing something like *My Funny Valentine*."

The team at Groove United hopes their appreciation for quality music will translate into profit, since Sereny says he has invested a lot of money without seeing much return. But he says, "I wouldn't do it if I couldn't do it."

Sereny wants to let Groove United's "big boys lead the direction," indicating that Brown's romantic R and B could take the company out of the basement.

But Sereny isn't focusing just on the boys. His wife Delihla, a Hungary-born Gypsy with a crystalline voice, released a CD, *Gypsy Love*, with Groove United this month. It's all part of Sereny's mission to keep the music fresh, diverse and respectable.

"We want to give people an opportunity to hear what's out there," Sereny says. "I have faith in Canadians that they will love what we have to offer."

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CFTAU launches medical exchange with Israel

By FRANCES KRAFT
Staff Reporter

Project will focus on cancer genetics, prenatal health, reconstructive surgery and immune disorders

At its annual meeting last week, Canadian Friends of Tel Aviv University (CFTAU) announced the launch of a four-pronged, $1-million exchange project between the university's Sackler School of Medicine and Toronto's Hospital for Sick Children (HSC), which is affiliated with the University of Toronto.

The seeds of the project were sown in 1998 when Judy Kopelow, an HSC critical care nurse now on leave at the Pediatric Oncology Group of Ontario, approached CFTAU seeking funding for an Israeli doctor from the Sackler School who wanted to pursue a fellowship here.

The project took on a life of its own, Kopelow said, because the Toronto organization wanted to expand on her idea after they agreed to the original funding.

"We asked both institutions what their priorities were in terms of pediatric health," said Pearl Grundland, executive director of CFTAU's Toronto office.

The new project – which will focus on cancer genetics, prenatal health, reconstructive surgery and immune disorders – is the result.

"From our standpoint, there are a number of benefits," said Grundland. "From the health standpoint, we're helping children, but another very important one in this very difficult time for Israeli doctors, professionals and academics, is declaring that we and the doctors at Sick Kids are very supportive of what's happening in Israel by the notion of supporting each other professionally. We're saying we recognize the value of working together, and we recognize the expertise on both sides of the ocean."

A program of this magnitude can give Israeli doctors "tremendous courage and strength, besides motivating excellence," said Kopelow.

The HSC physicians involved in the project – Gideon Koren, director of the Motherisk program; Ronald Laxer, HSC's vice-president of clinical and academic affairs, who will oversee the project; oncologist David Malkin; immunologist Chaim Roifman; and plastic and reconstructive surgeon Ronald Zuker – are international figures, said Kopelow.

Almost $400,000 has been raised toward the project, and fund-raising will continue over the next six years, Grundland said.

The project will get off the ground in March when Israeli physician Gideon Rahavi, head of pediatric oncology at Sackler, arrives in Toronto for a week as a visiting professor. At that time, he and Malkin will meet to discuss a collaborative project in cancer genetics, Malkin told *The CJN*.

Another doctor from Sackler will pursue a two-year fellowship in cancer genetics at HSC as part of the project, Malkin said. There will also be research in early detection and screening, as well as new approaches to treatment, he added.

Details are being worked out in the other areas of the project, Grundland said.

What makes this project different from previous HSC collaborations with Israeli doctors is the "formal exchange" concept with a particular medical school, Malkin said.

"There was no lack of enthusiasm" on the part of the Toronto hospital, he noted. "Boycott is not an issue here. We have had and still have support for this exchange... The support from Sick Kids for doing this is at the highest levels."

Dining Pleasures

Water workouts lauded

The Mayo Clinic says water workouts can give you the same fitness gains as workouts on land, while enabling those with arthritis, disabilities or injuries, those recovering from illness or surgery, and those who are pregnant or overweight to exercise safely.

Water's buoyancy supports your weight and significantly reduces stress on weight-bearing joints, bones and muscles, and its pressure reduces swelling resulting from injuries. If the water is warm, it relaxes muscles and eases joint stiffness.

Water workouts also incorporate resistance training, which keeps you from losing muscle and strength as you age. Water's resistance strengthens your muscles as you push against it. Simply walking in water, using correct posture, will work your abdominal muscles.

The clinic recommends many different kinds of water activities.

Water walking – in any direction – can be done slowly or quickly, using long or short strides. Water running, which requires flotation devices, is especially useful for stress fractures or as cross training for runners.

Water aerobics, strength and flexibility training, and rehabilitation exercises are also very effective, although the clinic suggests you start with a class in order to learn the moves correctly, and to choose an instructor certified in cardiopulmonary resuscitation and trained in water safety.

Specially designed equipment can add variety to, and increase the intensity of, your workout. Some of the clinic's suggestions include flotation belts, which keep you upright and provide back support while walking or jogging in deep water; swim goggles; face mask and snorkel; resistance equipment such as barbells and weighted boots; webbed gloves to provide extra resistance for strength building; and water shoes.

Be sure to tell the instructor if you have a medical condition that might affect your workout.

For more information, visit the Mayo Clinic's Web site at www.mayoclinic.com.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 51.

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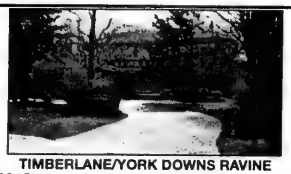

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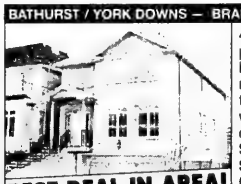

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As Germany agrees to funding, liberal Jews fight for recognition

By TOBY AXELROD
Jewish Telegraphic Agency

BERLIN — A long-simmering internecine Jewish battle in Germany is boiling over. Saying they have been shut out of official Jewish life, progressive Jews in Germany have intensified efforts to gain recognition and funding with a plea to Chancellor Gerhard Schroeder.

In a letter released at a Jerusalem press conference Jan. 7, Uri Regev, executive director of the World Union for Progressive Judaism, urged the German leader "to address the needs and the entitlements of the Union der Progressiven Juden in Deutschland and the communities and institutions it represents."

There has been no response from the government to the letter, said Shmuel Bahagon, executive director of the Union for Progressive Judaism in Germany (UPJG).

The fight highlights a battle between liberal Judaism and Germany's traditional Jewish officials in the world's fastest-growing Jewish community.

The letter comes as Schroeder prepares to sign a historic contract with the Central Council of Jews in Germany (CCJG), pledging $3 million (US) in annual support for the Jewish community. The signing is slated for Jan. 27, Holocaust Memorial Day in Germany.

The established Jewish community is celebrating the pending federal contract, but UPJG representatives are crying foul because the deal doesn't explicitly include the Progressive movement, which also needs funding to support programs and attract new members, Regev said.

"The anticipated contract has to make explicit reference to the Progressive Union and the communities affiliated with it," his letter says.

But CCJG President Paul Spiegel said the council includes all streams of Judaism, so there is no need to specify movements. He said the council wouldn't exclude any group from membership – and therefore funding – as long as its members are halachically Jewish.

Spiegel said an application for membership in the CCJG by a progressive congregation in Lower Saxony will be considered at its board's next meeting. "We have to be convinced – as always – that the members of these communities are Jews, based on halachah."

The letter to Schroeder is part of a three-pronged battle in which the World Union (with some 2 million members), its German affiliate and American Reform Jewry are pressuring the German government and the German Jewish establishment that they say refuses to accept them.

Some observers see the battle as long overdue, heralding the return of liberal Judaism to the country of its birth. The Reform movement has its roots in mid-19th century Germany.

But critics see a small group trying to establish itself outside the CCJG umbrella and claim state funding for religious groups. They say a split is destructive and unnecessary, as long as the Progressive movement's members meet traditional standards of "who is a Jew."

The CCJG, created after World War II, is designed to be inclusive. But unlike in North America, it only covers those defined as Jewish according to Jewish law. Most European Progressive movements abide by matrilineal descent, but their policies on conversion to Judaism do not meet Jewish legal standards.

Though it does not accept non-Jews as members, the Progressive movement encourages non-Jewish spouses and children to participate in religious life in order to bring them toward full membership as converts, a spokesperson said.

There are about 2,000 members in 15 Progressive Union congregations in Germany, a spokesperson said. Excluding members of the Progressive Union, there are 100,000 Jews in Germany and 83 congregations serving them.

In 2002, the Progressive Union in Germany tested the courts, with as-yet-inconclusive results. A congregation in the former East German city of Halle, which belongs to the Progressive Union but chose not to join the Central Council, sued for a share of state subsidies distributed by the council. The congregation did not seek arbitration with the Central Council before suing.

In February 2002, the high court sent the claim back to a lower court to decide whether this was a religious group worthy of state funding and to determine whether the claim was purely financial.

No decision has been reached.

In recent weeks, leaders of the World Union and the Union of American Hebrew Congregations, have pressed their case in Germany's U.S. consulates and its embassies in Washington, D.C., and Tel Aviv. They have been told Germany is sympathetic, but does not get involved with the internal affairs of religious groups.

* * *

A new foundation is raising funds to restore the Weissensee Cemetery in the former East Berlin, the largest Jewish cemetery in Europe with 115,000 graves on 103 acres.

Opened in 1880, it has been largely abandoned since the Nazis shut it down and has suffered wear from time and nature. The Friends of the Jewish Cemetery Berlin-Weissensee needs nearly $4 million (US) "just to fix the stones that are falling down," said chair Michael Mamlock, 51, a Berliner whose late parents survived the Holocaust in hiding.

With the German and Berlin governments and Germany's Jewish community short of cash, the foundation is seeking funds. Mamlock hopes the cemetery will eventually be listed as a UNESCO Cultural Heritage Site, which would bring annual financial support.

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women seeking men

FIT & GOOD NATURED
Jewish Female, 5' 5", brown hair, brown eyes, single, who is fit, good-natured, sincere, kind, creative, non-smoker seeking Jewish male over 45 years old, 6' non-smoker who is handsome, single, honest caring, intelligent with a great sense of humour **AD#1357**

SEEKING FRIENDSHIP
Female seeking male 57-65 years of age who is well-established for friendship **AD#1394**

LET'S GET TOGETHER
Jewish Female, 50 years old, educated, who enjoys music, movies and dining out seeking male with similar interests **AD#1163**

INDEPENDENT FEMALE
Female, 50 years old, 5' 4", slim, well-educated, energetic, independent who enjoys music, movies, dancing, dining out, sports seeking male who is well-educated, witty with a sense of humor with similar interests **AD#1023**

DIVORCED MOTHER
Female, 43 years old, divorced mother, ambitious and hard-working who enjoys dining out, dancing, cooking, sports, cross-country skiing, skating, fitness, reading seeking male 43-50 yrs old who is handsome, hard-working with similar interests **AD#1003**

ATTRACTIVE & FUN LOVING
Single, Jewish female with kids who is attractive, fun loving, warm seeking involved single father with a sense of humor who enjoys bowling, movies, skating and play station **AD#1066**

DIVORCED, MOTHER OF 2
Divorced female, mother of two, 56 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests **AD#1308**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests **AD#1427**

MUSIC LOVER
Female who enjoys dining out, movies, singing and music seeking male with similar interests **AD#1099**

KIND & CARING
Single Jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship **AD#1057**

ATTRACTIVE & FIT
Female, 50'ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests **AD#1018**

SPIRITUAL FEMALE
Professional female, early 40's, 5' 2", spiritual, easy going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship. **AD#1115**

SINGLE FEMALE
Well-educated single female seeking male for companionship **AD#1136**

LONG TERM RELATIONSHIP
Single jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship. **AD#1057**

LET'S GET TOGETHER
Female who enjoys dining out, movies, singing and music seeking male with similar interests **AD#1099**

LOYAL & AFFECTIONATE
Female, 50ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests **AD#1018**

PROFESSIONAL FEMALE
Professional female, early 40's, 5'2", spiritual, easy-going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship **AD#1115**

GIVE ME A CALL
Well-educated single female seeking male for companionship. **AD#1136**

DIVORCED MOTHER OF 2
Divorced female, mother of two, 56 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests. **AD#1308**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests. **AD#1427**

I WANT TO MEET YOU
Divorced female with one son, 43 years old, hard-working, ambitious, outgoing, who enjoys dining out, dancing, eating, cooking, swimming, movies, reading, internet, hiking seeking male 43-50 yrs old, handsome, out-going, ambitious and hard-working. **AD#1134**

SEEKS HANDSOME MALE
Attractive female, early 30's, long brown hair, brown eyes, fit, intelligent, adventurous with a good heart who enjoys movies, dining out seeking handsome male in his 30's with similar interests **AD#1214**

SINCERE & SPONTANEOUS
Professional female in her 40's, 5'5", brown hair, hazel eyes who enjoys travel, theatre, fine dining seeks male 43-53 yrs old who is fit, established, sincere and spontaneous with similar interests. **AD#1503**

ATTRACTIVE & OUTGOING
I am an attractive outgoing jewish lady 5' 7", medium build, auburn hair, blue-green eyes, with a great smile who enjoys singing, and dancing. I am seeking a tall attractive jewish male with a full head of hair, in good shape, outgoing with similar interests. **AD#1373**

GOOD SENSE OF HUMOUR
I am single, 50'ish, non-smoker, conservative, classy, kind, who enjoys dining out, dancing, travel and the beach. I have a good sense of humor who is seeking a male 50-65 yrs of age, non-smoker, secure, fit, compassionate, good natured with similar interests **AD#1261**

HARD WORKING FEMALE
I am 40 years old, slim, attractive, hard-working female who enjoys dancing, dining out and sports I'm seeking a male between the ages of 40-50 with similar interests for a long term relationship. **AD#1011**

ATTN: WIDOWS & WIDOWERS
I would like to start a small social group for 50-60 yrs old only. No divorcees. Thank you. **AD#1273**

MY BABY JUST CARES FOR ME
Hi, I'm a separated 43 yrs old, mother of 2 teenagers. very pretty, intelligent, loves to laugh. I enjoy jazz, dancing, theatre, outdoor walking, and I'm looking for an accomplished, intelligent, fun loving, warm, cuddly gentleman who can be a great partner to enjoy life with. **AD#1155**

MATCH MADE IN EDEN
I'm a stable, sensible & optimistic Jewish female in my early 30's searching for my match made in Eden. I am a serene individual who enjoys movies, reading & spending time with friends and family. If you are a Jewish male in mid-late 30's with the same traits & interests, please call. **AD#1309**

ZEST FOR LIFE
Single Jewish female, attractive, intelligent, kind, fit, 5' 5" and good natured. Seeks single Jewish traditional male between 45-55 yrs young with 6', handsome, established, exciting, caring, non smoker and one who loves life. **AD#1414**

A RARE GEM
Unique, attractive Jewish female, 5' 5" tall, brown hair/eyes, kind, sincere, creative & lots of fun to be with Seeks traditional a Jewish gentleman under 55 yrs young w/ handsome over 6" genuine, kind, intelligent, non smoker, financially stable & humorous **AD#1476**

OPTIMIST
Single Jewish professional woman, would like to meet Jewish male, 45-55 yrs, non smoker. I'm looking forward to hearing from you. **AD#1172**

LOOKING FOR YOU
Hi I am a Jewish widow, 54 yrs. I'm a warm person, honest, very open and out going. I'm a good listener and good to communicate with. I'm friendly, and I enjoy people. I'm looking for a widow 54-62 yrs for friendship first **AD#1403**

GIVE ME A CALL
This 65 yr old female is a radiant shapely beauty She's independent, educated, articulate and with a zest for life She is seeking an easy going witty man to dance, hike and attend the theatre with **AD#1275**

ARE YOU MY MATCH?
Hi there, I am a feisty, fun, focused, funky, sometimes foolish, flirtatious and perhaps a little fussy female, who has yet to find her match I am a successful & accomplished 35 yr old Jewish gal who is looking for an equally successful & accomplished 35-40 Jewish guy **AD#1056**

PASSION & ZEST
Do you have a passion and zest for life & adventure? Hi, I'm a mysterious, European female. I'm 5' 2", 43 yrs mother of 2, with an adventurist spirit & wide range of interests and a very easy going nature. I'm looking man between 38-55 yrs, 5' 10" who's up for friendship leading to marriage **AD#1113**

LET'S GET TOGETHER
Hi, I'm a single female in late my 30's. I'm slim & attractive. I have brown hair,light blue eyes. Some of my interests include swing dancing, biking, hiking, tanning on the beach & nature walks I'm interested in meeting a single man that is family oriented & attractive, 35-55 yrs. **AD#1160**

LET'S MEET
Hi I am a youthful, 58 yrs old, warm, kind compassionate female. I don't smoke, I'm financially secure and would like to meet someone to share my interests. I enjoy going to movies, theatre, and taking romantic walks. I'm looking for loving partner for enjoying life with. **AD#1032**

ROMANCE & LOVE
I am a widow in my 50's, and I'm starting over. I'm a non smoker, who's friendly, down to earth, loves cooking and baking, enjoys people, romantic quiet times listening to music and sitting in front of a fire. I would to like to meet a widower, 55-60 yrs. **AD#1344**

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DOWN TO EARTH
I'm a Jewish widow and I would like to meet a widower, 55-63 I like music and old movies I'm a caring, sharing, romantic and warm person I'm down to earth and like to smile a lot I have no baggage, and would like to meet someone with similar interests **AD#1191**

CALL ME
Hi, I am a Jewish widow, 54 yrs old. I'm a warm person, honest, very open, out going, good listener and good to communicate with. I also friendly, and I enjoy people. Looking for a widow 54-62 for friendship first. **AD#1403**

MAKE YOU LAUGH
I am a professional woman in my mid 50's. I have been a widow over a year and would like to meet someone. This person must be someone who's single and professional, with whom I can share my interests with, Preferably someone who lives in metro-toronto. I am outgoing, funny to be with and easy to talk to **AD#1461**

QUIET TIMES
I am widow in my 50's and I'm starting over. I'm a non smoker, friendly, down to earth, love cooking and baking. I enjoy romantic, quiet times listening to music and sitting in front of a fire. I would to like to meet a widower 55-60. **AD#1344**

WARM SMILE
I am a Jewish widow, and would like to meet a widower 55-63, likes music, old movies. I'm a caring and sharing, romantic, warm person, who's down to earth and likes to smile a lot. **AD#1191**

YOUNG AT HEART
I'm a youthful, 58 yr old single female who's warm, kind and compassionate. I don't smoke and I'm financially secure. I would like to meet someone to share interests with like going to movies, the theatre, walking and other interests. Looking for loving partner to enjoy life with. **AD#1032**

WIDOWS ONLY
Would like to start a widows group social, 50-60 yrs only, no divorcees. **AD#1040**

A REAL FIND
I'm a smart, kind hearted, loyal, very very funny female who's cute, youthful, physically fit, & professionally successful with no strings, I'm looking to meet a wonderful Jewish man 50-60 yrs of age to share, enjoy & enrich our life experiences. **AD#1156**

A MENSCH FOR ALL SEASONS
Michelle is an engaging, fun-loving, energetic, fanatically-fit widow with a zest for life & a passion for work & family. Friends say she is attractive & fun to be with She is looking for a mensch. (by definition a life loving man of integrity) **AD#1012**

LET'S MEET
Hi, I'm a sincere lady with a warm smile I'm kind, caring & compassionate. I'm also honest & have a good sense of humour. I love animals & seek a gentleman for companionship between 60-65 yrs. I also enjoy long walks, dancing, theatre & music. **AD#1447**

FINER THINGS
Hi, I'm an attractive professional woman in my early 50's I'm 5' 6", red hair and have 2 grown wonderful children. I'm sincere, respectful, caring, romantic and fun loving. I enjoy cooking, fine dining, dancing, theatre, opera, travel, walks in the park, and I love to sing. **AD#1402**

NEW LIFE WITH YOU
I'm a widow who would like to rebuild a new life with a widower or a single male 54-60 yrs. I'm active, outgoing and down to earth. I enjoy life, non smoker. I like art, adventure & travel. Seeking a mature relationship. **AD#1383**

LET'S MEET FOR COFFEE
Hi, I'm 39 yr old single female. I'm seeking a male 39-49 yrs, who's attractive, hard working like myself, and easy going. Looking for friendship, hopefully leading to a relationship. I like dancing, going out to eat & movies. **AD#1269**

men seeking women

DEPENDABLE & HONEST
Single Jewish male, 5' 11", in 40's, high school teacher, handsome, slim, dark brown hair, brown eyes, non-smoker dependable, honest, down-to-earth who enjoys movies, skiing, swimming seeking Jewish female 5' 4" plus, slim to medium build, non-smoker. **AD#1192**

NON-SMOKER/DRINKER
Male in early 30's, 5' 7" 160 lbs, non-smoker, non-drinker who is affectionate seeking female who is slim, educated and refined. **AD#1219**

LOOKING FOR YOU
Jewish Male, 40 years old who enjoys sports, music and long walks seeking female with similar interests **AD#1024**

ATTRACTIVE MALE
Attractive male 29 years old, 6' 2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests **AD#1187**

LOVE & LAUGHTER
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests. **AD#1187**

DANCE THE NIGHT AWAY
Single male, 73 yrs old, 5' 7", widower, a people-person, considerate, huggable, handsome, organized, orderly, well mannered, who enjoys dancing and the Glen Miller band seeking attractive female 65-73 yrs old who is easy-going, likes dancing, cooking and baking. **AD#1214**

LONG TERM RELATIONSHIP
I am a 37 yr old male. I have brown hair, blue eyes and like nature and the outdoors. I am seeking a Jewish lady 25-39 years of age for a long term relationship. **AD#1064**

LAUGHTER AND MUSIC
I am in my early 60's, 5' 5", 135 lbs who enjoys walks, laughter, classical music. Some of my paintings are in exhibits. I am seeking a caring, warm, compassionate lady for companionship. **AD#1474**

JOIN THE WAR ON LONELINESS!
33 yr old professional male, seeks recruit 25-35 for Operation: ROMANCE. Must be university educated & preferably spiritual not religious. Let's be all we can be. For security reasons, all baggage must be left at the door. **AD#1469**

THE WASTED WARRIOR
Seeking a free spirited female, 40-45. No commitments. Take the challenge if you dare. **AD#1475**

LONG TERM RELATIONSHIP
Hello my name is Michael. I'm a 41 yr accountant, and have been working for many years. In my spare time during the summer I enjoy playing baseball, bike riding and hiking. I also enjoy getting together with friends. I'm looking to meet a young lady with similar goals, which hopefully leads to long term relationship **AD#1370**

PROFESSIONAL MALE
Hi I'm a single 40 yr old male, professional, physically fit easy going, who enjoys meeting people and have a joy for life. I'm looking for a female 30-40 yrs, who meets my common interests. **AD#1286**

ROMANTIC MAN
Hi, I'm a Jewish male, late 50's, who's looking for a sharing & caring woman, non smoking, 45-58yrs. I'm a romantic who likes long walks & enjoys nature, quiet evenings cuddling together at fireside. **AD#1478**

DIAGNOSIS: LOVE
I'm 51 yrs and work as a medical doctor. I have 2 daughters that live with me and I'm a devoted father. I'm slim, fit, energetic, and intense. My interests range from art, philosophy to foreign languages & ballroom dancing I'm looking for a younger female of intelligence, energy and beauty **AD#1469**

LET'S GET TOGETHER
I'm a man in my 50's w/ blue eyes, dark brown hair, who would like to meet a woman, also in her 50's. She should enjoy travel, museums, the arts & musical theatre Looking for someone who can share lots of laughs w/ a good sense of humour Home cooked meals would be a definite bonus. **AD#1234**

HEALTHY WEALTHY
Hi my name is Arnon, I'm a white executive living in Thornhill. I look in the mirror & I see a healthy young 1939 model w/ no deficiencies, I'm told that I'm not bad to look at either. I've got salt & pepper hair, beautiful blue eyes, slim,. 5' 10" and I have good teeth too. My passions are the sun & sea. **AD#1005**

UNEMPLOYED BUM
Are you looking for a ugly, short, fat, bald, unemployed bum? Well keep looking because I'm none of the above. I'm honest, successful, good looking with no dependents. I love gourmet foods, wine tasting, movies & I'm a very good cook. Seeking a woman between 38-48 yrs. **AD#1227**

LET'S MEET
Hi my name is Marvin, I'm a warm & thoughtful person, single. 60 yrs old and I live in GTA. I'm a romantic, white, self-employed businessman, who loves to travel, watch movies, take long walks, rides in the country. I also enjoy great conversation, nice quiet times at homes, and I love to read. **AD#1074**

DO YOU JUBU?
Physically & spiritually active male, 33 yrs old. Seeks non materialistic female with insight, aged between 25-35 yr old for mindful & compassionate relationship. **AD#1315**

FRIENDSHIP & LOVE
Single Jewish male of Indian background, 40 yrs, never married, U of T graduate, 5' 9", caring, friendly & honest. Seeking an educated, loving & caring female, mid 20-30's interested in friendship leading to marriage and having a family. **AD#1459**

FUN GUY
Marvin is a fun sort of guy, great conversationalist, likes to talk, walk, travel, all kinds of things. Enjoys relaxing at staying home & reading. Seeking someone who he can communicate with, has a great smile, great disposition, a lot of fun to be with for long walks & holding hands. **AD#1368**

LET'S TALK
I want to enjoy all the things in life like any normal person. I'm not interested in marriage. but would like a steady relationship. If you're slim, good looking, with a nice personality & would like to meet a nice, funny, good looking, 70 yr old, 5' 6", slim guy, let's talk. **AD#1055**

PICTURE THIS
I'm a writer & photographer, specializing in travel. I enjoy art galleries, movies, documentaries, live jazz, theatre, many & various films, travel & a lot more, If you find this brief introduction interesting, leave a message. **AD#1442**

EASY GOING
Steve is an easy going Jewish male, fun loving, enjoys walks and good conversation. Seeks attractive female up to age of 39 yrs who's easy going, enjoys the simple things in life, such as going out for dinners and other things. **AD#1390**

LET'S GET TOGETHER
Chaim, 5' 10", athletic, non smoker, seeks female between 34-38 yrs, 5' 8", athletic, interesting, non smoker is a must, who wants to share in the good & bad times, and would love to raise a family in a wonderful atmosphere. Please call and leave a message. **AD#1239**

UNIVERSITY EDUCATED
Single Jewish male, 47 yrs, 5' 7", university educated, youthful, sensitive, humourous & adventurous, interested in building a serious relationship with a health conscious female. **AD#1178**

COOKIN' UP SOME LOVIN'
Philip is 6' 1", 190lbs, good looking, beautiful hair, blue eyes, lived & travelled all over the world, highly educated, charming, funny & also a gourmet cook. He seeks someone nice, energetic, active, intellectual, good conversationalist, who loves life and is affectionate. **AD#1233**

LET'S MEET
Alan is 42 yrs old, separated w/ 2 kids, 5' 10", 170 lbs w/ brown hair, enjoys boating camping, dancing, dinner. He seeks a female (Jewish preferably), around the same age, who's honest sincere female and shares the same interests, If interested please leave a voice mail. **AD#1070**

MUSIC & WINE
Easy going male, fun to be with, sense of humour is seeking an attractive female between 50-65yrs. He enjoys movies, jazz, dining, theatre and sports. **AD#1280**

AM I ASKING TOO MUCH?
Divorced Jewish male, 47 yrs with 2 teenaged children, seek woman 25-40 yrs, thin, good looking, who likes rock n roll, sports, 3 stooges, Howard Stern, partying & swimming because I have a pool. Am I asking too much? Give me a call. **AD#1318**

KEEP FIT & HAVE FUN
Bob is 48 yrs, professional, seeking to meet female who's into cycling and would like to explore the city/country. If you're interested in meeting a very nice guy to have fun with and get a little exercise. **AD#1236**

LOOKING FOR YOU
37 yr old male, 6' 3", 230 lbs, with black hair, brown eyes & goatee. He enjoys spending time with family & friends, likes playing golf and surfing the net, and seeks a nice lady who has similar interests. **AD#1063**

LET'S TALK
Dave is 37 yrs old, slim and handsome, with brown hair, blue/grey eyes, and has a BA. He enjoys the outdoors, travelling, dining, and baseball. He's a good conversationalist, and seeks a Jewish female between 32-38 yrs who is tall & attractive. If you like what your reading. **AD#1158**

WILLING TO SETTLE
Alan is 42 yrs, 5' 10", good looking, with dark hair and blue eyes. He's very active, enjoys exercise, boating and camping. He seeks an honest, generous, romantic, female, who is caring, loving & willing to settle down. He is honest & straight to the point. **AD#1439**

NEW IN TOWN
Larry, 50 yrs, resided in the States and is kind of new in town. He seeks a nice lady with a good sense of humour and love. **AD#1051**

A GENTLEMAN
A tall, attractive, gentle and well mannered 73 yr old man, who enjoys ballroom dancing, seeks someone for companionship and sharing life. **AD#1258**

FRIENDLY FELLA
Martin, 48 yrs, is good natured, considered friendly, enjoys dancing, movies, country drives and flea markets He seeks a friendly good natured female, who enjoys going out for dinner and other things as well. Kids are okay. **AD#1206**

FRIENDSHIP FIRST
Jewish male, 46 yrs, professionally employed, well established, seeks attractive, Jewish female between 32-42 yrs, for casual dating & friendship first and possible long term relationship. He is sincere, ambitious, hard working, and enjoys dining, movies, music, dancing and travelling. **AD#1435**

HONEST AND CARING
Single male, 48 yrs, deals in the stock market, enjoys dining and dancing, old movies, music, honest, stable, caring, good natured, single mom's okay, no need to be slim, for long term loving relationship. **AD#1130**

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Hall-of-Fame coach a real football innovator

CJN News Services

Sid Gillman was a football innovator whose ideas are still current 48 years after he began his coaching career in the professional game. The legendary coach and member of the Football Hall of Fame died Jan. 3 at age 91.

Gillman is best known for developing the West Coast Offence, the high-powered passing attack that was subsequently used to great effect by the Bill Walsh-coached San Francisco 49ers teams of the 1980s and '90s.

Rather than running with the ball, the system emphasized passing – Gillman's passion – by spreading the field out vertically and horizontally to open up space. Joe Montana and Steve Young, the 49ers' star quarterbacks, used the offence to win the Super Bowl on five occasions. The St Louis Rams – who won the Super Bowl in 2000 and reached the championship game again last season, losing to the New England Patriots – also credit Gillman with influencing their attack.

Gillman was also one of the first coaches to prepare for games by analyzing film footage. The family's garage in Carlsbad, just north of San Diego, where he lived before moving north to Century City 18 months ago, was full of dozens of reels of film and videotapes, as well as binders full of football plays and philosophies. Working with film came naturally to Gillman – his family operated movie theatres in Minneapolis and he was comfortable with projection equipment.

In his first coaching job at Denison (Ohio) University in 1935, he saw an advertisement for a 35mm projector for $35. His wife, Esther, said they couldn't afford it, but Gillman insisted.

"That was the beginning," she said. "He would come home, we would put up a white sheet on the wall, Sid would show me these films."

Gillman played college football for Ohio State and one season as a professional with the Cleveland Rams before turning down other offers to concentrate on coaching. He enjoyed considerable success at the college level. As head coach at Miami University in Oxford, Ohio, and at the University of Cincinnati, he compiled a combined record of 81 wins, 19 losses and two ties between 1944 and 1954.

Moving into the professional game, he coached the Los Angeles Rams from 1955 to 1959, winning a division title in his first season, but he was fired after four years. He considered becoming a stockbroker but was persuaded to give coaching another shot by Barron Hilton, the owner of a new AFL franchise, the Los Angeles Chargers. Gillman coached them for the first 10 years of their existence, first in Los Angeles then in San Diego. Between 1960 and 1969, then again in 1971, he brought them five division titles and one league championship. He later coached the Houston Oilers. In an 18-year pro-coaching career, he compiled a record of 123 wins, 104 losses and seven ties.

Sid Gillman

His last coaching job was a three-year stint with the Philadelphia Eagles as an assistant to Dick Vermeil. Vermeil, who later took St Louis to their two Super Bowls and became a close family friend, said the Eagles would never have made it to the 1980 Super Bowl had it not been for Gillman.

Gillman was inducted into the Pro Football Hall of Fame in 1983 and was also a member of the National Football Hall of Fame.

"He was way ahead of his time in organization, in the passing game and offensive football," said Al Davis, who worked under Gillman with the Chargers before becoming a rival coach, and managing general partner, with the Oakland Raiders.

"In the '60s, the passing game was not yet really developed," Davis said. "Certainly the Chargers were the flagship for all teams to follow, all teams to emulate. Being part of Sid's organization was like going to a laboratory for the highly developed science of professional football."

Gillman is survived by his wife, four children, eight grandchildren and three great-grandchildren.

Raptors release former Israeli league star

The Toronto Raptors terminated the contract of Nate Huffman last week after the former Israeli league all-star missed 32 of the Raptor's first 39 games.

The Raptors claimed Huffman breached his contract "by failing to disclose material facts regarding his medical condition. Huffman failed to disclose his history of knee problems. Had those injuries been disclosed as required, the club would not have entered into the contract."

A spokesperson for the NBA Players Association suggested the Raptors' move could result in a grievance leading to arbitration.

Huffman underwent arthroscopic surgery on his right knee during the preseason. He returned on Dec. 8. In his seven games with the Raptors, Huffman averaged 3.3 points, 3.3 rebounds and 10.9 minutes.

In a recent interview with the college paper from his former school, Central Michigan, Huffman said his knee was continuing to flare up with fluid, leaving him in pain.

Though he signed a three-year, $5.1 million (US) contract, he never lived up to the Raptors' high expectations.

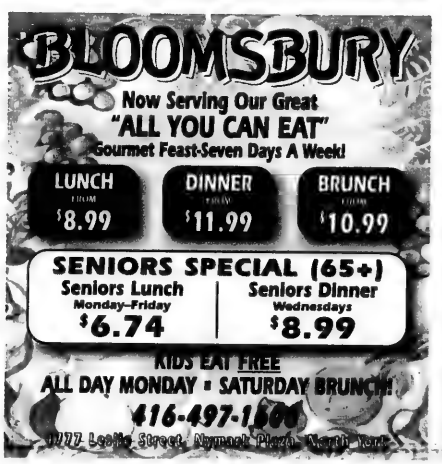
In Israel, however, Huffman was a go-to guy. In 2001, playing with Maccabi Elite Tel Aviv, he was named MVP of the Israeli Basketball League as well as the Suproleague. Basket News magazine named him Best American Player in Europe in 2001.

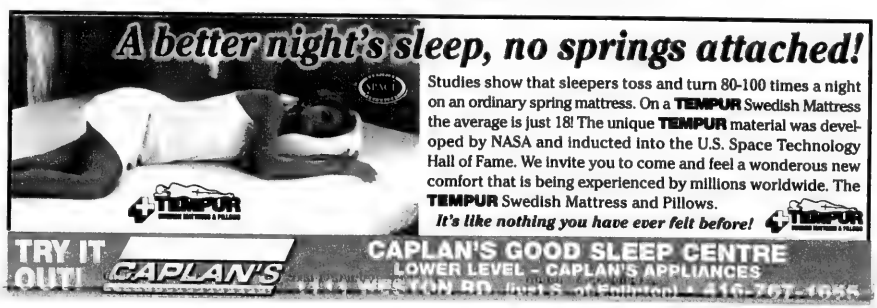
Huffman, 27, who is not Jewish, was recruited to Maccabi after playing one year in Spain. In his three years in Israel, the 7-1 centre led Maccabi to two Israeli national championships while becoming a fan favourite and earning millions of dollars in the process.

He told his college paper that he stayed in Israel until this season, even while being courted by various NBA teams in order to be financially secure before he left. "I decided to play three years there because it seemed like every year I would double my salary,' he said. "Another reason… was to win a championship."

Huffman accepted his reduced role with the Raptors and enjoyed being able to relax without fans disturbing him. Nevertheless, he said, "I miss the fame and the spotlight, but it does get annoying. I wouldn't be in the position I am today without fans who adored me and appreciated my game and what I was able to do in Israel."

In Toronto, however, sports talk shows questioned his ability even when he was healthy, with some knowledgeable commentators suggesting he was a "project" who might never develop into an NBA-calibre player. Other reports said teammates thought he was too cocky, considering he had never played in the NBA before.

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Where does Shabbat fit?

20 something

By JODI KOVITZ

A twentysomething friend of mine from Vancouver has lived away from her family for some time. She is about to move to a new Canadian city – alone – in order to advance her career. She recently told me that what keeps her grounded is lighting her Shabbat candles every Friday night. Through practising this single weekly Shabbat ritual, she feels connected to her family and creates a sense of home, wherever she may be.

Another twentysomething friend of mine who is currently completing his graduate work recently shared his perspective on Shabbat with me. He has developed and enjoyed deep connections to his family, particularly his grandparents who were Holocaust survivors, through his family's regular Friday-night Shabbat dinners. In fact, the ritual of "making Shabbat dinner" became so important to him as a young adult that he chose to make weekly Shabbat dinners with his roommates while away at university as an undergraduate student.

When I was living in Milan, Italy, on an exchange program several years ago, I first experienced Shabbat as an opportunity for renewal. I had been away for six months, and I was feeling homesick. I decided to go to Florence, Italy, to make Shabbat dinner with a close friend and attend a Shabbat service in the old synagogue there. Sitting amid a small group of strangers, humming along to tunes I did not recognize, I felt complete. Through taking the time to enjoy Shabbat, I discovered the importance of taking time to renew. Further, I learned how uplifting a sense of belonging to a community can be.

Through my experience in Milan and many Friday-night dinners with my family, I have experienced the holiness of Shabbat in my own way. As I develop my Jewish identity, I ask myself, is it OK that I do not keep Shabbat in the strict sense? Does it somehow make me any less of a Jew to see Shabbat as a guiding principle that is there when I need it rather than a law?

From my liberal perspective, it is perfectly fine that I enjoy Shabbat in the way that I do. I am affiliated with Judaism in a way that I feel comfortable with, and that is OK. My concept of Shabbat can evolve as I do. However, I have learned that, from a more Orthodox perspective, in order to acknowledge Shabbat and hence live by the required Jewish law, we either keep Shabbat or we don't – there isn't really much of an in-between position.

I have trouble resolving these competing belief systems as I attempt to figure out where I fit into the Jewish community. However, these kinds of discrepancies force us to constantly question the rituals, explore our own values and grow as a result.

The place of Shabbat in our lives will obviously be different for each of us. Regardless of how we individually observe, it seems to teach us about the sanctity of time, the value of community and family and the stability that tradition can create for us throughout our ever-evolving lives.

What I find interesting is that I know many Jews in their twenties, including myself, who turn to Oprah or self-help books for tips on how to cope with the stress and pressure that inevitably come with being twentysomething.

Wouldn't observing Shabbat seem like a healthy, inexpensive and obvious way to reduce our stress and spend time connecting with ourselves?

Perhaps, but I think we are a generation of searchers, and having the answer right in front of us from the day we were given our Hebrew names would be too easy.

I welcome your feedback at jlkovitz@hotmail.com.

TU B'SHEVAT FRUITY CHICKEN

1 large onion	juice of 1 lemon
1 tblsp. oil	2 cups vegetable broth or water
1 chicken, quartered	1 cup pitted prunes
1/4 tsp. ground ginger	1 cup dried apricots
1/2 tsp. cinnamon	1 cup roasted, unsalted almonds
1/4 cup apricot jam	(½ cup chopped coarsely, ½ cup whole)
1 cup orange juice	salt and pepper to taste

Chop onion and saute in oil in large pot until soft, but not browned. Remove skin and fat from chicken. While onion is cooking, mix ginger and cinnamon and sprinkle on chicken pieces. When onion is finished, place chicken in pot, and brown on all sides. Add all other ingredients, reserving 1/2 cup whole almonds for garnish. Cook over low heat for at least 40 minutes, adding more broth if necessary. Add salt and pepper. Serve with rice and garnish with remaining almonds. Serves 4-6.

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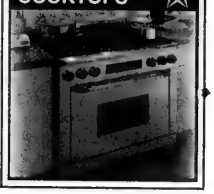

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Epi on Education

Seymour Epstein

We didn't need the Quebecois of the '70s to teach us about the importance of language in determining and preserving cultural identity. If anything, we might have taught them a few lessons on the subject. I remember that soon after Bill 101 was passed, a certain rabbi in Montreal made a commitment to speak only Yiddish in public! I also fondly remember interviewing a Jewish woman from Uzbekistan who told me that the day her boss told her the factory's language was switching from Russian to Uzbeki was the day she registered to study Hebrew at an ulpan.

As a people, we have an ancient tradition of veneration for the Hebrew language. It expresses itself in a midrash/legend on the preservation of our native language through centuries of slavery in Egypt. It manifests itself in a mystical appreciation of every letter of the holy tongue. It's difficult to get excited about a "K," but you can easily wax poetic on every little nuance of the *aleph* or the *gimmel*.

My favourite example of our deep respect for Hebrew and its power is a wonderful custom that existed both in eastern Europe and in North Africa. Jewish babies were given Hebrew letters cut from wood to play with, but they were dipped in honey so that from infancy, Jewish children would know how sweet the language can be. In a country such as Morocco, where the majority spoke in a dialect without a written form (Moroccan Arabic), Hebrew letters were used in transliteration to help non-Jewish neighbours send letters and keep records.

Jewish schools (and even some camps) around the world have made a serious commitment to the study and use of Hebrew. Many Canadian Jewish schools have a loyalty to *Ivrit b'Ivrit*. While there are valid questions about the amount of Hebrew taught, the type of Hebrew desired (textual, spoken Israeli, a hybrid, etc.), and the subjects which should be taught in Hebrew (history, Talmud, math, gym??!!), most Jewish educators are in agreement that the more Hebrew a Jew knows, the more comfortable he/she will be in identifying positively as a Jew.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

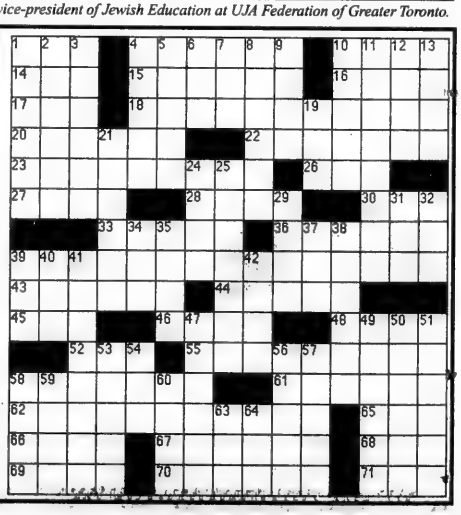
CROSSWORD PUZZLE

(Answers to the crossword are on page 44.)

Oh, Those Tu B'shvat Trees!
© 2003, R. Bernard Mann

Across
1. Baseball Giant great
4. David had one for Solomon and Jonathan
10. Cease
14. Embattled arts organization
15. Summer drink
16. Atmospheric prefix
17. Ocean eagle
18. Wooden drinking vessel
20. Mythical hot breather
22. Mao
23. Tree of Philistine city
26. Resides, in Rehovot
27. Lachrymal drop
28. Cuisine maestro
30. Possessive
33. Event maestro
36. Nova Scotia's original name
39. Tu B'shvat for one species
43. Palais de l'_____
44. One who looks over a joint
45. Strive
46. My candle, in Kfar Blum
48. Last California native
52. Ump's coworker
55. This tree's fruit
58. Kind of tart
61. Tell
62. They grow along streams
65. Le Mediterranée is one
66. One thing two singles can be
67. Sailor's greeting to a medic
68. Comes before a fix
69. Orpheus' constellation
70. Federal program letters
71. Distress signal

Down
1. What you type before com
2. Lands, in Latium
3. Japanese prime minister, 1972-74
4. _____ the crater, or the cup
5. Doing it like a champ
6. Women's partners
7. Summer in St. Tropez
8. "_____ fish!" cried the lad's dad
9. Greek letters
10. Grandma, in Gedera (var.)
11. Rockies film mecca
12. Pine, in Rosh Pina
13. Public issues organiz.
19. Ryan
21. Edward the illustrator and family
24. Maple genus
25. Cy preceder
29. Domino
31. '___ the cows come home
32. Mark Twain, as a boy, for short
34. Mist fountain maker
35. French city
37. Guevara
38. Waves catcher
39. Cars. City is there
40. Samuel's mentor
41. Severn tributary
42. Don't succeed
47. Hebrew dry measures
49. Postage pieces
50. Prefix meaning diverse
51. French river, namesakes
53. Abnormal accumulation, serous fluid
54. Conifer
56. Talking horse, namesakes
57. Appetites (abbrev.)
58. Seed covering
59. Burg
60. Letters between "I" and "L", giving Samuel's name in Arabic (variant)
63. Anode polarity
64. Caustic solution



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This Week

National

CBC president defends Mideast coverage. *Page 3*

Ilan Ramon searches for 'elves' in space. *Page 6*

On Campus

York allows academic to speak. *Page 22*

Arts & Travel

Moscow choir returns for one night only. *Pages 32*

Chevrah kadishah part of intriguing plot in *The Burial Society*. *Page 35*

Sports & Leisure

Sharon Fichman considered best 12-year-old in tennis. *Page 42*

Index

National 3
GTA 4
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
What's New 20
On Campus 22
Just Between Us 23
According to Reports 24
Israel & the Jewish World 29
Arts & Travel 32
Health & Lifestyles 36
Classified 37
Sports & Leisure 42
About Food 43

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Is Jewish population declining?

By RON CSILLAG
Staff Reporter

Has Canada's Jewish population declined?

Yes, says one expert, although not so dramatically that the community should worry that it's shrinking.

No, says another authority, arguing that, in fact, Canadian Jewry is likely growing.

The opposing views were sounded amid last week's release of numbers from the 2001 census on Canadians' ethnic origins.

Experts differ on census data

Apart from showing how ethnically diverse Canada has become – with more than 18 per cent of Canadians born elsewhere and the proportion of visible minorities soaring – the census revealed a drop in the number of people who declared themselves Jewish by ethnicity or culture.

The census found 348,605 respondents across Canada who claimed to have Jewish ethnic origins – a drop of about one per cent over the 1996 mini-census and more than five per cent compared to the 1991 census.

"A decline of 3,000 people [over the 1996 census] is not very alarming, but it's still a decline," University of Toronto sociologist Robert Brym, a longtime watcher of Jewish demographics, told *The CJN*. "There are no longer huge sources of immigration, and Jewish fertility rates are fairly stable."

Continued on page 28

Rains flood Tel Aviv

Stormy weather last week brought severe flooding in the central and northern areas of Israel. In Holon, south of Tel Aviv, some residents had to be evacuated from their homes, such as this young girl being carried to safety. *[Israel photo]*

Harper criticizes Liberals on Israel

By STACEY STEIN
Special to The CJN

As new individuals assume the leadership of the federal political parties, The CJN intends to interview them all.

In a recent interview with *The Canadian Jewish News*, Canadian Alliance leader Stephen Harper made it clear that, if elected as this country's next prime minister, his party would adopt a stronger stance on foreign policy issues. Harper criticized what he refers to as the Liberal party's "moral neutrality" in foreign policy, citing the pending conflict with Iraq as one glaring example. He said his party would follow a "value-oriented" foreign policy agenda, which would see Canada forging closer ties with its western allies, including Israel.

Stephen Harper
[Couvrette/Ottawa photo]

Indeed, the 43-year-old Opposition leader emphasized his party's support for the state of Israel, which he views as a member of the western democratic family. It is this message that the Canadian Alliance is taking to the Jewish community, parts of which have been disaffected by the Liberal party's policy toward Israel and the Middle East.

In a talk with *The CJN*, Harper elaborated on a number of other issues, ranging from his party's views on the Israeli-Palestinian conflict to the Alliance's domestic policy priorities.

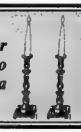
Continued on page 14

Israeli Elections

The CJN went to press the day before the Israeli elections. We will have full coverage next week.

Shabbat: Mishpatim
Candlelighting: 5:09
Havdallah: 6:14

Greater Toronto Area



Palestinian violence may have peaked: IDF experts — see page 29

The News in Brief

CANADA

New Director

TORONTO — Adam Fuerstenberg, a retired professor of English at Ryerson University, has been named director of UJA Federation's Holocaust Centre of Toronto. A child survivor of the Holocaust, Fuerstenberg served until recently as head of the federation's committee for Yiddish. He succeeds Carol Anne Reed, who is now on faculty at the Ontario Institute for Studies in Education of the University of Toronto.

CHAT Gets Grant

TORONTO — The Community Hebrew Academy of Toronto announced it has received a "substantial" Judaic Preparatory Grant from the AVI CHAI Foundation, one of 60 awarded for 2002-2003. The grant will support its "New Stream" Judaic studies program for students who have not attended a Jewish day school. Of CHAT's 1,424 students, 166 are in the new stream. AVI CHAI is a New York-based foundation established in 1984 to support Jewish learning.

ISRAEL

Tourney of Terror

JERUSALEM — The Palestinian Authority has named teams in a soccer tournament after suicide bombers and other "heroes" of the intifadah. The tournament, and a team, have been named for Abdel Baset Odeh, who carried out last year's bombing of a Passover seder at a hotel in Netanya that killed 30 people, the *Jerusalem Post* reported last week. The other six teams have been named for terrorists from Tulkarem, where the tourney is taking place under PA auspices. Odeh's brother was to hand out the trophy to the winning team.

Israelis Travel Less

JERUSALEM — Some 3.25 million Israelis travelled abroad last year, a drop of eight per cent from 2001. It was the first time in 10 years that travel abroad fell, Israel Radio said last week. In contrast, there was a 10 per cent increase in domestic hotel stays by Israelis.

Sbarro Sentencing

JERUSALEM — An Israeli military court has sentenced two Palestinians to 15 life terms plus 25 years in connection with a suicide bombing at the Sbarro pizzeria in Jerusalem in August 2001 that killed 15 people. The pair were convicted of hiding the suicide bomber and the explosives, and smuggling them from Ramallah to Jerusalem, *Ha'aretz* reported.

WORLD

Rabbi Sentenced

CAMDEN, N.J. — A New Jersey rabbi was sentenced Jan. 16 to life in jail for hiring two men to kill his wife. Capping a nine-year drama, the sentence followed Rabbi Fred Neulander's conviction last November for murder and conspiracy to commit murder in the death of his wife, Carol. He sat silently as her three siblings took turns describing him as a cold, narcissistic, selfish killer of a loving and caring person.

Suspected Nazis in Oz

SYDNEY — The Australian government has given the Lithuanian government a list of nine alleged Nazi war criminals currently living in Australia. The move came after Lithuania sent Australia in 2001 a list of 22 Nazi-era war crime suspects who were believed to have emigrated to Australia after the war. No charges have been laid against the nine.

Wolfowitz Weighs In

WASHINGTON, D.C. — A senior Pentagon official said the Bush administration will focus on Israeli settlements and a Palestinian state as soon as an anticipated war against Iraq is over. In recent comments to the *Washington Post*, U.S. Deputy Secretary of Defense Paul Wolfowitz said, "Our stake in pushing for a Palestinian state will grow" after the war, and said he preferred "concrete steps, like dealing with the settlements" over the advancement of diplomacy. Wolfowitz is considered a hawk and strongly pro-Israel. He also said Israel must be kept out of any U.S.-led invasion of Iraq.

Pearl Memorials

LOS ANGELES — Interfaith memorial services are being planned in four cities, including Jerusalem, to commemorate the one-year anniversary of the murder of journalist Daniel Pearl. The events sponsored by the Daniel Pearl Foundation will also take place between Feb. 20-Feb. 24 in Los Angeles, Toronto and New York. Pearl, a *Wall Street Journal* reporter, was kidnapped Jan. 23, 2002, in Pakistan by Islamic terrorists who killed him a month later.

Arson at Ottawa Jewish Library

OTTAWA — An Ottawa police hate crimes officer and the local arson unit are investigating a recent fire at the Jewish Youth Library in a residential area of the city's west end.

The fire was set about 3:30 a.m. on Jan. 19 near the back wall of the two-storey building, triggering smoke detectors inside that alerted police and firefighters.

Police estimate the damage, which was largely confined to the building's exterior, at $10,000.

Lead police investigator Mike Harbosch told CBC last week it was too early to tell if the fire was a hate crime.

Investigators believe an accelerant, such as gasoline, was likely used. Both police and firefighters reported smelling gas at the scene, CBC reported.

"Obviously it's a highly suspicious act that could very well be a hate crime," Mitchell Bellman, executive director of the Ottawa Jewish Community Council, told the *Ottawa Citizen*. "It's something we would take... very seriously."

Given the 8,000-volume library's residential location, "someone would really have had to scout us out," library co-director Devora Caytak told the *Citizen*. "There's just a small brown sign. We're on a dead-end street. It doesn't look like a building, it looks like a house."

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CBC president defends Mideast coverage

By JANICE ARNOLD
Staff Reporter

Canadian Broadcasting Corporation (CBC) president Robert Rabinovitch defended the network, and Mideast correspondent Neil Macdonald in particular, against accusations of anti-Israel bias during a panel discussion last week at the YM-YWHA.

To the applause of the more than 400 people present, a woman in the audience began a question-and-answer session by saying she is "ashamed" of the CBC and that Macdonald's news reports "make my blood boil."

She said the CBC's coverage of the Middle East is especially troubling because the network is headed by a Jew. "I don't understand how liberal Jews like you can be so against Israel."

Rabinovitch, who was chair of Canadian Jewish Congress' Quebec region executive until his appointment as CBC's president and chief executive officer in November 1999, responded that CBC News is world-renowned for its fairness and said he respects its journalists.

"Our job is to put out the information in its bold, ugly form, and I'm sorry if you do not agree with that," said Rabinovitch.

He was moderating a panel discussion on Jewish participation in Quebec's political life turned into a discussion of the CBC's Mideast coverage during the question period. The panel followed a satellite broadcast from New York with U.S. presidential hopeful Joseph Lieberman.

Rabinovitch said he realizes some "do not like [Macdonald's] way of speaking, it turns people off," but he upheld Macdonald's professional integrity.

Please see related story on page 31

He said Macdonald was among the first to report that Palestinian allegations of a massacre in Jenin by Israeli troops were groundless. Moreover, Rabinovitch said, most of what Macdonald reports can be found in Israeli newspapers.

"I am impressed by his intelligence and the work he does," Rabinovitch said. "Those who have met him in the Jewish community understand he sees the problem from both sides [of the conflict]. I believe he does an exceptional job."

Rabinovitch said CBC journalists try to "ferret out the truth and present the information in a fair and balanced way" and said he is confident that is being done by the network's three correspondents in the Middle East.

Journalists are only "as good as the information they get," he said, adding that he gets as many complaints from the Arab community as he does from the Jewish community about CBC's Mideast coverage. He advised those with complaints to contact the network's ombudsman.

Rabinovitch also read an editorial by Amos Schocken, the publisher of the Israeli daily *Ha'aretz*, that argued the newspaper has a duty to bring its readers stories about the reality of the Israeli occupation and its effect on millions of Palestinians, even if Israelis would rather not hear the truth. This knowledge, the publisher argues, is in the best interest of Israelis because it will better enable them to make decisions about their future.

Panellist Robert Libman, a member of the City of Montreal's executive committee, said he was not satisfied by CBC news editor-in-chief Tony Burman's recent explanations of why the term "terrorist" is seldom applied to the network's reports on Palestinian suicide and other attacks on Israeli civilians. Burman was responding to charges by columnist Norman Spector, Canada's former ambassador to Israel, that the CBC deliberately avoids using the term.

(Rabinovitch said it was Spector who pulled out of a planned televised debate on the issue when CBC decided to broaden the format from a one-on-one with Burman to a panel including Macdonald and "any representative" of the Canada-Israel Committee.)

Libman, a former executive director of B'nai Brith Canada, Quebec region, said he doubted that journalists can avoid being swayed by personal feelings and suggested "subliminal anti-Semitism" may be at work in some Middle East coverage.

Libman also wondered if Rabinovitch, "as a Jew, is bending over backwards to show he is impartial... do[ing] everything he can to go in the opposite direction."

Rabinovitch did not respond to Libman's remark.

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From the editor's desk

In our effort to countermand the campaign being waged in certain academic and other quarters around the world to isolate Israeli authors and scholars, *The CJN* uses this space in the last issue of each month to highlight an Israeli author and his work.

* * *

Last May in Jerusalem, the head of the Jewish Agency for Israel (JAFI), Sallai Meridor, announced the creation of The Jewish People Policy Planning Institute.

In the context of a world in which the Jewish people, physically and spiritually, seemed suddenly more vulnerable, the creation of the institute was a precedent-setting, visionary initiative.

The institute's aim is ambitious. It is "to examine the challenges and the threats facing the Jewish people" as well as the concomitant "needs pertaining to our safety, continuity and prosperity."

To a Jew in North America, terms of reference for a policy planning institute that include "safety" may sound quite incongruous. But to our co-religionists in Europe, South America and Israel, of course, it is their very first concern.

The chair of the institute's board of directors is Dennis Ross, the director of the Washington Institute for Near East Policy and the former U.S. Mideast special envoy.

As the first founding president of the institute, the leaders of JAFI wisely selected Hebrew University professor emeritus Yehezkel Dror.

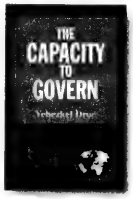
Dror is widely recognized as one of the world's foremost thinkers, planners and designers of public policy. He has organized and led workshops and seminars for senior politicians and public servants in more than 40 countries in policy and governmental planning.

It was therefore an act of compelling logic when the executive board of the Club of Rome in the early 1990s, asked Dror to "prepare a report analyzing the root causes of the incapacities of governments to fulfill their responsibilities and suggesting how governance might be improved and enabled to cope with the global transformations under way."

The Club of Rome is an independent international think-tank founded in 1968. Its mission is to act as "a global catalyst of change that is free of any political, ideological or business interest." Dror is the only Israeli member of the august body.

His initial report was submitted in 1994. After a series of discussions and reviews, the final version, with the full imprimatur of the Club of Rome, was published in 2001 as *The Capacity to Govern*.

Dror's work is breathtaking. Its scope is trans-national, trans-cultural, trans-geographical. It is also multi-disciplined, calling upon the fields of political theory, psychology, philosophy, anthropology, sociology and literature.



The book begins from the proposition that *all* prevailing forms of governance (democracies and non-democracies, though not to the same degrees) are increasingly unable to perform changing crucial functions. "Radical redesign of governance," Dror boldly writes, "is required; otherwise, increasing social costs, even existence-threatening failures, are unavoidable."

The book is divided into three parts: The *Problematic*, the diagnosis of the problem; *Redesign Requirements*, a short two-chapter bridging section that carries the reader from the diagnosis to part three, the proposed prescription, which Dror calls *The Resolution*.

The key characteristics of the work are its scholarship, intellectual sweep and daring propositions.

Dror has included nearly 30 pages of references and notations for further reading. The book is a riveting, graduate school-level seminar in combined political theory, philosophy and public policy.

Despite Dror's wide canvas of differing governmental systems and cultures, and despite the authoritativeness of his voice, he writes with a sense of humility, never ethnocentric, always sensitive to locally appropriate solutions that regard the history and unique circumstances of the place, people and institutions of the particular problem at hand.

Perhaps one of the most remarkable aspects of the book is the fact that it is unabashedly rooted in uncompromising idealism.

"The single most important – and also most radical and difficult – change required in governance," Dror writes, "is to make it more moral, above all in the sense of increasingly serving ever higher conceptions of *raison d'humanité*, with special attention to values concerning the future. This is both a moral imperative and an essential basis for engaging well in weaving the future."

Herein lies the novelty and daring of Dror's work. He develops the ground-breaking notion of *raison d'humanité*. It is the super-arching justification for the need to improve the quality of governments around the world. He minces no words, spares no sentiment. Everyone in senior decision-making positions of governance falls under his idealistic, ethical swath. Dror even proposes a hard-hitting, 14-point Code of Ethics for senior politicians, which, alas, most of our parliamentarians would fail.

Urgency and hope permeate *Capacity to Govern*. The desire to "weave a better future" for all humanity has driven Dror to write this seminal work. The book, which should be read and taught in both high school and university, is ultimately an eloquent statement of profound belief in humankind. ***MBD***

SeeJN

A GATHERING OF FUTURE 'DOCTORS': Mira Koschitzky (centre), national president of the Canadian Friends of Bar-Ilan University, recently met in Israel with Bar-Ilan doctoral students sponsored by Canadian philanthropists. Also in photo, from left: Adina Appel, BIU office of global development, and Dov Altman, national executive director, Canadian Friends of Bar-Ilan University.

Russian immigration has helped Israel: expert

By ADAM SEGAL
Special to The CJN

While the results are mixed, the overall impact of Russian immigration to Israel has been positive, says a leading Israeli scholar.

Wolf Moskovich, a professor in the department of Russian and Slavic studies at Hebrew University, explained in a lecture last week at Beth Tzedec Congregation that Israel's economy, defence forces and cultural institutions have all benefited a great deal from the wave of Russian immigrants.

"In general, nothing better happened to Israel in the last 20 years than this mass Russian immigration," said Moskovich, who moved to Israel from Russia in 1974.

"It enriched Israel in many ways, mainly by the [influx] of Jewish brains."

Speaking about the one million Russian émigrés who have come to Israel since 1989, Moskovich cited some statistics to indicate the magnitude of the Russians' contributions to Israeli society.

He said Russians account for:

- 30 per cent of Israeli soldiers;
- 25 per cent of Israel's primary and secondary school teachers;
- 80 per cent of Israeli musicians;
- 50 per cent of physicians in out-patient clinics; and
- 90 per cent of professional athletes.

Moskovich explained that 50 per cent of the Russians attained higher education in Russia, a major reason for their high skill levels.

Although he emphasized the positives, Moskovich said a number of problems have arisen in Israel as a result of the huge Russian influx.

"There was created in Israel a separate world of Russian culture," Moskovich said.

With North American-style multiculturalism becoming widely accepted in Israel, Russian institutions, from radio stations to social clubs, have flourished.

As a result, "[an immigrant] who doesn't want to belong to Israeli society can belong to Russian society," Moskovich said.

While likely comforting for the new arrivals, this phenomenon has drawn scorn from other ethnic groups and kept some Russians alienated from other parts of Israeli society, Moscovich said.

Sephardi Jews, in particular, say they experienced more of a melting pot absorption policy when they came to Israel in previous waves of immigration and complain that the Russians have received the "aliyah deluxe" while Sephardim received worse treatment, he said.

"They [Sephardim] say they didn't get the same compensation as [the] Russians [did] when they came in the 1950s."

There is also the contentious issue of some Russians not being considered halachically Jewish and of some not being Jewish at all.

While well-known Russian immigrant MK Natan Sharansky was recently quoted as saying that 142,000 Russian immigrants are not Jews, Moskovich said the "real figures are much higher."

Moskovich said about eight per cent of Russian immigrants leave Israel, with two per cent returning to their countries of origin and the remainder seeking greener pastures in the West.

Russians currently make up one-fifth of Israel's population and have a great deal of influence on Israeli politics, he said.

"As far as I can see, the Russians will be one of the decisive elements in Sharon's victory," Moskovich predicted.

Moscovich's talk was the Shoshana Shier Memorial Lecture.

MELAVEH MALKA CELEBRATION: Maon Noam Congregation, one of the synagogues in the community that serves primarily immigrants from Russia, last month held a melaveh malka gathering at the close of Shabbat. The evening featured American performer Reuven Russell (seen here) in a one-man show, Gathering the Sparks. [Leib Kopman photo]

Husband & wife shed combined 69 lbs.!

Joann Knott was on and off diets for more than 20 years. She attended weight loss meetings religiously. She turned to prescription and over-the-counter diet pills. Over the years she became a self-confessed yo-yo dieter.

"I've been on more diets that I can name," remembers the office manager and mother of two adult children. "My weight frightened me, but even that wouldn't stop me from snacking all evening long."

When Joann's husband, Bob, started packing on the pounds, he also attempted losing weight with diets and fads. "I suffered through tasteless shakes and frozen meals," laments the 6'1" supervisor. "I'd yo-yo up and down and eventually gain all my weight back, plus more."

For many of us, weight loss feels like a relentless struggle. Easy access to fast and processed foods makes shedding unwanted pounds even tougher. Even with the most sincere commitment to dieting, we seem to quickly fall into old eating habits.

Dr. Patrick Porter, founder of Positive Changes Hypnosis Centres, explains. "The average diet lasts 72 hours. This is because the subconscious mind has formed deep-seated habits that are stronger than will power. Combine these complex habits with a stressful lifestyle and emotional ties to food, and we understand why more than 95% of dieters fail over the long haul."

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AFTER

Joann was utterly amazed by the ease with which she shed her unwanted pounds. "I had almost given up on ever losing weight," said Joann. "I used food as a crutch. Thanks to hypnosis, I don't need that crutch anymore. Hypnosis eliminated my food cravings, evening binges, and poor eating habits. I dropped 24 pounds in three months. My dress size is now a slender size 8!"

The Knotts are experiencing the physical benefits daily, and their physicians are impressed. "My doctor recently checked my cholesterol," said Joann. "It had dropped by 30 points. Bob's cholesterol has also improved and we think he'll soon be able to get off his blood pressure medication altogether."

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Space shuttle science: successfully seeking sprites

By FRANCES KRAFT
Staff Reporter

Scientists have captured rare pictures of elves and sprites – "luminous events" that occur above the level of thunderstorms – as part of the research project being overseen by Israel's first astronaut, Ilan Ramon, on the space shuttle Columbia.

In a telephone press conference last Monday, four days after takeoff, Yoav Yair, speaking from NASA's flight station in Greenbelt, Md., described the "exquisite [video] images" downloaded from the shuttle for scientific study. It was the first time such images were recorded with a calibrated instrument, he said.

Elves, he explained, are electrical phenomena that appear as glowing red light in the shape of a doughnut 85 to 95 kilometres above a thunderhead and spread to a radius of about 300 kilometres. They were discovered only nine years ago and have previously been observed from aircraft, he added. The word "elves" is a loose acronym referring to emissions of light and very low frequency perturbations.

Sprites, which look like "giant red jellyfish with tendrils extending down 80 to 100 kilometres," were first noted in 1989 and last less than one-thousandth of a second. "One has to be very lucky to catch [the short-lived events]," Yair said. "This was our first orbit to hunt for sprites and – bingo! – we nailed one… You can do a lot of good science out of it."

The Mediterranean Israeli Dust Experiment (MEIDEX), a project of Tel Aviv University, is "already exceeding our wildest expectations," said Yair, who is affiliated with the Open University of Israel. "We've recorded a huge amount of data."

He noted that his colleagues on the project include groups from Stanford University and Israelis in Sde Boker and Mitzpe Ramon.

Although the work has no immediate short-term benefit, said Yair, "in the long term, once you get to understand the mechanisms working in the upper atmosphere, this may have major applications for long-distance communications and orbiting astronauts."

Based on his contact with Ramon, Yair reported that the astronaut seemed relaxed, composed and "enjoying himself immensely."

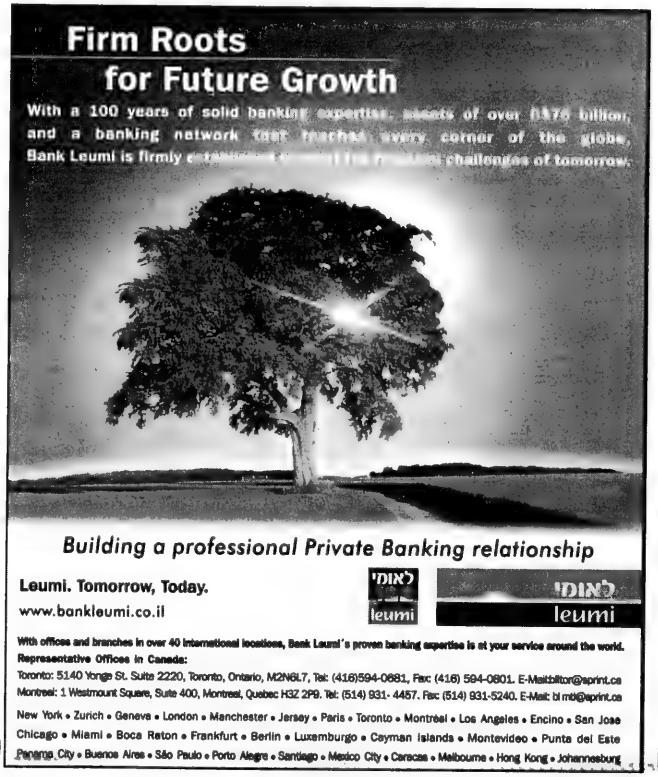
Joining in from an airplane hangar in Crete, atmospheric physicist Zev Levin – who was Yair's PhD instructor – said he had just flown over the central Mediterranean region in an airplane tracking the path of the shuttle and trying to identify dust clouds, the main objective of the experiment. Although the clouds had not yet been located – this not being the best time of year to look for dust storms – they were able to track pollution coming out of Europe, which could have climatic implications, particularly regarding precipitation. Things were looking better for the end of the week, he said.

Analysis of the data will continue after the 16-day shuttle voyage ends, and preliminary results are expected to be published within the next six months to a year, Levin said.

He explained that the much speedier shuttle passes over his airplane for only one to two seconds at a time. "We can get maybe 50 pictures in the time it passes. We do cross-sections at different altitudes."

Having the airplane as well as the shuttle enables scientists to study images of the same phenomena taken from different angles, Levin said.

Col. Ilan Ramon, performing his scientific work on the shuttle last week. Inset, Ramon's wife, Rona, and daughter, Noa, attentively listen to a briefing by an Israeli official. [RNS/Reuters photos]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Good luck Mr. Layton

Jack Layton, the veteran municipal politician from Toronto won an unambiguously sweeping victory on the first ballot of the federal New Democratic Party's leadership vote last Saturday. We congratulate him on his victory. It is never an easy task to mobilize such broad partisan support in a country as geographically regionalized as ours. That Layton did so with such apparent ease is noteworthy.

His election may reasonably be interpreted as a signal from his party's members that they are seeking a new direction from that in which outgoing leader Alexa McDonough had steered them.

Parliamentary democracy functions best when there is a strong, thoughtful Opposition. The stronger the Opposition, ironically, the stronger, more responsive and responsible the government. Most Canadians will agree, however, that, for nearly a decade, our Parliament has been weak. The government has been called to account more by internal challenges than by Opposition ones.

Over the course of the next few months, as he assumes active control of the party, Mr. Layton will put his own stamp on the party's policies. We urge him to re-evaluate some of the party's reflexive, predictable responses to complicated social, economic and foreign policy issues. Ideology as a guide to problem-solving is appropriate; but ideology as a template, however ill-suited and ill-fitting to the circumstances, is sterile and anathema to sound, rigorous public policy.

Yet, sound, rigorous public policy is the first step in becoming a strong Opposition. All Canadians will wish Mr. Layton well if he can achieve this and, in the process, strengthen our Parliament.

Nearly a great shame

The Middle East Students' Association (MESA) at York University, with the active assistance of some members of CUPE local 3039, nearly succeeded last week in preventing Prof. Daniel Pipes from speaking there. Pipes had been invited to the university some time ago by the Jewish Student Federation (JSF).

Citing concerns for security, the university's administration, at virtually the 11th hour, called in the JSF leadership to suggest that the venue for Pipes' presentation was inappropriate and that the engagement be cancelled. Not willing to be cowed by MESA's bullying or to follow the university's craven acquiescence to MESA, the JSF held its ground. It would not surrender its rights to the bully. There are never any concerns for security when anti-Israel speakers are invited to our campuses, the JSF undoubtedly pointed out to the university's administrators. It is only when pro-Israel spokespersons are invited that security becomes an issue.

In the end, grudgingly, the university did the right thing. It provided an alternate venue on campus for Pipes. But it came very close to perpetrating a great shame upon its students and the community.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Ramin Farzam, Nasser Levi Haim, Farhad Saleh, Dani (Hamid) Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

We are with you

As a 74-year-old French Canadian whose brothers both served in World War II (I served in the Cold War), I am disgusted by the anti-Jewish diatribes floating across Canada. In particular, I am ashamed at the suspension by the Concordia Student Union of Concordia University Hillel's funding and at the recent anti-Semitic rants of Saskatchewan native leader David Ahenakew, who said Adolf Hitler "fried" six million Jews because they "would have owned the goddamned world."

My association with the Jewish community dates back to the neighbourhood of Lower Town in pre-World War II Ottawa. I vividly remember a Jewish baker who had three wagons selling and delivering bread. At the end of the day, when his wagons came back, he gave away all his leftover bread to poor families – and there were many – most of them French Canadian. They lined up to receive free bread.

I also remember A.J. Freiman, who ran a big store on Rideau Street. He gave preference to bilingual French Canadian clerks because they could treat all his clients equally. We French Canadians always knew that we would be treated with respect by him, and so we shopped there.

Lower Town in those days was home to many Jewish immigrants, mostly from Russia. They worked hard to succeed and educate their children. Some were ragpickers, but their sons became doctors. One of them treated my parents, and I attribute their long lives to him.

There are endless stories about the generous Jews who came to Canada, who worked hard and educated their children to high levels so that they soon became leaders in the community.

We have lots of respect for Jews since they are tolerant and have made Canada a better place to live.

Guy Fortier
Montreal

* * *

CBC 1

The arrogance and pomposity exhibited by the CBC in its response to the charges made by the Canada-Israel Committee and Norman Spector, Canada's former ambassador to Israel and the Palestinian territories, that its Mideast reports are biased against Israel should not surprise anyone ("The CIC challenges CBC," "Spector slams CBC's Mideast coverage," *CJN*, Jan. 9).

This government-supported corporation is just mouthing our own Liberal government's policies. Lest we forget, this government has a dismal, unbalanced record on the Mideast. Only a little arm twisting, some pressure and the fact that the Liberal party was viewed unfavourably in its refusal to put the Lebanese terrorist group Hezbollah on its list of banned terrorist organizations finally forced the party to change that policy. I doubt whether they did it because they wanted to (I still remember Prime Minister Jean Chrétien shaking hands with Hezbollah leader Sheikh Hassan Nasrallah at the recent Francophonie Summit in Lebanon) or because they held deep-rooted beliefs in the wrongness and injustice of it all.

An analogy would be children who learn from and parrot their parents. As far as I am concerned, the CBC and our government are one and the same. There is a dismal lack of integrity and credible journalism in the media. I won't hold my breath waiting for anything to change. These policies were entrenched long ago. We must keep challenging them and hold them accountable, but we might have to admit that their policies reflect the reality of the disturbing and unsettling times we are living in. So what else is new?

Janet Fine
Toronto

* * *

CBC 2

In your cover story "The CIC challenges CBC," CBC Mideast reporter Neil Macdonald is quoted as saying that his job is "to afflict the comfortable and comfort the afflicted" (*CJN*, Jan. 9). Macdonald should note that journalist and political commentator H.L. Mencken, the author of these words, considered himself not a reporter, but a critic.

Donnie Friedman
Toronto

* * *

Don't generalize term anti-Semitism

The claim that Arabs cannot be anti-Semites since they themselves are Semites is a spurious argument. The term was coined to denote the hatred of Jews, and any attempt to generalize it and make it inclusive of all Semitic nations would create an absurd situation.

We Jews know what anti-Semitism means and, for all their protestations, so do the Arabs.

T. R. Simon
Toronto

* * *

Researching female teachers

As part of a research project on the history of female teachers in 20th-century Ontario, and in addition to our interviews with retired teachers, we would like to obtain copies of the autobiographies, memoirs or biographies of women who have taught in the province's schools. We also are interested in novels these teachers may have written about teachers and schools.

If you are aware of such material, we would appreciate your bringing it to our attention along with information about how we might purchase or otherwise acquire it.

Rebecca Coulter
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Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Conservative synagogues must limit membership to maintain Jewish continuity

By RABBI STEVEN SALTZMAN

From ancient times, the Jewish people have struggled with intermarriage. Our survival demanded that we not give our daughters to their sons nor take their daughters for our sons. Until modern times, we have successfully resisted this temptation. Today, however, many families are touched by intermarriage. I share the very real heartbreak and the suffering of these families. Leaders of congregations whisper arguments of inclusivity: "Should not every Jew, even Jews who have intermarried, be included into our synagogues and made to feel welcome?" Would such a position not heal some of the hurt and ameliorate some of the suffering? My heart moves in that direction, but my head and my tradition tell me otherwise. Any small community that is determined to survive in this powerful North American culture, must at the very least be willing to assert without apology the absolute worth of its traditions and beliefs.

As drawn as I am to the inclusivist position, it is a troubling one. It implies that any Jew, bearing any ideological position, articulating any religious expression, must be embraced by the synagogue. Unfettered inclusivity absolves the community from making value judgments about different religious positions. In an inclusivist world, all positions are of equal value.

Traditional Conservative Judaism rejects radical inclusivity, because it accepts a certain set of norms based on the content of generations of Jewish scholarship and learning. These norms, forged through the lens of history, have boundaries beyond which one can no longer be regarded as part of this system. Yes, traditional Conservative Judaism is an exclusivist system that welcomes all who would abide by its doctrines, and reaches beyond its own borders to educate, to counsel, and to encourage those who are at the periphery to move inward toward the centre. It is my contention and the contention of my congregation that synagogue membership in a traditional Conservative synagogue is incompatible with intermarriage and that even the Jewish spouse ought not be admitted to that membership.

What do we know about mixed-married couples (where one spouse remains non-Jewish), and how do intermarried couples compare to conversionary couples (where the non-Jewish spouse converts to Judaism) and to inmarried couples (where both spouses are born Jewish)?

In a recent study published by the American Jewish Committee entitled "Jewish and Something Else: A Study of Mixed-Married Families," Sylvia Barack Fishman reports the following data which I quote almost verbatim:

• Eighty per cent of mixed-married families incorporate Christian activities into their family life. Sixty-six per cent celebrate Christmas at home and 16 per cent also went to church. Sixty-eight per cent of the Jewish partners in these marriages do not fast on Yom Kippur. In contrast, nine per cent of conversionary families celebrated Christmas and none went to church and almost all fasted on Yom Kippur.

• The study shows that although households with mixed-married couples initially try to create exclusively Jewish observances, they drift increasingly into Christian activities.

• Most non-Jewish male or female spouses in mixed marriages expressed negative attitudes toward conversion. In contrast, Jews by choice often spoke positively about familial pressure to convert.

• Non-Jewish spouses raising Jewish children often found themselves resenting the fact that they had given up their Christmas and other Christian celebrations. In contrast, conversionary households usually felt that they and their households were unambivalently Jewish.

• While many non-Jewish spouses cheerfully participate in their Jewish children's holiday celebrations, a substantial proportion felt increasingly resentful about the fact that their children are growing up in a faith tradition different from theirs.

Prof. Jack Wertheimer of the Jewish Theological Seminary concludes: "To put it bluntly, the overwhelming majority of intermarried families do not appear to want their children to have an unambiguous identification with Judaism. More: dual-religion families… have begun to organize to rebuff those seeking to change them, making it clear that they wish to maintain only limited contact with Jewish institutions, and then only on their own terms. Some go further still, denying the central premise of the outreach movement – namely, that an interfaith family is 'problematic.'"

As a recent letter to the *New York Times* put it, the true goal is to "celebrate the distinctiveness and authenticity of each faith and the value of nurturing both traditions in a mixed marriage."

Despite this data which suggests that mixed-married couples are not committed to a traditional conservative lifestyle and will never subscribe to its tenets, the hard inclusivists still argue that we should actively seek out mixed-married couples and invite them into our synagogue communities. The soft inclusivists suggest that we can accept the Jewish spouse who may wish to join our congregations and still deny membership to the non-Jewish spouse. After all, should we not work to salvage the connections and strengthen the ties of the children of these marriages, children who may be Jewish?

We should, however, recognize that it is impossible to accept only part of a family into the synagogue. Technically, we can deny membership to the gentile spouse, but at some point in the life of this family, we will still be dealing with the entire family, perhaps, at bar or bat mitzvah, at a wedding and even in death. Today, some Conservative synagogues have special sections for those members who may wish to be burried next to their non-Jewish spouse.

Let us now look at data concerning the children of mixed marriages. Steven Cohen's recent Jewish population study notes that only 25-33 per cent of mixed-married couples say that they are raising their children as Jews (albeit in the context of highly syncretistic religious practices). Sixty-five per cent of these Jewish children of mixed marriages will themselves intermarry. In other words, of the one-third (maximum) of the children who are being raised a Jew by mixed-married parents today, no more than 25 per cent will marry Jews. If so, then less than one in ten of the grandchildren of the mixed-marrieds will identify as Jews and have Jewish spouses.

Cohen concludes that mixed-married couples simply do not represent a particularly good target group for community investment of scarce resources. More to our point, there is no evidence that shows a synagogue can "save" the children of mixed-married couples for Judaism. These children are being raised in dual-religion homes where Christianity and its practices are observed, and until the gentile spouse converts, there simply cannot be an unambivalent commitment to a Jewish home and to Jewish identity.

Beyond the issue of the Jewishness of the children of mixed marriages, I suggest that the acceptance of mixed-married couples will not serve our synagogues well and will not serve the Jewish people well, and for the following reasons.

In a drawing by Gustav Dore, Ruth entreats her mother-in-law, Naomi, to allow her to return with Naomi to her homeland, vowing to accept Naomi's religion and people as her own. It is perhaps the most famous incident of conversion to Judaism in the Bible. (Pictures of the Bible, Gustav Dore, Harbour Press, 1988.)

Firstly, the acceptance of mixed-married couples is a disincentive to conversion. The studies show that once a couple is admitted into membership in a synagogue, there are almost no chances to affect a conversion. But, if we have a goal in accepting mixed-married couples, it is to unite this family as a Jewish family by affecting a conversion. The policy of inclusivenss subverts our purpose. What incentive is there for the non-Jewish spouse to convert once the family is a synagogue member?

Secondly, acceptance of mixed-married couples into synagogue membership can change the culture of a synagogue. Rabbis of congregations may be drawn into presenting Judaism in such a way as to make it more palatable to mixed-marrieds. Instead of preaching and teaching about historic persecution, communal responsibility, Zionism, ethnic ties, rabbis might be tempted to avoid these more difficult subjects and speak more broadly, less specifically emphasizing spiritual journeys, personal faith, and universal ethical ties. In other words, rabbis may promote those teachings within Judaism that speak more about universalism and find it more difficult and more painful to speak about the particular, Jewish peoplehood.

Thirdly, what sort of message do we send to our children by accepting mixed- marrieds into synagogue membership? The mantra of almost every Jewish home is that exogamous marriage is taboo. We say "no, no, no," but then after a child marries a non-Jew, we suddenly switch the message and say, "It's okay, you can join our synagogue?" I am not suggesting we sit shivah for children who marry outside the faith. Quite the contrary: the proper instrument of outreach to mixed-marrieds is in the family, and the extended family ought to work tirelessly to gently convince the non-Jewish spouse to convert. The synagogue, however, need not and ought not validate intermarriage by accepting mixed-marrieds into synagogue membership. How can our youth develop a resistance to interdating and intermarriage when the Jewish community is ever more reluctant to stigmatize intermarriage – and on the contrary, is creating a vast population of lobbyists who favour the elimination of barriers to intermarriage because they themselves are intermarried? The synagogue ought to offer study sessions and counselling opportunities for mixed-marrieds to discuss the possibilities of conversion, but it ought not obliterate the firm boundary between Jew and non-Jew. Inclusiveness is heartwarming, but it comes at a very heavy price.

Fourthly, our response to the issue of intermarriage says something about us. Our response is an act of self-definition. We in the traditional conservative movement believe that the future of the Jewish people is predicated on Jewish families transmitting Jewish values to Jewish children. We cannot prevent intermarriage and we understand the heartbreak that families suffer, but no matter how aggressively we reach out to mixed-marrieds, we don't seem to be able to affect a large number of conversions. The alternative strategy to outreach is inreach. We must build a dynamic core of Jewish families that understand the distinctive life that we, as Jews, are commanded to live. We have set ourselves apart from many of the blandishments of our culture for the sake of distinctive beliefs and values which have come down to us from Sinai. Born Jews and those who have joined themselves to our people through conversion must articulate an even more powerful vision of Judaism, a vision that will attract not only our children but some of those people who stand on the periphery of Jewish life.

In the last few decades, we in the conservative movement have tampered with many of the fundamental constituent elements that make up Judaism. I believe that we have tampered with too many pillars and we have broken too many bricks. We must understand that everything in Judaism is intertwined and when you tamper with one boundary, it affects another. We dare not tamper with the boundary between Jew and gentile. To date, we have assured ourselves that the edifice is strong and that it will stand. Let us keep it strong by seeking conversion whenever possible, but deny membership in our congregations to mixed-married couples including the Jewish spouse.

Rabbi Saltzman is the spiritual leader of Adath Israel Congregation.

Good news and bad news

Rabbis are not the only writers of Jewish news and other matters, but one of the major differences between them and most writers is that their title and affiliation seem to prejudice the reader, both positively and negatively. This is understandable, for readers want to know a writer's background, occupation and philosophy so they know where that writer is coming from.

Rabbi Gunther Plaut in Toronto

Being a writer myself, I am fully aware that whatever I commit to paper will be viewed through the spectacles of hundreds, even thousands of greatly diverse readers.

Readers of *The Canadian Jewish News* – a large majority (but not all) of whom are Jews, both affiliated and unaffiliated – are either committed to important causes or floating about on the vast sea of uncertainty.

Aside from this paper, what do most *CJN* readers read, or rather, what media do they turn to first and foremost, and what do they get from them? They read daily papers and, to a lesser degree, weekly or monthly magazines that frequently drift into the habit of emphasizing bad news. Unfortunately, there seems to be more bad news than stories that give the reader a sense of well-being.

This, unfortunately, mirrors the world at large: there seem to be many more negative matters out there than matters that ennoble and refresh the mind.

An example of negative, one-sided media coverage can be found in the average news report about Israel. The nation is rarely depicted as a uniquely successful democracy in an otherwise dictatorial Middle East and, therefore, its great successes are less well-known than its troubles and shortcomings.

To note Israel's troubles and shortcomings is, of course, right and proper, but I would like to see more positive and helpful reports about the Jewish state as well. For instance, its high educational standards and its emphasis on independent thinking is unique in the Middle East, but also notable compared to other countries' educational standards. A public discussion on why this is so would be enlightening.

But are Jewish readers and Jewish journals different from others? To some degree they are. We have had centuries of persecution and other misfortunes to look back on, and that is what many children grow up to consider the norm in our day as well.

Yet there is more to Jewish history and existence than persecution. I am happy to be a Jew, even though I have experienced persecution. For being truly Jewish means to be enriched by our great heritage and to live a life that benefits us as well as others. In that unique combination dwells the secret of our success as a people for whom education remains an enormously important feature.

A resolution I can keep

With the start of every calendar year comes that ubiquitous flurry of New Year's resolutions. For me, this year has been no exception.

They have ranged from the overly ambitious, such as "I will work out at the gym five times a week and avoid all refined sugars," to the incredibly outrageous (for me), such as "I will keep my room clean and organized in such a manner that I will know exactly where everything is." And though you form the resolutions with the very best of intentions, you know from the start it's only a matter of time before they become neglected in favour of more pressing matters.

Barbara Balfour in Calgary

I am beginning to discover that it's the less immediately tangible, more long-term approach that works best for actually seeing those newly minted resolutions right through to the very end. I've always believed that genuine progress isn't achieved in great, sweeping leaps and bounds. It can be just as effective when it comes in small, modest increments.

So amid my stack of grad school applications, bombarding prospective employers with hopeful resumes and keeping track of assignment deadlines that creep up with startling ferocity, I have resolved to find some time for myself – to take a breather from it all, sit down on that proverbial park bench and watch the world go by for a few moments, instead of madly scrambling to stay ahead of everyone else; and to victimize myself with cliched questions that nevertheless hold important answers. Like "What does it all mean?" and "What is important to me?" and perhaps most importantly of all, "Why am I doing this?"

For instance, I needed to ask myself at one point about the purpose of this column. What kind of messages did I want to relay to my readers, and what end results did I hope would emerge? Like my definition of progress, I believe that my mistake lay in seeing "results" as something that only comes at the end. With every column, I hope to create an ongoing discussion about the kinds of things people often take for granted – such as, for instance, one's inherent beliefs.

But as someone with a most decidedly unorthodox (pun intended) Jewish upbringing, I had to decide the point at which I should draw a line between sharing my vision of the world as I saw it, and truly offending someone with a very different set of values.

It's my hope that with time, the distinctiveness of this line will blur, becoming less of a boundary and more of a bridge.

Though Jews are said to share far more than just a common gene pool, it is important to remember – and be accepting of – just how varied the backgrounds of those in the Diaspora, can be.

An amazing documentary I once saw by Vancouver filmmaker Nikila Cole highlighted the richness of Jewish history through her travels to faraway lands such as India, the Philippines and even Norway, where tiny communes of Jews live and celebrate their faith.

Though each tiny population had clung resolutely to its old traditions, they had also embraced a part of the nation in which they resided, which served to mould them into who they were.

As a Canadian Jew of Russian descent, I too fall into this category. I see myself as a mosaic: a creation of many generations of traditions and travels to which I am indebted equally for my existence. At this stage in my life, I cannot pretend to know exactly what it means to be Jewish. But as I said in my inaugural column, the essence of the Jewish identity is that it is not stagnant, nor can it be restricted to any one aspect of the faith.

In the next six months, as I continue to share my thoughts with you in my articles, I hope to learn as much about myself and my readers as you will about yourselves.

I think that a column or article is truly successful when it raises more questions than answers, triggering a process of reflection along the way. Whether as a catalyst or merely a participant, I hope to find the time to engage in more of this process. Now that's a resolution I can keep.

Barbara Balfour can be reached at bbalfour@ucalgary.ca

A trip around the world that wasn't far at all

Over the winter break, my dad and I travelled to Thailand. It was my first time in Asia, and I could not have been more excited about the journey.

The first day, wandering through the streets of Bangkok, I was amazed. Thai people, for the most part, don't speak English. All of the street and shop signs are in Thai, and it isn't exactly the kind of language you can pick up easily. Suffice it to say that we felt almost as if we had landed on another planet.

Joanna Grossman in Halifax

Not that there was anything wrong with visiting a culture so utterly foreign to me. Having never experienced anything like it simply presented me with a new challenge.

But the funny thing was that on the first day, we quickly came to realize just how small the gap really is.

As we were walking through the Khao San Road area of the city, the backpacker's heaven, my dad pointed out a sign. I turned around to see Hebrew writing.

I had heard about the many Israeli tourists who travel to Thailand, and we had actually been told about an Israeli restaurant that we should visit, but standing there in the midst of food stalls selling everything from jackfruit to fried silkworms, I was caught slightly off guard by restaurant signs in Hebrew advertising schnitzel and falafel.

Of course, we went into Shoshana, the restaurant famous to all Israelis, and ate the best hummus and falafel outside of Jerusalem. But the real thrill was watching the little Thai waitresses converse in Hebrew with the young Israelis who were watching Israeli television on a big screen TV.

At that moment, we hadn't left Thailand, but we did experience a unique morphing of cultures, one I would never have even thought possible if I had not seen it for myself.

I figured that eating at Shoshana, with its Hebrew-speaking Thai waitress, would be my little "Jewish" kick on the trip, but, as it turned out, that episode was just a prelude.

In Chiang Rai, a city in the north, our hotel hosted a huge New Year's Eve party and dinner. As part of the celebration, a band was playing dance tunes from around the world. After a tango, waltz, polka and others, the melody of Havah Nagilah reached my ears. I dragged my dad onto the dance floor, and we saw that a rowdy group of people who were singing, clapping and dancing had replaced the previous, reserved crowd of casual dancers.

It took little more than a second to realize that the dance floor was filled with Israelis. We had found the real party and the *ruach* was unbelievable. As the song came to an end and the crowd dispersed, I began talking to one of the Israelis in Hebrew. After a brief chat, I quickly returned to my table.

After midnight, the party dissipated quickly, and my dad and I, along with some friends from our tour, went to the hotel lobby to sit and talk.

As I entered the huge foyer, I was quickly called over by a large group of people.

"Are you the girl who speaks Hebrew?" one of the Israelis asked. I said yes, and before I could even blink, they had pulled up a chair and started bombarding me with questions.

My Hebrew was definitely rusty, as I have not used it regularly since day school in Grade 8, but somehow I did not find myself short of words as we conversed.

They asked if I knew any songs, and that was when the party really got started. There we were, sitting in the lobby of this hotel in Chiang Rai, Thailand, one little Jewish girl from Toronto/Halifax and a group of middle-aged Israelis, just singing and singing.

To say my New Year's Eve was unique does not even begin to describe it. I find it crazy to think that, with everything going on in the world, I shared this very peculiar moment with people I did not even know.

From the moment I said "Shalom," a bond was forged and from the warm look in the eyes of Baruch, one of the men I met who happens to share the Hebrew name of my father, I realized that no distance can divide people who share one heart.

CORRECTION

In "Death by numbers" by Lawrence Hart (*CJN*, Jan. 16), we incorrectly referred to figures reported by the *Jerusalem Post*. There have been 227 terrorist-related *incidents* since the start of the current indifadah, *not* casualties as we printed. We apologize for the error.

The Kirshner File

Salameh masterminded terrorist incidents

Ali Hassan Salameh, known as the Red Prince, was one of Israel's most cunning enemies, at least until his luck ran out 24 years ago this month.

A Palestinian whose father was killed in 1948 fighting Jews in Palestine, Salameh was the mastermind of Black September, the organization that wreaked a trail of death and destruction in the 1970s.

Sheldon Kirshner in Toronto

Salameh planned several big terrorist operations, among them the 1972 Munich massacre of Israeli Olympic athletes, and a slew of smaller ones, notably the 1973 assassination of a Mossad agent in Spain.

To stretch an analogy, Salameh was the Yehiya Ayyash of his times, the skillful Hamas bomb builder who terrorized Israel from 1994 to 1996.

Like Ayyash and his successors, Salameh – the subject of a fast-paced book by Michael Bar-Zohar and Eitan Haber titled *The Quest for the Red Prince* (Fitzhenry & Whiteside) – lived by the sword and died by it.

More than that, Salameh was cut from the same cloth as his father, Hassan, an ardent Palestinian nationalist who was born in 1912 in a village close to what is now Ben-Gurion Airport.

Hassan Salameh, a vehement opponent of Jewish statehood, formed a 400-man force to battle the Zionists. In 1947 – the year the United Nations voted to partition Palestine into Jewish and Arab states – he prepared for the coming war by travelling to Beirut to buy arms and the services of several Germans who had been officers in the Wehrmacht.

"Palestine will become a bloodbath," he promised his followers at a rally in Jaffa. He was true to his word, claiming credit for killing 48 Jews and wounding 155.

But at the battle of Ras el Ein, near Jerusalem, he was hit by shrapnel. He died two days later, a hero and a martyr in Palestinian eyes.

His son, Ali Hassan Salameh, born in Beirut, was six years old when Hassan fell in battle. "I grew up in a family which considered struggle a matter of heritage which should be carried on by generation after generation," he recalled. "My upbringing was politicized. I lived the Palestinian cause."

Unlike most Palestinian refugees, Salameh was not raised in a squalid camp, but in a succession of fine homes.

At the age of 14, he was sent to a college in the West Bank, the first time he had set foot on Palestinian soil. Salameh continued his studies in Cairo, cultivating a taste for *la dolce vita*. He was partial to expensive clothes, enjoyed gourmet food and wine and chased women. In short, he was a playboy.

Urged on by his mother, he joined the PLO, taking a clerical job in its Kuwait office. But it was the Six Day War that galvanized him. He joined Fatah, the armed wing of the PLO, controlled by Yasser Arafat.

An admirer of Salameh's late father, Arafat welcomed him with open arms. Along with a few other Fatah recruits, Salameh was dispatched to Cairo for training in intelligence.

Arafat, the authors claim, needed Salameh for a new organization he intended to create within Fatah. It would be called Black September, in honour of Palestinian fighters who had been killed in the 1970 Jordanian civil war. Its purpose would be to engage in anti-Israeli terrorism. In the interests of plausible deniability, Black September would have no offices, address or spokesperson. Salameh would be its chief of operations.

Wasfi Tell, the prime minister of Jordan, was Black September's first victim. In November 1971, an assassin pumped five bullets into him as he strode through the lobby of Cairo's Sheraton Hotel. He died in a pool of blood, amid horrified onlookers.

Tell was targeted because he had overseen the offensive against the Palestinians in Amman. Shortly afterward, Black September claimed credit for an attack on the Jordanian ambassador in London.

On May 8, 1972, Black September hit the headlines again by hijacking Sabena flight 572 bound for Tel Aviv.

The hijackers were spearheaded by a seasoned pro, Kamal Rifat, who had successfully commandeered an El Al aircraft in July 1968 and flew it to Algeria. In return for the passengers and the plane, Israel released 15 terrorists.

In February 1972, Rifat hijacked a Lufthansa plane, diverting it to Yemen. Germany paid a $5-million (US) ransom for the passengers and the aircraft.

During the Sabena incident, Rifat demanded the release of 317 Palestinian terrorists imprisoned in Israeli jails.

By any measure, it was an audacious hijacking. Never before, or since, had a hijacked plane landed in Israel.

For Israel, it was a humiliating setback.

Having resolved to foil the plot, Israel sent commandos into the plane disguised as mechanics in white overalls.

Two of the soldiers assigned to overpower the terrorists were future prime ministers – Ehud Barak and Benjamin Netanyahu, a fact that is strangely missing in *The Quest for the Red Prince*, an otherwise comprehensive account of the plague of terrorism that defined the 1970s.

In any event, the Israeli counter-strike was successful. Two of the hijackers, including Rifat, were killed. None of the passengers was hurt. Under interrogation, the surviving terrorists disclosed that Salameh had sent them.

Next, Salameh formed an alliance with the Popular Front for the Liberation of Palestine and the Japanese Red Army.

Ali Hassan Salameh

On May 30, 1972, Salameh's terrorist squad attacked Ben-Gurion Airport. Twenty seven civilians, mainly Puerto Rican Catholic pilgrims but also a distinguished Hebrew University professor named Aharon Katzir, were ruthlessly gunned down. Two of the three Japanese attackers were killed. The survivor, Kozo Okamoto, spent 13 years in prison and was released in a 1985 prisoner exchange.

Four months after the airport attack, Black September struck yet again.

A team led by Muhammed Masalha – a Palestinian originally from Haifa who spoke perfect German – infiltrated the Olympic village in Munich and, in a hail of fire, murdered two Israeli athletes.

The terrorists, who were demanding the release of 200 of their compatriots in Israeli jails, grabbed Israeli hostages, and negotiations began.

The incident ended disastrously with the death of all the hostages and of a German policeman. Golda Meir, Israel's prime minister, ordered the Mossad to exact retribution.

Salameh's name was high up on the list.

Emboldened by the Munich carnage, Salameh launched a letter-bomb campaign aimed at Israeli diplomats and Jewish and Zionist leaders around the world. The first victim was Ami Shehori, the agricultural attache at Israel's embassy in London.

Salameh followed this up with the murder of Baruch Cohen, a Mossad agent, in Madrid.

Even though Salameh realized he was a hunted man, he did not moderate his high-living lifestyle. He frequented posh hotels and exclusive clubs and casinos. And though he was married, with two sons, he assiduously courted women.

In December 1972, Salameh's operatives seized Israel's embassy in Bangkok, Thailand. Salameh hoped he could win freedom for Okamoto and one of the women who had hijacked the Sabena plane.

The operation was a dismal failure, with the terrorists agreeing to end their siege and leave Thailand aboard a special Egyptian aircraft.

In the wake of this incident, Black September also shot and killed a clerk at an El Al office in Rome.

Salameh was almost killed in April 1973 when Israeli commandos struck a Palestinian building in Beirut. He was several buildings away, sleeping soundly.

A Mossad hit team went after Salameh several months later. The operation was a disaster. Instead of eliminating Salameh, they killed an innocent Moroccan waiter, Ahmed Boushiki, whom they mistook for Salameh.

The misbegotten mission, which took place in Lillehammer, Norway, led to the arrest and trial of the Mossad agents.

Having twice fallen short of the mark, Israel planned yet another attempt on his life.

In December 1978, a Mossad agent named Erika Chambers rented a room in Beirut facing an apartment occupied by Salameh and his wife, a former Miss Lebanon.

Some time later, Israeli Navy missile boats unloaded a cargo of explosives along Lebanon's coast. Chambers planted the explosives in a Volkswagen Golf, parking it near Salameh's flat.

On Jan. 22, Chambers pressed the switch of a remote-controlled device as Salameh's convoy drove by.

The Golf exploded, engulfing Salameh's Chevrolet in a huge fireball.

Salameh passed into history, but the Palestinian question continued to smoulder, as it does today, in the third year of a new century.

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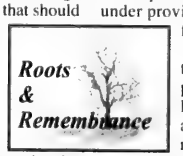
The Canadian Naturalization Project

By ZE'EV GLICENSTEIN

To their immense credit, the Jewish genealogical societies of Ottawa and Montreal have completed the first stage of a computerized database that should make it much easier for many Canadians – Jewish and non-Jewish – to find naturalization records for their ancestors.



The Canadian Naturalization Project is an index of some 200,000 names of people who were naturalized as Canadian citizens between roughly 1916 and 1932. It is due to go online in about two months on the Web site of the Canadian Genealogy Centre, a new Web-based resource under the stewardship of the National Archives and Library of Canada.

Until now, the best way of finding an ancestral naturalization record was to write to the government, which would frequently fail to locate it, especially if the spelling of a surname had changed, or if the naturalization had occurred much later than the date of immigration.

Members of the Ottawa society had known for years that the names of people applying for Canadian citizenship were tabled each year in a parliamentary publication called Dominon of Canada (Parliamentary) Sessional Papers.

The listings show the names of applicants, occupation and residence, country of origin, dates of oath and certification, and certificate number. Once that latter fact is known, the full naturalization file is attainable from Citizenship and Immigration Canada, under provisions of the Access to Information act, for a $5 fee.

Two years, members of the Montreal society prodded their Ottawa colleagues to work together on a joint project to scan the roughly 4,000 pages, each showing about 50 names, and to find suitable optical character recognition software to read the images as text. Then team volunteers indexed the pages by the first and last names on each page, and sought out a home for the project.

Hymie Reichstein, president of the Ottawa society, likens the database to a series of small online phone books. The search engine will provide links to all of the pages in which a given name might appear. Eventually, project volunteers hope to index every name in the lists.

"This is really a gift to the people of Canada," Reichstein said.

Sylvie Tremblay, a spokesperson for the Canadian Genealogical Centre, said the naturalization database will be one of its strongest features. "Having these naturalizations online will be of great value to genealogists," she said. "I think it's going to be very popular."

Tremblay described the centre as "a single point of entry for Canadian genealogical resources," and said it will also offer a partial index of the 1901 census, how-to files on Canadian genealogy, and a directory of national resources, including inventories of related library and archival collections. Its Web site, already operational as a prototype, is www.genealogie.gc.ca.

An article about the project in the Fall 2002 issue of *Avotaynu* suggested that the lists include between 60,000 and 100,000 Jewish names, but Reichstein said that estimate was likely too high. However, he acknowledged they include "a high proportion of ethnics" because British subjects were already naturalized and so weren't compelled to apply.

The two societies have already located materials that will enable them to extend the database significantly beyond 1932. This second stage may take years to complete.

With a group of dedicated activists at its core, Ottawa's relatively tiny Jewish genealogical society is one of Canada's most accomplished. Last summer, it won an award from the International Association of Jewish Genealogical Societies for its work in photographing and indexing tombstones in an old Jewish cemetery in Chernivtsi, Ukraine.

It has also built up a collection of about 180 yizkor or remembrance books, probably the third largest such collection in Canada.

Israeli politics: holiness or holy mess?

By RABBI YEHIEL BEN AYON

The State of Israel recently found itself in a sorry situation that thankfully happens only once every few years: an election campaign.

Granted, the political arena anywhere is never the place to find any dignity, much less integrity. Have we not come to expect uninspired and unenlightening campaigns? We are pretty much resigned to seeing honest debate on the issues being replaced by theatrics. Successful politics is, unfortunately, more about presentation than substance.

While this is all par for the course regarding politics in general, the politicians in the recent Israeli campaign managed to outdo themselves, even by Israeli standards, in finding new lows.

Labor, the state's founding and dominant party, found itself in such disarray that, as I write, predictions speak of it gaining as few as 20 of the Knesset's 120 seats.

But there was also much foreboding in the country's other major party, the ruling Likud, as Prime Minister Ariel Sharon fought accusations of financial impropriety.

And Shas, Israel's third largest and largely Sephardi party, became embroiled in an internal and divisive dispute and was also not expected not do well.

Thus, it appeared that all three of the largest parties were set to take a beating.

At any time, this would have been a sad state of affairs. How much more so at present, during Israel's state of sustained and constant crisis and the possibility of a U.S.-led war with Iraq.

If polls are to be believed, and perhaps they shouldn't be, the parties that stood to gain the most were the leftist Meretz and Shinui parties. Indeed, polls predicted Meretz would double its number of seats, to 22.

These parties have similar platforms, which some describe as "ultra secular" but which others describe as being downright anti religious.

Both parties' mottos openly advocate a "government without the religious." Their caustic political advertising in the media goes beyond anything seen in the West. In fact, if someone in the West would dare to attack religion or the religious in the ways seen during the recent Israeli campaign, we would immediately deem such behaviour to be unacceptable anti-Semitism and hateful, which of course it is. Wanton anti-Semitism is apparently kosher if it is generated by Jews themselves.

The left-leaning and secular Central Elections Committee (CEC) was vigilant in seeking out breaches of election regulations. Hence, it pulled the plug on Sharon's live televised address to the nation about allegations against him of financial impropriety, on the grounds the speech strayed from a defence of his actions into a partisan attack on other parties. Sharon later screamed to them indignantly, "Have you lost your minds?"

In Israel, as in all democratic nations, parties are allotted air time. But both Rabbi Ovadia Yosef of Shas and Rabbi Yitzhak Kadouri of Ahavat Yisrael were muzzled, because their promises in broadcast election speeches of divine blessing to voters who support their parties were also deemed illegal by the same left-wing election committee.

The wielding of such power by CEC members in order to advance their own political agenda is unprecedented in an open and free society.

In the end, one must have faith that truth and sanity will prevail.

Jewish Life

By MARK MIETKIEWICZ

Chicken Soup & the web, part 1: Health

The days are chilly, the nights are long and it's flu season. If ever there was a time to sit back and enjoy a steaming bowl of chicken soup, it's now. Over the next two weeks, I'll serve up some of the best chicken soup recipes on the Web. I'll also survey the Internet for some delicious chicken soup memories. But first, chicken soup and your health.

Aside from anecdotal evidence, does chicken soup really have curative powers? For the answer, we have to go to the centre for chicken soup research, the University of Nebraska Medical Center (UNMC). According to the site, "the Egyptian Jewish physician and philosopher, Moshe ben Maimonides, recommended chicken soup for respiratory tract symptoms in his 12th century writings which were, in turn, based on earlier Greek writings. But there's little in the literature to explain how it works."

Ten years ago, UNMC professor Dr. Stephen Rennard began investigating chicken for amusement. Then he realized that soup could have genuine value.

A UNMC press release explains, "Colds are the result of infection in the upper respiratory tract, which causes inflammation. Although colds are not completely understood, it is believed the inflammation contributes to cold symptoms. Dr. Rennard theorized if soup can stop or reduce inflammation, it might reduce the symptoms of a cold."

After administering some of his wife's grandmother's chicken soup along with various store-bought soups, Rennard found that all soups were equally effective in reducing inflammation. I highly recommend this site, which combines medical research with photos of the Rennard family and Grandma's chicken soup recipe **[http://www.unmc.ed u/publicaffairs/chicken soup/]**.

CBC Television's *Marketplace* has also taken a look at chicken soup's possible medicinal value. The show interviewed Rennard and contagious disease specialist, Dr. Allison McGeer, who argues that there is no scientific evidence to prove chicken soup's healing powers. You can watch this entertaining report in both Quicktime and RealPlayer **[http://cbc.ca /consumers/market/files/food/chicken soup/]**.

Two other chicken-soup believers are Abraham Ohry and Jenni Tsafrir. The Israeli researchers have asked the World Health Organization to declare chicken soup an "essential drug." For a drug to be proclaimed "essential," it must be "evidence-based, efficient, flexible and forward looking."

Ohry and Tsafrir say, "We feel certain that, despite the absence of significantly statistical evidence from scientific studies, chicken soup is here to stay as part of the armamentarium of traditional effective remedies. In answer to the question, whether it be a drug or not, chicken soup is... essential" **[http://www.cmaj.ca/cgi /content/full/161/12/1532]**.

Whatever the scientists determine, I don't think anyone would disagree with Dr. Andrew Weil's suggestion that the true value of chicken soup goes beyond its ingredients. "The cultural implications of comfort, love and caring is captured in a mixture that fills your nose and warms your inside" **[http://makeashorterlink. com/?A55E61623]**.

One person who uses chicken soup to try to make a difference in people's lives is Mollie Pier. Pier, who is in her early '80s, is a volunteer with Project Chicken Soup, an organization that provides homemade kosher meals to people with HIV/AIDS in Los Angeles. She decided to get involved with the project after she lost her youngest son, Nathaniel, to AIDS. "It gave me a spiritual feeling that my son's soul is still alive. I imagine he's looking down at me and saying, 'What you're doing is great'" **[http://www.jewishjournal.com/old/seniors kahn.4.21.0 .htm]**. You can find out more about Project Chicken Soup at their Web site **[http://www.projectchickensoup.org/]**.

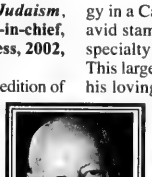
Of course, the curative properties of chicken soup aren't just a Jewish secret. The Chicken Soup for the Soul series, intended to give a moral boost to anyone in need, has spawned dozens of books, including, finally, *Chicken Soup for the Jewish Soul* **[http://www.chickensoup. com/BookPromo/Jewish/Jewish.html]**.

But for all its amazing curative properties, there's one thing chicken soup can't do. As author Arthur Naiman says, "Chicken Soup: An ancient miracle drug containing equal parts of aureomycin, cocaine, interferon, and TLC. The only ailment chicken soup can't cure is neurotic dependence on one's mother" **[http ://www.tealdragon.net/humor/quotes/ naiman_a.htm]**.

Next week, memories of bubbie and her beautiful bowl of soup.

Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Rich collections of Judaic facts and artifacts



Books
Bernard Baskin

***The New Encyclopedia Of Judaism*, Geoffrey Wigoder, editor-in-chief, New York University Press, 2002, $122.58.**

This revised and expanded edition of a well-known, one-volume encyclopedia is an authoritative, attractive and valuable work of reference. It contains 1,200 updated entries, contributions from an international panel of renowned scholars, more than 300 illustrations (many in colour) and a wide-ranging annotated bibliography.

The initial article in this sturdy, 800-page volume deals with Aaron, brother of Moses; the final one is a biographical sketch of the 19th-century German scholar Leopold Zunz. Between "a" and "z" is a rich trove of information on Jewish history, theology, customs and ceremonies, Israel, biblical and talmudic personalities, art, music and much more. This impressive work would be a welcome addition to any congregational or home library.

***The Jewish World in Stamps*, by Ronald Eisenberg, Schreiber Publishing, 2002, $57.50.**

Dr. Ron Eisenberg, head of radiology in a California hospital, has been an avid stamp collector for 30 years. His specialty is stamps of Jewish interest. This large format volume – the work of his loving hands – displays more than 2,000 stamps, enlarged and in full colour, from all corners of the earth, that encompass 4,000 years of Jewish civilization.

It is astonishing how many Jewish personalities, living and dead, have been honoured by countries large and small. Countries such as Granada, Uganda, Venezuela and Bulgaria – to name just a few – have honoured such personalities as Dr. Jonas Salk, Marc Chagall, Raoul Wallenberg, Sigmund Freud, Anne Frank, Sandy Koufax – and hundreds of others.

A noteworthy feature of the book is the author's descriptions of the lives and times of these well-known personalities. One learns a great deal about Judaism through the ages. This is a must-have volume for philatelists young and old.

***The Oxford History of Byzantium*, Cyril Mango, editor, Oxford University Press, 2003, $69.80.**

In 324 CE, the Emperor Constantine chose an ancient Greek colony at the mouth of the Bosphorus River as his imperial residence. At the time, it was called Byzantion, then later Constantinople and today, Istanbul. It became, in time, the eastern capital of the Roman Empire and oversaw a vast territory.

Constantine's conversion to Christianity, the establishment of his new faith, the extension of his rule over the culturally Greek-dominated eastern half of the Roman world permitted the fusing of Christian religion, Roman imperial tradition, and Hellenic intellectual culture that was to characterize emergent Byzantine thought.

For more than 1,200 years, the empire grew in culture, power and influence, until it was overcome by Turkish warriors in the 15th century.

This beautifully illustrated history contains essays by leading scholars on all aspects of the empire's tumultuous history. It includes the rise of Islam, the struggles for Jerusalem and the protracted and bitter battle over icons and images in Christian worship. Crammed with historical fact and detail, these essays are not always easy to read, but they offer entry into an obscure, many-sided and turbulent world.

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Greater Toronto Area

The CJN talks with CA leader Stephen Harper

Continued from page 1

The Canadian Jewish News: How does the Canadian Alliance's policy toward Israel and the Palestinian Authority differ from that of the Liberal party?

Stephen Harper: Let me just talk more about our policy and we'll get into the difference. I think like most Canadians, our policy is that we do want to see stability and ultimately peaceful solutions in the Middle East and in Israeli-Palestinian issues. That said, we view Israel as part of the western democratic family of nations. We're strongly supportive of Israel's right to exist and we see that a lot of the difficulty that the state of Israel has is simply that some elements of the Palestinian leadership and of its neighbours simply don't accept that. And I think under those circumstances, I think, particularly since Sept. 11, there's a better sense among Canadians of the difficulty that Israel has in that environment.

In terms of the differences with the Liberals, it goes through a range of issues. We're just a party that believes much more strongly in a kind of value-oriented foreign policy where we support western democracy and our western democratic allies. And we're much less tolerant of terrorism or of potential security threats. I can point to things ranging from our quick response to Sept. 11 – our unequivocal and immediate condemnation of those things through to our battle over the past year to make sure that Hezbollah is outlawed in Canada... I think what guides the Liberals in foreign policy increasingly is just the sense of moral neutrality in all these international disputes and conflicts.

CJN: Do you support the Israeli and U.S. assertion that a peace process cannot move forward while Yasser Arafat remains leader of the Palestinian Authority?

Harper: It's hard to see how that can happen. I think, to be fair, for there to be a peace process that is eventually successful, there does have to be recognized Palestinian leadership, and it can't be leadership imposed from outside and it can't be a fragmented leadership. But it must be leadership committed unequivocally to peaceful co-existence and to the right of Israel to exist, and it's not clear to us that we have that today in Mr. Arafat.

> *'We see Israel as an ally and part of our western democratic family'*

CJN: Would you cut the $15 million that CIDA annually gives to the PA, and other funding such as the money given to the PA Coast Guard, until terrorism against Israel ends?

Harper: Our position has been that there should be no funding of any body – any branch of which is engaged in or morally supports terrorist activity or violence – and obviously we have that view of the Palestinian Authority, so we have called for the cutting off of that aid.

CJN: In a broader context, how would Canada's Middle East policies change under an Alliance government?

Harper: With so many of our foreign policies, what would change, not just in the Middle East but elsewhere, would be just a stronger sense of Canada as a member of an alliance, a member of a family of western democratic nations that share certain political values – and our determination to work with those countries to achieve those things. We have a view of Israel in the Middle East where we see Israel as an ally and part of our western democratic family.

So often with the Liberals in the Middle East and everywhere else, the Liberal position is simply morally neutralist in all of these conflicts. It simply doesn't seem to view a difference between right and wrong in these disputes – it simply views its role as being in some kind of middle all the time. And it's not to say that there isn't a role for Canada to promote peace – that's what all countries should do in third-party conflicts. But there are issues in this and in other conflicts – for instance, between the United States and Iraq – that are not simply matters of moral neutrality. There are issues of right and wrong involved.

CJN: Does the Canadian Alliance feel that war with Iraq is necessary and justified, and do you believe Canada should be involved if the United States chooses to act without UN support?

Harper: First and foremost, my answer to this is that we want to avoid war in Iraq and we want to see our government work with the Allied coalition and ultimately the goal of that being to see [Iraqi leader] Saddam Hussein disarmed and, preferably, through immense diplomatic and other pressure so that we avoid war but that we do achieve our objectives. That is what the allies are trying to do – they're trying to work with the United Nations to achieve those things and we support those efforts. Our first desire is to avoid any situation where we get into war or where the United Nations is unable to follow through on its own resolutions because that's what's at stake here... We want to see the United Nations' credibility maintained... I think, frankly, we all want to avoid that scenario [war with Iraq] and ultimately, if that came about, Canada would have to talk to its various allies, not just the United States, in terms of how it [would] respond in that situation.

Continued on page 41

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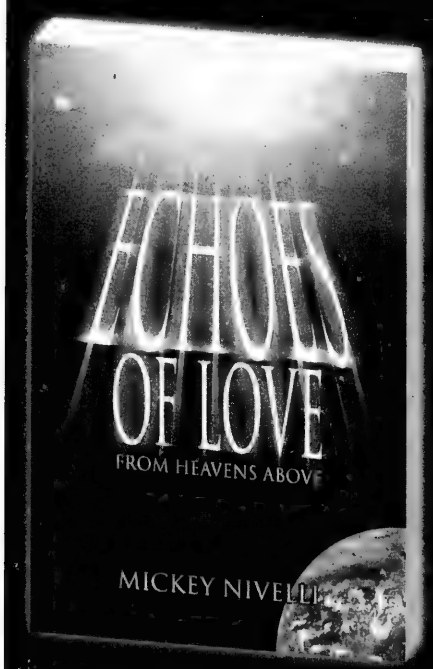

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Greater Toronto Area

'There is an alternative to the Liberals':Frum

By STACEY STEIN
Special to The CJN

Journalist and writer Linda Frum is frustrated with the Liberal party and its stance toward Israel and wants to show the Jewish community there is an alternative.

Frum, the daughter of the late CBC journalist Barbara Frum, said she is angry that under the Liberal government, Canada has routinely voted against Israel's interests at the United Nations. She said she is also incensed at how long it took the party to add the Lebanese terrorist group Hezbollah to its list of terror groups banned in Canada.

Linda Frum

"People believe they don't have any alternative to the Liberals," she said in a recent interview. "The message that I've been trying to get across is that we absolutely do have an alternative to the Liberals, with a very credible party that has proven itself to be a very reliable friend of Israel."

Frum, who has visited Israel several times, said, "I know the Alliance party is supportive of Israel, so I want to help them get their message out. I've never felt this desperate to see [the Liberal party] gone."

She has hosted events to bring together leaders of the Canadian Alliance and the Jewish community, including a recent reception at her Toronto home attended by about 100 members of the community, which featured Stephen Harper as keynote speaker (see *The CJN*'s interview with Harper on page 1).

The Jan. 15 reception was the second such event that Frum has hosted. The first event, which Frum and her husband Howard Sokolowski co-hosted with friends Rachelle and David Bronfman, took place in late November and featured former Canadian Alliance leader Stockwell Day as guest speaker.

Frum credits Sokolowski and his involvement with UJA Federation (he was co-chair of last year's UJA campaign) for spurring her to take action. She accompanied him on several lectures and meetings during his tenure as UJA co-chair.

"This re-ignited some dormant feelings I had about a passion for Israel... because of Howard, my awareness was increased," Frum said.

"I think the catalyst for me was attending a lot of UJA events and speaking with members of the Jewish community who would express their rage but felt [the Liberal party] was the only choice they had, to which I would say, 'Why do you feel the Liberal party is the only choice for you?'" she said. "I finally said I have to do something."

Frum's passion for Israel is a key factor behind her desire to see political change in Canada.

"I think collectively, as a community, we have a tremendous sense of despair and sadness about the situation in Israel, and it's magnified by the fact that our government is openly hostile to Israel," she said.

Associated graduate appointed new educational director

Associated Hebrew Schools has announced the appointment of Mark Smiley as director of education as of July 1, 2003.

He will replace Rabbi Abraham Soffer, who has held the position for 17 years.

Smiley, a graduate of Associated, is currently headmaster of Hillel Day School of Metropolitan Detroit and a faculty member at the Day School Leadership Training Institute of the Jewish Theological Seminary of America in New York, where he is currently finishing rabbinical school.

Sheldon Goodman, Associated's chairman of the board and head of the search committee, said in a statement that Smiley is an "experienced educator, and an accomplished leader [who] has a passion for Jewish education. We are looking forward to helping him lead our school to further excellence.

"He returns to the school after becoming one of the most prominent and well-respected Jewish educators in North America," Goodman said.

Smiley called his appointment "an unbelievable opportunity to be able to direct one of the world's most prestigious day schools.

"The commitment of Associated to educational excellence, Zionist education, a love of classical texts and the State of Israel has impacted Jewish day schools throughout North America."

Smiley said he is honoured to be able "to give back to the school what I received here as a student. I look forward to helping Associated be a school that empowers children to grow, inspired by the wisdom of both our Torah tradition and western civilization."

Sheldon Carr, president of Associated, said Smiley encompasses all of the school's ideals.

"He is one of North America's leading educators, and fully embraces our dedication to providing our children with the best Jewish and general studies education available. His appointment is both a homecoming and a new beginning."

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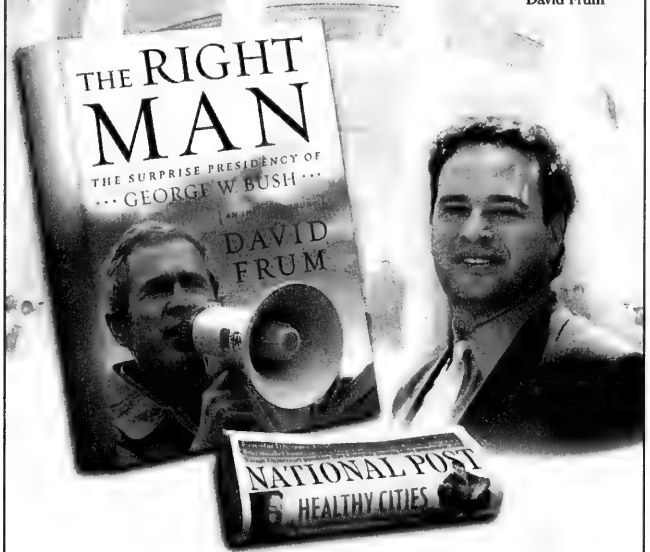
THE RIGHT MAN

The speech was now nearing completion. To my amazement, my Iraq memo was incorporated almost verbatim. My boss wanted to use the theological language Bush had made his own, and 'axis of hatred' became 'axis of evil'."

David Frum



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Eric Bornstein, Managing Partner at Soberman Isenbaum & Colomby LLP, is pleased to announce the admission to partnership of Adam R. Rubinoff.

Adam's practice is focused in providing clients with assistance in two areas: international tax matters and delinquent tax filings. As a general tax practitioner however, he enjoys handling all manner of Canadian income tax and commodity tax matters.

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Greater Toronto Area

The Gerofsky family cousins club today (above) and then.

Gerofsky family keeps on meeting for 50 years

By CAROLYN BLACKMAN
Staff Reporter

After 50 years, the Gerofsky family keeps on meeting.

In 1953, first cousins Violet Brown and Mildred State, grandchildren of Benjamin and Rachel Gerofsky who immigrated to Stratford, Ont., from Latvia in 1905, decided to start a cousins club.

After the family's recent anniversary celebrations, which included a hotel dinner that attracted 40 people – the oldest was 96 – and a theatre outing in Stratford, Brown, 85, said she's not at all surprised that they've kept up the tradition after all these years.

"We were committed to keeping the family together. We didn't want to be cousins who only see each other at weddings and funerals. We wanted our children to really know each other," said Brown.

She remembers, as a child, travelling regularly from her home in Guelph to visit family in neighbouring towns.

"Families were not as busy then; children didn't take part in so many activities. We got together in people's homes, and that was our activity. It was a different world."

Brown's nephew, Howard Brown, who has been president of the cousins club for five years, said one of the cousins died shortly after last year's dinner.

"Imagine, before she died, she was able to see 60 of her cousins in one place. She died knowing the meaning of a strong family bond."

He said that apart from the annual dinner when they take a formal photograph, they've arranged spin-off activities. They plan annual theatre trips to Stratford, and families with young children have held a children's Chanukah party.

They've even developed a family coat of arms complete with a herring, rye bread and sour cream.

The phrase on the coat of arms – *non customerum exit* – is in honour of one of the cousins who ran a retail store, said Violet. "No customer was allowed to leave her store without buying something. Translated, the phrase means no customer gets out."

Keeping up the club has taken hard work, said Howard, but people are interested. "Obviously, we can't involve every person at every event, but as long as the group comes together, the club will keep going.

"In most families, people do their own thing with their immediate relatives, and grow apart from their cousins. We believe in celebrating our family life."

Violet Brown said she doesn't know of many families in which everyone talks to each other. "We're all still talking," she said.

READATHON FOR TERROR VICTIMS:
A Readathon sponsored by Shmuel Zahavy Cheder Chabad raised close to $1,000 in pledges to aid seven Israeli children orphaned by a Palestinian terrorist attack. Twenty-three students from grades 2 to 7 read a total of almost 20,000 minutes in the fund-raising effort. The youngsters received small prizes and certificates recognizing their achievement.

CORRECTION

In the story "Evangelical Christian spawns support for Israel" (Jan. 2), we reported that the Canadian branch of the International Christian Embassy in Jerusalem (ICEJ) co-sponsored a speaking engagement in Toronto by U.S. journalist Joseph Farah. In fact, the ICEJ helped publicize the event among its supporters, but it did not co-sponsor the event.

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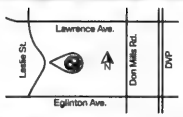
We're not sure if we should cut a red ribbon or drop a checkered flag.



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Greater Toronto Area

Israeli embassy criticizes NDP Mideast mission

By DANIEL WOLGELERENTER
CJN Staff

TORONTO — A senior official in the Israeli Embassy rebuked the NDP last week, saying a member of the party's recent peace mission to the Middle East compared Israel's treatment of the Palestinians to the treatment of the Jews by the Nazis in World War II.

Ronen Gil-Or, the embassy's deputy head of mission in Ottawa, told the *Toronto Star* that three days of programming had been arranged to help the five-member group understand the Israeli side of the situation, but participants took only one day to meet with an Israeli labour group and a representative from the Israel Defence Forces (IDF).

Gil-Or told the *Star* that at the meeting with the IDF representative, academic and businessman David Berlin made reference to Adolf Eichmann, the Nazi official in charge of implementing Adolf Hitler's "Final Solution" to annihilate European Jewry.

"According to my people who were there, [Berlin] did a comparison about what is going on in the territories and Palestinian cities and what the Nazis did against the Jews," Gil-Or said.

He said Berlin was asked to clarify or retract his statement but he refused.

Berlin, who ran as an NDP candidate in Toronto Centre-Rosedale in the 2000 federal election, told *The CJN* in an interview that Gil-Or's comments were based on "hearsay" and called the *Star* "absolutely irresponsible" for not getting a comment from him before running a story that "made me sound like [NDP MP] Svend Robinson."

Berlin said the IDF representative, Maj. Daniel Beaudoin, deputy head of the IDF's foreign relations branch, was angered because Berlin told him the Israeli soldiers the delegation encountered were not adequately trained to serve in hostile areas, such as checkpoints and near construction zones for the new security fence, and that the army is "not doing occupation well."

In a letter of complaint to the *Star*, Berlin, who was born in Israel and served in the IDF in the Yom Kippur War under the current prime minister, Ariel Sharon, denied that during the delegation's conversations with Beaudoin he compared "the goings-on in the occupied territories and what the Nazis did to the Jews."

It was in the context of Beaudoin 's attempts to defend the army's actions that "I conjured up Eichmann and [Zionist leader Chaim] Weizmann – but not in a way of accusing the IDF, but by way of accusing Maj. Beaudoin of trying to snow us in the way that Eichmann had tried to snow Weizmann," Berlin said in the letter, referring, he told *The CJN*, to negotiations in the early 1940s between Eichmann and Weizmann to secure the release of Jews from Nazi-occupied areas, in which Eichmann made no mention of Nazi plans to exterminate them.

Berlin said he made the comments to Beaudoin in Hebrew and acknowledges that he lost his temper. "I was talking as an Israeli to an Israeli," Berlin said.

Gil-Or told *the Star* that the NDP mission spent most of its time with Palestinians or in the West Bank and Gaza and that it "was not an objective peace-seeking delegation. From what they're saying and their conclusions from the visit, we don't believe they did the right job."

The 16-day NDP trip to Israel, Jordan, the West Bank and Gaza was headed by outgoing federal leader Alexa McDonough and also included Alberta-based peace activist Carolyn Pogue, former MP David MacDonald and Rev. Bill Phipps, head of the group Religions for Peace.

At the end of the tour earlier this month, McDonough, who is also her party's critic on the Middle East, commented from Jerusalem that "people are desperate to see Canada take more responsibility to pressure our American neighbours to stop bankrolling the military heavy-handedness here."

She also said that "Canada needs to be far more vocal in efforts to try to persuade the Israeli government that in the name of fighting terrorism and seeking security, you can't trample human rights, human lives and human dignity. You contribute not to security, but to an escalation of violence that fuels terrorism."

McDonough told the *Star* last week that her group had an "extremely wide-ranging series of meetings and experiences, tours and full co-operation on all sides" and that it was not their intention to spend all their time with the government of either side.

She said she intends "to seek a meeting with the Israeli Embassy and with the Palestinian representative [in Canada] to talk about our trip."

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JACS Canada
Jewish Alcoholics, Chemically Dependant Persons and Significant Others
An information evening outlining the resources available in our community.
Thurs. Mar. 6, 2003 at 7:30 p.m.
Leslie Balmer, Ph.D., C. Psych.
Talking to Children About Grief
Wed. Mar. 26, 2003 at 7:30 p.m.
Stephen J. Fleming, Ph.D., C. Psych.
The Changing Face of Grief
Caring is Contagious...Catch it!
There is no charge for this series.

Parents checking out Israel trip want own program

By ESTHER SALVE-HINDEL
Special to The CJN

Guest Voice

In September, my 17-year-old daughter Rachel told us she wished to spend next year in Israel on a United Synagogue Youth (USY) program.

The program, called *Nativ*, allows students to spend a year in Israel, one term studying at the Hebrew University of Jerusalem and one term working on a kibbutz.

This trip is an exciting prospect for her. When she is asked if she is afraid to travel and live in Israel, she responds with a strong, "No!"

In December, I travelled to Israel as part of a group of 10 USY parents – nine Americans and myself, the lone Canadian. Each of us was considering sending a child on a USY Israel trip, either for the summer or for a year-long program.

When I was asked to go on the trip, I jumped at the opportunity. My friends and family were fearful, but I feel like we're letting Israel down as Jews by not going there. I also wanted to know more about the *Nativ* program.

We learned about USY's plans to offer our children an enriching experience that would also be safe. Our visit was a mini-version of what our children's trips would be. We visited some tourist sites, met representatives from USY Israel, the Fuchsberg Center for Conservative Judaism, the Jewish Agency and young people currently participating in *Nativ*.

Security issues were addressed directly. All itineraries had to be approved by the Jewish Agency's security department. Each bus tour has two armed security personnel, one of whom is also a medic. Changes to itineraries can be made even at the last minute. Our trip to an archaeological dig at Beit Guvrin was cancelled because of heavy rains. An alternate outing was immediately arranged and approved.

The young people on summer programs are always supervised. Students with *Nativ* are allowed to go only to shopping malls, restaurants and clubs that have security.

We asked the students if they felt restricted in any way. They had no doubt that the security arrangements were for their own welfare and found they in no way hampered their experience in Israel. In fact, their enthusiasm for a first-hand experience of their Jewish heritage was profound. At the end of our four-day trip, not only had we each decided to send our children to Israel, we wanted USY to organize a parents' summer program! I am convinced that Jewish youth need to experience Israel in order to stay involved in Jewish life here in North America.

Being in Israel reminded me that it is the Jewish state and contains our history. Being where the Declaration of Independence was promulgated really resonated right through me. I felt my own Jewishness in a way I don't feel it here.

I think it's important for children not to be afraid. They're learning from us. They need this for their future. I had no idea about the magnitude of what these kids experience, what they're shown, who they talk to.

The Israelis I met felt as if they were alone in fighting for Israel's survival. I came back resolved to support the country in every way I can. This was the feeling that my older daughter, Elisheva, brought back from her short time there as a Birthright Israel participant last summer.

For Rachel, who is president of her USY chapter at Beit Rayim Synagogue in Richmond Hill, this will be an opportunity to connect her past, her religious observance and her USY experience here to her future as a Jewish woman.

Esther Salve-Hindel lives in Richmond Hill, Ont.

MOSAIC: Mosaic, a gathering of communities for interfaith dialogue, recently held its 23rd annual peace meal, marking the anniversary of the birth of Martin Luther King Jr. The program, held at St. Luke's Parish, included a panel of religious leaders from Judaism, Buddhism, Christianity, Hinduism, Islam, Sikhism and Zoroastrianism and a selection of youth choirs. [Carolyn Blackman photo]

And the Lord said, "Thou Shalt Attend."

Holy Blossom Temple is pleased to announce these fun-filled events that are open to all families with young children:

Feb 2, Mar 23 & May 18 – Jewish Movie Series. Join other film lovers for a potluck dinner, movie and discussion – in the comfort of a congregant's home.

Jan 31 – Annual Shabbat Dinner. Get together with other families to experience a Shabbat like no other.

Feb 15 – Noam Tzion. For parents only, to discover what the movie "East Of Eden" says about Jewish values from our Scholar-In-Residence.

Feb 22 – Indoor Beach Party. Music, volleyball and fun. All right here at Holy Blossom Temple.

April 17 – Second Seder. A night unlike all other nights, where you'll share Passover with other families.

April 27 – Soccer Tournament. An all day soccer extravaganza, with brackets for all ages – from kids to adults.

Don't forget our Family Mitzvah Sundays and Tot Shabbats. Happening each month. And watch for other exciting events.

For more information, or to volunteer, call Rabbi Rosenberg at 416-789-3291 (ext. 277).

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What's New

By REBECCA NADLER

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 3, is deadline for Feb. 13 issue and Monday, Feb. 10, is deadline for Feb. 20. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Feb 30

SK INFORMATION NIGHT

Torah Tots preschool is opening a senior kindergarten program for the 2003-2004 school year at Chabad of Markham, 83 Green Lane. Come meet school director **Goldie Plotkin** and school consultant **Jean Malloch**, at 8:30 p.m. For information call 905-886-0420.

Friday, Jan. 31

RIVERDALE SHUL DINNER

Rabbi Gedalia Zweig is joining the Riverdale Shul for Shabbat. It all begins Friday night at 5 p.m. with davening and Shabbat dinner. Saturday morning services start at 9:30 a.m., 179A Danforth Ave., 2nd floor. For information and registration, call 416-826-4539.

Saturday, Feb. 1

HAVDALAH IN THE BEACHES

Bid farewell to Shabbat and greet the new week with a special Havdalah service with Shir Libeynu Congregation, 5:30-7:30 p.m. The service will include a musical tribute to slain U.S. reporter **Daniel Pearl**. Light refreshments will be served. At the Beach Shul 109 Kenilworth Ave. Call 416-465-5488 for details.

Sunday, Feb. 2

HEBREW READING COURSE

If you know the Hebrew letters and vowels, come to Beth Emeth's Hebrew Reading Course, Level II, and you can learn to read, sing and understand many prayers used in the daily and weekly services. Five Sunday classes. 9:30 a.m. To register for this free course, call 416-633-3838.

BOOK REVIEW

The Feminist Book Discussion Group, Older Women's Network will discuss *The Beast Within* by **Neil Boyd**, 1:45 p.m. at the Barbara Frum Library. For information call **Ruth** at 416-782-6414.

A HEALING SERVICE

Join **Rabbi Jay Kelman** of Beth Jacob V'anshe Drildz and composer/arranger **Ken Rabow** for an opportunity to experience hope, comfort, faith and support in the face of whatever difficulties you are experiencing. Free, 3-4 p.m. at Lipa Green Building. Call **Etta** for information 416-944-3359.

ISRAEL BASHING/FAIR PLAY

What influences the Canadian media's coverage of the Middle East? Beit Rayim Synagogue and Adath Sholom Synagogue present a panel discussion with a number of Canadian journalists, including *Toronto Sun* editor **Lorrie Goldstein**, *National Post* letters editor **John Turley-Ewart**, CTV Newsnet executive producer **Mark Sikstrom**, and Global News executive producer **Ron Waksman**, 7:30 p.m. at Beit Rayim Synagogue. Admission $10, proceeds to Israeli victims of terror. Call 905-770-7639 ext. 31.

YIDDISHLAND CAFE

Workmen's Circle is hosting Something Old, Something New with **Stella Walker, Nina Shapilsky, John Botten** and **Rona Goldensher**, 7:30 p.m. at 461 Lawrence Avenue W. Admission $12. Tickets at Israel's on Eglinton Avenue, or call 416-787-2081 during business hours, Monday to Friday.

THE CHRISTIAN RIGHT

Boston Globe columnist **Jeff Jacoby** speaks on the topic Who's Afraid of the Christian Right? 8 p.m. at the BAYT. Admission free. Call 905-886-3810 for information.

Continued on page 21

DISCOVER SPIRITUALITY

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Thursday February 6th at 6:00 PM at OISE - 252 Bloor St. Room 2289

UPCOMING EVENT
Rosh Chodesh Adar Lecture
Sunday, February 2, 2003

For Information and Reservations call 416.631.9395

Sing Away Your Winter Blues!

The Family Place at The Jewish Discovery Museum is now offering the following programs, in addition to drop-in, for the winter session:

"Music with Kayla!"
Children's performer, performances on YTV and Treehouse.
February 4 – April 1, 2003 • Tuesdays: 1:15 – 1:45 p.m.
COST: $90.00 for eight sessions. • Parent and Tot.
Advanced registration required.

Sign With Me!
February 13, 2003 • Thursday 7:00 p.m.
Join us at the Family Place for this brief overview and introduction to using sign language with your baby.
COST: No Charge.

Shabbat Program
Fridays 10:00 – 11:30 a.m.
Celebrate Shabbat with songs and stories.
Make different Shabbat crafts.
COST: No Charge. • Membership or entry fee only.

All programs will take place in the Family Place at The Jewish Discovery Museum, 4588 Bathurst Street.
For more information please call
416.636.1880 x390

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What's New

Coninued from page 20

Monday, Feb. 3

MESSIAHS: TRUE & FALSE

The first Monday night lecture in a three part series in which **Rabbi Michal Shekel** will explore stories concerning the messiah concept in Judaism. At Temple Har Zion from 6:30-8 p.m. All welcome, call 905-889-2252 for information.

ISRAELI ELECTION RECAP

Who will be in the new Israeli cabinet and who will be out? With the votes counted and the jockeying for power just beginning, join author and journalist **Shmuel Segev** for an Analysis of the Israeli Elections. 8 p.m. at Shaarei Shomayim Synagogue. For details, call the Canada-Israel Committee at 416-489-8889.

Tuesday, Feb. 4

CIRCLE OF CARE

Rabbi Ronald Weiss will discuss The Jewish Perspective on Death and Dying from 5-7 p.m. at Circle of Care's offices, 530 Wilson Ave. Call **Ethel** at 416-635-2869, ext. 423, for information.

MONTESSORI OPEN HOUSE

The Montessori Jewish Day School hosts an open house for its lower elementary program, ages 6-9, at 7 p.m. at 585 Cranbrooke Avenue. For information and registration call 416-784-5071.

TASTE OF TORAH AT AISH

Aish 30's presents Tuesday Nights Taste of Torah from 7:45 -9 p.m. at Aish Hatorah Thornhill. Choose one of three lectures, shmooze and enjoy the refreshments. $6. For information call **Hadassah Hoffer** 905-764-1818, ext. 215.

CHUG TANACH

Shmuel Pupko will lead a discussion on Ezekiel, Chapter 32. Beth David B'nai Israel Beth Am Congregation at 8 p.m.

SURVIVAL SEMINAR

Jews For Judaism is offering two opportunities to learn with **Rabbi Michael Skobac**. The first is a six-session counter-missionary survival seminar beginning tonight at 8 p.m. The second is Wednesday, Feb. 5 when he will discuss the question Is Religion Killing Judaism? It's an examination of negative stereotypes that may keep people from Jewish involvement. 800 Steeles Ave. W. Admission free, registration required. Call 905-761-0040.

Wednesday, Feb. 5

PARENT TEEN NIGHT

Am Shalom, Simcoe County's Reform Congregation, is hosting a parent-teen night at 7 p.m. in Barrie. For information call 705-721-6126.

AN EVENING WITH GOD

A thought-provoking evening discussing Jewish Views of the Divine with **Rabbi Jordan Cohen** at Kollel, 151 Eglinton Ave. W. at 7:30 p.m. $10 at the door. For details, call 416-485-7007, ext. 0.

FASHION SEMINAR

The Women of Temple Sinai present an Interactive Fashion Seminar which will cover fashion trends for spring and summer, including hair, make-up and fashion co-ordination. 7:30 p.m. Admission is one non-perishable item for the kosher food bank.

POLITICS AND FAITH

Prof. Eric Lawee begins a four-part series called Daughters of Edom and Daughters of Arabia, an examination of poetic, legal and philosophical sources that touch on Judaism's teachings and attitudes towards its "daughter religions," Christianity and Islam, and their adherents. 8-9:30 p.m. at Or Chaim, 159 Almore Ave. For registration and information call 416-398-1510 or visit www.mekorot.ca.

Other News..

JEWISH FAMILY INSTITUTE

The Jewish Family Institute is offering two courses that begin this week. How to Raise a Mensch, with **Sarah Chana Radcliffe**, a two-part series Monday, Feb. 3 and 11 at 8 p.m. $30. How to Make Your Good Marriage Great with **Rabbi Aryeh Pamensky**, an eight-week series beginning Tuesday, Feb. 4. $180 per couple. At the Village Shul. Call 416-785-1107, ext. 204.

ISRAEL ELECTION REVIEW

Dr. Gadi Wolfsfeld, associate professor of political science and communications at Hebrew University, will give five presentations on The Politics of Confrontation, In the Aftermath of the Election. A public lecture at U of T, Thursday, Feb. 6 at noon entitled How the Media Affects the Peace Process, 1 Devonshire Place. A lecture Thursday, Feb. 6 at Beth Tzedec Congregation, Internal Issues of Israel Society at 7:30 p.m. And three speeches Saturday, Feb. 8 at Beth Tzedec, a pulpit address, The Images of Israel in the Media, services 8:45 a.m., study luncheon, How the Media Affects the Peace Process, and a public lecture at 7:30 p.m., Options and Prospects for Peace. For information call 416-781-3511.

SIR MARTIN GILBERT

Temple Israel of London, Ont., is hosting **Martin Gilbert**, the renowned British historian and author, on Sunday, Feb. 9 at 8 p.m. Gilbert will speak on the topic Jerusalem: A Tale of One City at the Jewish Community Centre. For information call 519-858-4400.

JEWISH 411

UJA Federation's Jewish Information Service is your "Jewish 411." They can help you rent out your basement or room at no charge. A friendly volunteer will take your information or answer questions you may have about the Toronto Jewish community. Call 416-635-5600.

JF & CS GROUPS

Jewish Family & Child Service Information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

Surviving Separation and Looking Ahead, a six-session group for those newly separated or divorced, starts Wednesday, Feb. 5 at the Lipa Green Bldg. 4600 Bathurst St., 7:30-9 p.m.

The Challenge of Anger For Women, six-session group for women to learn to express anger in an assertive, non-aggressive way. Starts Thursday, Feb. 6 at the Lipa Green Bldg. 4600 Bathurst St. at 7:30-9 p.m.

Single Parent Challenge, a six-session group for single parents wanting to discuss the feelings, concerns and skills needed to be a single parent. Beginning Wednesday, Feb. 12 at Lipa Green Bldg. 4600 Bathurst St. at 7:30-9 p.m.

FOR SENIORS

Join the **LZA Seniors Club** for socializing Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444,

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 6, bingo, Feb. 13, lecture, Feb. 20, sing a long. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Casino Niagara Jan. 30, Casino Rama, Feb. 12 and March 12, members $3, non-members $5; Saturday dances Feb. 1, Feb. 8, Feb 15. Call 416-395-7881.

Beth Tzedec Senior Haverim: Monday, Feb. 3, the film, *My Father's Camera*, with filmmaker **Karen Shopsowitz.** 1:30 p.m. Call 416-781-3511.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

The Morris "Nafty" Naftolin Komedy Kabaret. Thursday, Jan. 30, 2:30 p.m. in the auditorium.

Enhancing Your Communication Skills with **Rheta Rosen**, part 1, Feb. 4, Expressing Your Feelings, part 2, Feb 11, Effective Listening and Responding. 10-11:30 a.m. in the shul. Members $1.50, non-members $3.

Low Vision Interest group, Tuesday, Feb. 4, 1:15-2;15 p.m. in the music room.

Valentine's Day Luncheon Dance with **Effi Zahar**. Wednesday, Feb. 12 from 12-2:30 p.m.

Israeli Club Etrog for Hebrew speaking persons, meets 7 p.m. Tuesdays. Feb 4, movie, Feb. 11, lecture with **Gil Pinchasi**, Feb. 18, concert. **Anna** ext.110.

Winter Carnival, Wednesday, Feb. 26, 11 a.m.-3 p.m.

Respite Program: seniors, 55+, looking after a loved one at home can get 1 to 3 hours per week of help at no cost. No physical care is provided. Call **Paula** ext. 118.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Books & Bagels welcomes The Loving Spoonfuls Cookbook with guest writer **Carol Sevitt**, Sunday, Feb. 2, 11 a.m.-12:30 p.m. members free, non-members $5, includes coffee & bagels.

Jewish Storytelling, the 2nd and 4th Sunday of each month, from 7:30-9 p.m. Pay what you can, suggested $5 donation.

Dangerous Women: Eve and her Daughters Interrogate the Bible, with **Dorothy Lichtblau**, writer/storyteller, and **Brian Katz**, musician/composer, Saturday, Feb. 15, 8 p.m. Admission $10 in advance, $12 at the door.

Klezmer 101 with **Jordon Klapman**, Tuesdays 7:30-9 p.m. members $75, non-members $90.

Registration is underway for Hebrew conversation classes with **Nirit Gruber**, starting Feb. 25.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Art, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Pick up a copy of the new BJCC Program Book at the centre.

Register for kids, teen and adult drama classes running through March. Call 416-636-1880, ext. 464.

Free bus tour from downtown to Koffler Gallery and the Art Gallery of York University. Sunday, Feb 2. departs 1 p.m. from OCAD, 100 McCaul St. To reserve, call 416-736-5169.

Koffler Centre School of Music presents pianist **Allison Wiebe** on Sunday, Feb. 16 at 1 p.m. Admission free. For tickets call **Adrienne Cohen** ext. 228.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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The CJN encourages readers to direct any queries on events to the event's organizers

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On Campus

JCS changes name to Hillel

By FRANCES KRAFT
Staff Reporter

It's official – Jewish Campus Services of Greater Toronto (JCS) is now called Hillel of Greater Toronto, reflecting its status for the past four years as an official affiliate of the international umbrella organization Hillel: The Foundation for Jewish Campus Life.

The name change was approved last week at JCS' annual general meeting, held at the Barbara Frum Library.

Over the past year, said JCS chair Larry Sonenberg, the organization has focused on Israel advocacy, for which it received an extra $75,000 from UJA Federation of Greater Toronto. Among its Israel-related activities were a three-day conference in Niagara Falls for more than 120 students, a presentation by Harvard Law School professor Alan Dershowitz, a winter leadership conference in Israel for two dozen students, and the current three-campus israelFest 2003 running from Jan. 20 to Jan. 30.

But Sonenberg said the organization also hosts a variety of other activities, including a volunteer mission to El Salvador and Kiev, an intergenerational "senior prom" at Lincoln Place Nursing Home, and a joint program with Ve'ahavta: The Canadian Jewish and Humanitarian Relief Committee to make sandwiches for the homeless.

The new facility for Jewish students at the University of Toronto, called the Wolfond Centre for Jewish Life, is expected to open in the fall, Sonenberg said.

Last fall's Israel advocacy conference was a "jumping-off point" for many students to get involved, said Zac Kaye, director of the newly named Hillel. "The reality is that many of our students are really not familiar with the [Israel-Arab conflict]."

Many don't know how to answer when they are challenged on the issues, he said, adding that education has been the underlying principle of JCS' Israel advocacy initiatives.

Although Kaye acknowledged that "clearly there are issues [with respect to anti-Israel activity]" on Toronto campuses, none of them approaches "anywhere near a Concordia situation." He was referring to the violent protests that took place at the university when Israeli Foreign Minister Benjamin Netanyahu visited there in September and the more recent suspension of Concordia Hillel's funding and on-campus activities for distributing flyers about Mahal, a program that allows Jews from abroad to serve in the Israel Defence Forces for 18 months.

Jewish students in Toronto – estimated at 15,000 – express tremendous pride in Israel and have a great desire to speak out on its behalf, said Kaye.

He said Hillel is working on reaching Jewish students at local colleges such as George Brown and Centennial and on developing links with other campuses in southwestern Ontario, such as the University of Western Ontario, McMaster University and the University of Waterloo, which have a large percentage of Jewish students originally from Toronto.

Hillel is also attempting to reach high school students, he said, and a campus fair to familiarize the double cohort with Jewish life on campus is planned for Feb. 13.

Queen's AMS approves statement

KINGSTON, Ont. — The student government at Queen's University, known as the Alma Mater Society, voted 26 to 3 last week in favour of a reworked statement addressed to the Concordia Student Union (CSU), originally proposed by the executive of Queen's Hillel. The letter, titled A Statement in Defence of the Equal Rights of all Student Groups Across Canada, expressed the commitment of Queen's students to freedom of speech, religion and association and called for a "prompt and equitable resolution to the current dispute" between the CSU and Concordia Hillel. In early December, the CSU suspended Hillel's funding and right to use space on campus for distributing flyers about Mahal, a program that allows young Jews from abroad to serve in the Israeli army. The CSU has since reinstated Hillel's right to use campus facilities, but its funding remains frozen.

Pipes to speak at York despite earlier veto

By FRANCES KRAFT
Staff Reporter

A lecture by Philadelphia-based pro-Israel academic Daniel Pipes, scheduled as part of York University's IsraelFest this week, was given the green light Friday by York president Lorna Marsden, reversing last week's veto of the event by the management of York's Student Centre.

The centre had blocked the event because of security concerns. The venue for the Tuesday afternoon program was changed from the Underground, a restaurant in the centre, to York's Tait McKenzie athletic facility, to address security concerns, said Zac Kaye, director of Hillel of Greater Toronto (formerly Jewish Campus Services of Greater Toronto), the umbrella for Jewish students at all Toronto-area campuses.

The lecture, titled Barriers to Peace in the Middle East, would not have happened without the assistance of Canadian Jewish Congress (CJC), Kaye said.

CJC executive director Bernie Farber, who spoke to Marsden directly, said, "She was concerned for the security of the students and the university itself, but, I believe, was very committed to ensuring that the talk went on and was looking for a way to bring that about."

Continued on page 41

On Campus

Concordia U. opens hearings

Closed hearings began last week at Concordia University for nine students facing disciplinary action under the university's Code of Rights and Responsibilities in connection with their alleged roles in the violent Sept. 9 protest that led to the cancellation of a speech on campus by former Israeli prime minister Benjamin Netanyahu.

Their cases are being heard by a panel of three students chosen by university secretary Danielle Tessier from a pool of 18 nominated by the Concordia Student Union (CSU) and the Graduate Student Association.

The identities of the accused students and the location of the hearings are being kept confidential by Concordia.

Those charged are not permitted formal legal representation, but they have access to advocates from within the university and can call witnesses in their defence.

Solidarity for Palestinian Human Rights (SPHR) peacefully protested the hearings on their opening day, claiming the charges "criminalize" student activism. It was forced to hold its demonstration outside the university after the administration obtained a court order preventing it from being held on campus.

In a press release, the university said it "deplores any attempt to intimidate or disrupt the hearings... and any calls for action that may be interpreted as encouraging further intimidation or disruption on campus."

About 50 Hillel members held a simultaneous rally, a block away from the SPHR demonstration, but there were no incidents.

Most of the charges against the nine students relate to allegations they broke through a security perimeter in the Hall Building and occupied the mezzanine and escalators before Netanyahu's scheduled appearance. Concordia says such actions are a violation of the code's article 16, which prohibits creating an "intimidating and hostile atmosphere."

One student is charged in connection with the verbal and physical harassment of persons attempting to enter the Hall Building for the Netanyahu event.

Concordia said more suspects could not be identified because these incidents were not videotaped.

The nine students, if found guilty, face sanctions ranging from written reprimand to suspension or expulsion.

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שׂשאר ס'ניט

גידי קורן וחברים

ממשלה חילונית בישראל?

הבחירות בישראל הוכרעו עוד בטרם התחילו. ממש לא משנה כמה יחושד שרון במעשים אלה או אחרים- יש לו תמיכה מאסיבית. חבשורה האמיתית של הבחירות הנוכחיות היא שבין הצעירים והעולים החדשים יש לשמאל פחות מעשרה אחוזים. אי לכך אין שום עתיד למפלגת העבודה, ולכן צריך להתחיל לחשוב במותגים חדשים. היה איזה רגע סהרורי בתחילת ינואר שהיה נדמה שסוף סוף הציבור הישראלי מתחיל להבין את גודל השחיתות בליכוד, והעבודה הצליחה לשבור כלפי מעלה. אבל לא עברו יומיים והסקר הזה התבדה, ומפלגת העבודה חזרה להיות מפלגת האבודה.
האם תותר לראשונה ממשלה חילונית בישראל? לדברי שמעון פרס אין סיכוי כזה, כי חליכוד יעדיף את החרדים על שינוי.

שם שכדאי לזכור

לאלה מיכם שחובבים מוסיקה קלאסית כדאי לזכור את השם קרי ניקול לָמְיֶה, זמרת קונטרה אלט צעירה מעיירה קטנה בקונטיקט, שזכתה בשנים האחרונות בפרסים היקרים ביותר. ראיתי אותה ב"קאֶרְנֶגִי מיוזיק" שרה באֶך וויואלדי. קול מדהים, חם ומרגש. בשיר מקפיא עצמות היא הרימה את גג כנסיית טריניטי והעבירה בנו צמרמורת נעימה.

התאבדותה של y net

רבים מאיתנו מחוברים בימים טרופים אלה לאינטרנט, לקרוא חדשות רצופות מישראל. וכך אני מוצא את עצמי קורא קבוע את "הארץ", "מעריב" ו"וַי נֶט" של " ידיעות אחרונות", שלפי השמועה היו לחם כמילין מבקרים עד לפני חודש....מדוע? משום שאז החליטו לגבות כסף עבור חשירות הזה (זכותם), ולפי דעתי איבדו את הרוב המוחלט של הגולשים. החלטה תמוהה, אבל שישאר בינינו.

נֶייט האפמן

חשם הזה אולי לא אומר לכם חרבה, אבל בישראל הוא היה גיבור לאומי. שחקן חכדורסל האמריקני הביא את מכבי תל אביב לחישגים מדהימים והיה חביב חקהל, עד אשר הוא הגשים את חלומו של כל שחקן כדורסל בעולם והתקבל ל אֶן בִּי אֶיי. ולא סתם, אלא לקבוצה של טורונטו. וכך מצאתי את עצמי עקב בתקופה אחרי חקריירה שלו בטורונטו. אלא שחדברים חלכו מדחי לדחי- זו הענה חכי גרועה של הראפְּטורס, וניט נפגע פעמים בברכו ויפסיד את כל הענה. לעשות את חדברים יותר גרועים- התיירה טורונטו את חחוזה בן ח 5 מליון דולאר בטענה שהסתיר מחם עובדות חשובות בקשר לבריאותו. נייט הודיע שיתבע אותם במוסדות ח אֶן בִּי אֶיי, אבל בינתיים עצוב לרי::את איך נשבר חלום גדול. אני מאחל לו החלמה מהירה וחזרה למשחק שהוא כל כך טוב בו.

אסטרונאוט כחול לבן

לקרוא עיתון ישראלי היא חוויה די קשה, כי יש הרבה דברים שלילים וכמעט אף לא בשורה אחת חיובית. אז חינה סוף סוף שני דברים חיובים.
באֶרץ שיש בה כל כך חרבה אסטרונאוטים, מחלקי קמיעות, מאמינים בבאבות ובקברים קדושים, סוף סוף יש אסטרונאוט אמיתי, שטס לחלל מכף קָאנָאוֶרָל ולא ממים קדושים ומקברי צדיקים. לקח לאילן רמון חמש שנים של אימונים, וחזה כבר מפקד טיייסת ואלוף משנה. מה המשמעות האמיתית של החישגי קשה לדעת. היא לבטח מראה את הקשר האסטראגי בין ישראל וארה"ב, ואולי גם תעזור לחזכיר לָעולם עניין ואנטישמי שישראל היא ארץ עם אֶיכות גבוחה של אנשים, ושכל ניסיון להחרים אותה מלמד יותר על אופי המחרימים מאשר על אופי המוחֲרָמים. אבל שישאר בינינו.

המפלָט

וחדבר החוב חשני:
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Professor Robert Gibbs, (University of Toronto)

Tuesday, March 11th, 2003
Suffering: Pesonal Reflections
Rabbi W. Gunther Plaut, (Senior Scholar, Holy Blossom Temple)

NOTE: No lecture on Tuesday, March 18th, 2003 (Purim)

Tuesday, March 25th, 2003
Suffering: Thoughts of a Psychiatrist
Dr. Vivian Rakoff,
(former Head of Clarke Institute, Head of Psychiatry, University of Toronto)

Tuesday, April 1st, 2003
Suffering: The Buddhist Tradition
Dr. Lawrence Ballon, (Psychiatrist)

Tuesday, April 8th, 2003
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Etta Ginsberg McEwan,
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Coast to Coast

Post and *Globe* agree on 'right of return'

It is always noteworthy when the *Globe and Mail* and the *National Post* agree on a subject, especially one as contentious as Israeli-Palestinian relations. In its editorial, "An NDP blind spot" (Jan. 18), the *Globe* chastised NDP leadership candidates for blaming Israel for the violence of the past 28 months, and for virtually ignoring Palestinian suicide bombings, anti-Israel incitement and rejection of Israel's very legitimacy as a Jewish state. The editorial even faulted the candidates for naively assuming that a unilateral Israeli withdrawal from the territories would eliminate these core hatreds.

According to Reports

By PAUL MICHAELS

The *Globe* went on to single out one of the candidates, Joe Comartin, for "insisting" that Israel accept UN General Assembly Resolution 194. For decades, the Palestinians, Arab states and their supporters have falsely asserted that this resolution gives the Palestinians a "right of return" to present-day Israel. The *Globe* correctly, and importantly, noted that the right of return "is viewed almost universally within Israel as a recipe for the demographic destruction of the Jewish state, and is supported for just that reason by many who seek Israel's demise."

But the paper stated, somewhat inaccurately, that the intent of Resolution 194 is "to allow a mass return of refugees." The resolution speaks only of refugees who are prepared to live in peace with Israel (or to accept compensation) being "permitted" to return – a permission that Israel would either extend or refuse according to its sovereign right. When the resolution was adopted in December 1948, this point was moot: the Arabs voted uniformly against it precisely because they were waging a war to eliminate Israel and were thus not prepared to "live in peace" – a tragic state of affairs that continues for too many of them today (formal peace treaties with Egypt and Jordan notwithstanding).

On almost all of these points, the *National Post* concurs. Its detailed, comprehensive editorial "The Middle East's other refugees" (Jan. 20), notes that, "To this day, a majority of Arabs cling to the comforting delusion that Israel might somehow be destroyed through force of arms, terrorism or demographic pressures" – the principal one of which is the flooding of Israel with refugees.

This human tragedy has been created because Arab states have insisted, with UN assistance and encouragement, on keeping the original 600,000 to 750,000 refugees and many of their descendants – a total of approximately 3.5 million refugees – in the region, living in squalid camps that breed anti-Israel hatred and irredentism. The argument made by Palestinian intellectual Sari Nusseibeh that the Palestinians should relinquish their claim of a "right of return" to Israel in exchange for a genuine two-state solution (in which they would "return" to their own country) is rare, offering faint hope for a more realistic Palestinian/Arab reassessment.

Finally, the *Post* reminds its readers about the rarely mentioned plight of Jews from Arab and Muslim lands. Numbering approximately 800,000, these Jews were expelled from lands in North Africa and the Gulf region in 1948, when Israel was established, and in the following years.

Paul Michaels is director of communications of the Canada-Israel Committee.

HOSPITAL VISIT: Canada-Israel Committee's recent parliamentary tour to Israel included a visit to Hadassah Hospital in Jerusalem. From left: Valerie Day, wife of Canadian Alliance foreign affairs critic Stockwell Day; Lily Frank, national executive vice-president Canadian Hadassah-WIZO; Dr. Kobi Assaf of Hadassah; Haim Divon, Israeli ambassador to Canada; Rochelle Levinson, national president, Canadian Hadassah-WIZO; Stockwell Day. Please see related story on page 30.

Artist remembered for her creativity and caring

By PHYLLIS SHRAGGE
Hamilton Correspondent

ST. CATHARINES, Ont. — Helen Eleanor (Chip) Feldman, a local artist whose creativity shone through her skill in the kitchen as well as in her works of art, died last month at age 76.

Obituary

Feldman's paintings were featured in more than 20 one-woman shows, yet much of her recognition locally came from her cooking, baking and pickling. Her cookies were in great demand among her friends. Her pickles were so popular that she and her husband Jack decided to sell them. Last fall they sold 120 jars.

Jack and Chip did the pickling together, using an old Romanian recipe. An upscale Toronto grocery store was interested in selling the pickles, but they wanted 100 jars a week – too much for the Feldmans to handle.

Chip Feldman was passionate about her art. Each room in the Feldman home is resplendent with her paintings, and two of her bronze sculptures adorn the base of the living room fireplace.

Her paintings were sold at the annual Hadassah auctions, where one was sold for about $800 one year.

The daughter of the late Moishe and Goldie Grafstein and sister of the late Sonny Grafstein, Feldman grew up in Toronto. As a young child with a talent for playing the drums, she joined her sisters in a family orchestra that played at bar mitzvah parties and other events.

She became interested in art in high school, studied at the Ontario College of Art in Toronto, and more recently, took classes at the Art Gallery of Ontario.

Jack and Chip Feldman celebrated their 54th wedding anniversary shortly before her death. Their relationship began with a blind date arranged by friends in August 1948. They were married in December of that year.

Feldman enjoyed entertaining guests in her home. She loved meeting new people, and for the past two summers, the couple turned their home into a bed and breakfast.

She loved yard sales, antique shops and auctions and was delighted to discover a bargain.

"Chip hoped to find a treasure for the *Antiques Roadshow*," her husband said.

Rabbi Bernard Baskin, rabbi emeritus of Hamilton's Temple Anshe Sholom, officiated at the funeral. In his eulogy, he described Feldman's art as "original, clever and proficient."

He said he and his wife cherish several drawings she gave them after a trip to Israel they shared 27 years ago.

"Jewish values and ideals were always prominent in her mind when she engaged in community activities. She worked on behalf of Hadassah, was a creative and perennial organizer of the synagogue bazaar, lent both time and effort to such diverse groups as the women's shelter program and to local hospitals," he said.

Chip Feldman

Rabbi Baskin said the touchstone of her personality was her irrepressible zest for life. She was warm and caring, and at the same time, she was determined and strong in her views.

In his eulogy, Feldman's nephew, Robert Kaplan, former solicitor general of Canada, said: "She was so creative: a talented artist who loved to paint and share her work; a fabulous mischief-maker, and mischief is an under appreciated talent; a piano and drum-playing musician; a storyteller; a prolific mass-production cook whose elegant and original productions in themselves would have been enough to make her famous."

Feldman had a unique ability to make the person she was with feel happy, Kaplan said.

"You knew that if she was coming or if she would be there, it was enough. It would be a good moment and you could get ready to feel wonderful."

Speaking on behalf of the Feldman siblings, daughter Barbara Feldman said: "Mom cooked, baked and canned delicious things. Our freezers are all packed with her soups, latkes, blintzes, pesto and especially cookies."

Chip was famous for giving away care packages of food, she said.

"Mom... was always accompanied by her bags and bags of labelled containers. My mom's heart overflowed with love, generosity, kindness and thoughtfulness. Mom also had great energy, keen powers of observation and a quick wit."

Referring to her mother's art, she said, "Mom's pictures are filled with light and colour, joy and vitality—just like her."

Feldman leaves her husband Jack, and children Barbara, Andrew, Stephen and Beth Sulman-Feldman, Wendy and Jean Pierre Boue, as well as grandchildren, Matthias, Sammy, Claire and Alexandre. She will be missed by her sisters Pearl Kaplan, Sarah Solomon, Rosie Dolgy, Molly Brown and Rickey Hoff, Tilley Levine, Budgie Frieberg and sister-in-law Annette Burden.

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Coast to Coast

Census figure for Montreal's Jews questioned

By JANICE ARNOLD
Staff Reporter

Community leaders are not ready to concede that Montreal's Jewish population has dropped from about 100,000 people a decade ago to just over 80,000 people today, as suggested by figures on ethnicity released last week from the 2001 Canadian census.

Both FEDERATION CJA and Canadian Jewish Congress (CJC) say they will wait until May, when census data on religious identity comes out, to draw conclusions about the size of the community.

Nevertheless, they concede the data on ethnicity indicate the community may no longer have 100,000 members, the figure generally cited by the two organizations.

According to Statistics Canada, 82,450 people in Quebec cited Jewish as at least one of the ethnic or cultural groups with which they identify. Of those, 80,390 lived in the Montreal area.

The census, completed in May 2001, allowed respondents to fill in up to four ethnic or cultural origins.

A total of 52,545 Quebec respondents listed Jewish as their sole origin, while another 29,905 included Jewish among multiple responses.

In the last full census in 1991, slightly more than 98,000 people in Quebec identified themselves as Jewish by ethnic origin. The figure from the mini-census of 1996 was more than 92,000.

Across Canada, the census found 348,605 respondents who claimed to have Jewish ethnic origins – a drop of about one per cent over the 1996 mini-census and more than five per cent compared to the 1991 census.

According to 2001 statistics, the Jewish community is the 10th largest ethnic group in Quebec (when Canadian, Québécois and North American Indian are included), slightly less numerous than people of German ancestry and just ahead of those with origins in Haiti.

FEDERATION CJA executive vice-president Danyael Cantor said his organization has been doing its utmost to retain Jews and to attract immigrants, including spending tens of millions of dollars on the Jewish Community Campus and on outreach to Argentine Jews.

Community waiting for May statistics

"This is a very dramatic statement of our confidence in our future in Quebec," he said.

Cantor said that because an ethnic definition of Jewish identity is "ambiguous" and the wording of the census question on ethnic origin has changed over the years, the federation feels it is "too early to understand the impact... Until the religion data is in, we have an incomplete picture."

He said FEDERATION CJA uses a combination of ethnic and religious statistics to determine the size of the community.

CJC Quebec Region president Joseph Gabay echoed Cantor's interpretation of the latest statistics. "I am being very cautious now. We have more confidence in the religious figures," he said.

"But is is true we have a large proportion of old people here, so one can assume there have been more deaths than births. But I'm optimistic about the future and we will just have to reinforce what we are doing, including encouraging more immigration."

The question on the 2001 census was: "To which ethnic or cultural group(s) did this person's ancestors belong?" A list of examples was provided that included "Jewish."

Jack Jedwab, executive director of the independent Association for Canadian Studies and a lecturer in demographics at McGill University, believes the community may pick up 3,000 to 5,000 more people in the religious statistics, but not more.

Jedwab believes Jews have continued to leave the province in recent years. He said the census data on language released in December found that 30,000 Quebecers whose mother tongue is English moved to other provinces between 1996 and 2001.

"I think it's reasonable to assume that 20 to 25 per cent of them were Jewish," he said.

Precision cannot be assured in determining Jewish identity by ethnicity alone because some Jews may consider their ethnicity to be, for instance, Russian or Polish, Jedwab said. However, he does not think a significant number of Quebec Jews did not include Jewish as at least one of their origins.

Nor does he think Jews are likely to be among the growing number who identify their ethnic origin as Canadian only.

A more significant question is just how meaningfully Jewish are those who gave multiple responses, Jedwab said. It's conceivable some might be aware of a single Jewish ancestor, but are themselves practising another faith.

McGill sociology professor Morton Weinfeld, who has studied the Canadian Jewish community for many years, said the 80,000 figure may fairly reflect "the steady decline of the community for the past 30 years.

"The community is very aged and there has probably been a high mortality rate, which was not offset by births. There is an 'echo effect' today from those young people who left many years ago and had their children elsewhere," he said.

"The latest figures point to the need for the community to be more pro-active in its immigration policy."

Fellow McGill academic Jim Torczyner, who has been studying census data since 1971, thinks no accurate figure on Jewish population can be arrived at until the religion figures are factored in. He is confident that the number of Jews in Quebec by religion will be higher, as it has been historically.

Torczyner, who heads a centre at McGill that publishes studies on Canada's ethnic communities, said the ethnic data "is not reliable at all [for accurately determining Jewish population]. These statistics ought not to alarm... we will only know the truth in May."

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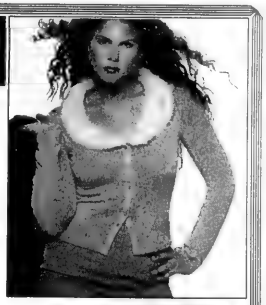

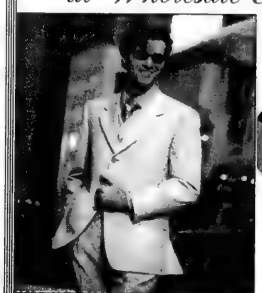

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Has Canada's Jewish population dropped?

Continued from page 1

Brym said that the community, despite these figures, is "stable."

He said the full story will be known in May, when Statistics Canada releases data on religion. The 1996 mini-census did not ask the religion question.

The 2001 census showed that "Jewish" was the 17th most popular choice overall of ethnic origin, sandwiched between Welsh and Russian. Respondents were allowed to choose up to four ethnic origins, including "Canadian."

A total of 186,475 Canadians listed Jewish as their sole ethnic origin (down five per cent from 1996), while 162,130 included Jewish among multiple responses (up five per cent over 1996).

Canadian was, in fact, the most common ethnic category across the country, followed by English, French and Scottish. Rounding out the top ten ethnicities were Irish, German, Italian, Chinese, Ukrainian and North American Indian.

Statistics Canada and Jewish officials have long regarded Judaism as both a religion and an ethnic or cultural marker. (No other faith or ethnicity falls into both categories.)

Community planners use the numbers to gauge many social trends, such as intermarriage, immigration, education, mobility and family status, and to help earmark communal spending. UIA Federations Canada (UIAFC) and federations across the country, are closely studying the 2001 census numbers for the National Jewish Demographic Study.

The 1991 census found that 318,070 Canadians said their religion was Jewish. But community planners haven't relied solely on that number, or on ethnicity figures. They've used a blend of both, excluding only those who cited Jewish ethnic origins but who professed another religion.

The final tally – the official one – was 356,315 Jews in Canada as of 1991.

McGill University social work professor James Torczyner, who has analyzed census data for three decades, says the latest figures on ethnic background are skewed and unreliable.

"The community should not react in any way to these numbers. They're worth talking about only to caution the community not to believe it is declining when every other indicator says it is increasing."

The only way to get a true count is by combining the figures on ethnicity and religion, Torczyner said.

In fact, Torczyner is optimistic that the religion numbers will reflect an increase in the number of Jews in Canada "by at least 10 per cent [over 1991], primarily due to immigration and perhaps increased birthrates."

One reason the ethnic numbers are distorted, he explained, is that Jews "do not tend to identify with ethnicity, especially the elderly and immigrants. Some might say they have Polish or Russian origins, but when it comes to being Jewish, they list it as a religion."

Charles Shahar, the researcher in charge of the National Jewish Demographic Study, said the slight drop in ethnic Jewish affiliation "may reflect changes in the way people approach the ethnicity question itself. For instance, Jews may be increasingly more inclined to say they are Canadian rather than Jewish when it comes to ethnicity."

Demographers say that identifying with Judaism as an ethnicity tends to occur among those who are less religiously observant. Thus, planners expect there will be higher levels of "ethnic" Jews in British Columbia than in Quebec, where "religious" Jews will show up in stronger numbers than ethnic ones.

Canada – Jewish by Ethnic Origin

	Total	Jewish Only	Jewish and Other
2001	348,605	186,475	162,130
1996	351,705	195,810	155,900
1991	369,565	245,840	123,725

* "Jewish only" represents respondents who identified themselves as Jewish by ethnic origin. "Jewish and other" represents those who identified themselves as Jewish in addition to at least one other ethnic origin. – *Source: Statistics Canada*

UIAFC Executive Vice-President Maxyne Finkelstein, was also skeptical about the latest ethnicity figures. "Several informal indicators suggest that the Canadian Jewish community is in fact growing and flourishing: Jewish day school attendance has increased in a number of communities; all of the major Jewish campaigns have shown financial gains; and JIAS has seen a decade of continuous immigration," she said.

"We shouldn't jump to conclusions… given that we are operating with incomplete information" until the release of the religion data, she said.

But Brym worries that the number of "religious" Jews may drop too.

"Jews by religion are Jews by ethnicity, but not all Jews by ethnicity are Jews by religion," he said. The ethnic numbers "are the best measure we have in the broadest sense."

With stable Jewish birthrates and "depleted" immigration from South Africa and the former Soviet Union, the community could be in for a shock in the spring if the religion numbers also show a decline, or at least not the increase that was expected, Brym said.

Figures for religion have traditionally been lower than those for ethnicity, he noted.

After the 1996 headcount, Brym sounded alarms at how many more "ethnic" Jews had listed multiple ethnic origins compared to the 1991 census.

At the time, he warned that the trend reflected increased assimilation, because more people were identifying themselves as Jewish but also as having several other origins.

Brym now says he's moderated that view.

"Assimilation is perhaps too strong a word. It does indicate an awareness of membership in other groups, and a greater degree of comfort and borrowing from other groups and cultures. Being Jewish is a much more complex reality than it used to be."

Jews in Canada "feel comfortable. We have low levels of anti-Semitism, a lot of mixing and low fertility. So what should we expect [but a decline]?"

Brym said one thing will be all but certain when the religion statistics are released in the spring: Muslims in Canada will far outnumber Jews, which he says is "of concern" because "a major source of anti-Semitism is in the Islamic community."

* * *

Despite the decline in Jewish numbers nationally, Ontario and Toronto continue to see increases.

The 2001 census figures show 196,260 Jews by ethnic origin in Ontario, up from the 191,000 who said the same thing in 1996, an increase of three per cent.

The 1991 census showed 175,000 Jews in Ontario by religion.

Toronto and environs continue to be Canada's Jewish hub: The 2001 tally found 161,215 Jews by ethnicity in and around the city.

By comparison, the 1991 census found 156,000 Jews by ethnic origin in Toronto and 151,000 Jews by religion.

In Montreal, 80,390 cited Jewish ethnic origins in 2001, a drop of 11 per cent from 1996, when the figure was 89,905. Jews are now the city's 7th largest ethnic group.

In Vancouver, where 22,130 said they were ethnically Jewish in 2001, a very slight drop from 22,225 in 1996, Jews ranked as that city's 24th largest ethnic community.

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IDF experts say intifadah violence has passed its peak

By AMOS HAREL
Ha'aretz Daily News Ltd.

Analysis

Senior IDF sources believe violence in the conflict between Israel and the Palestinians has peaked. They also feel that an American offensive against Iraq would put pressure on Palestinians to cease all acts of terrorism against Israel.

These conclusions come from a recent analysis by the Defence Ministry that point to the influence of the proposed "road map" for a peaceful solution of the conflict, and to a parallel effort to calm the Israel-Palestinian conflict that would come immediately after an attack on Iraq. The Americans will propose alternatives to Palestinian Authority President Yasser Arafat as Palestinian leader, the sources believe.

The IDF analysts say the peak of the violence has passed, although serious security concerns and warnings will continue as efforts are made to carry out more Palestinian terrorist attacks against Israel. The Defence Ministry analysts don't believe the conflict will end in 2003, but they do think there is now an opportunity for achieving calm.

War in Iraq is expected to cause "an earthquake" in the Middle East, with fallout very difficult to assess at this time, but that may include the creation of conditions for negotiating with the Palestinians – assuming they reach the conclusion that Israel will not succumb to violence.

However, the assessment believes that Arafat remains "an effective leader" in that he is capable of neutralizing any new efforts by Palestinians to engineer a "quiet overthrow" aimed at ending the violence and removing Arafat from the centres of power.

According to an Israeli security source, senior figures in the Palestinian Authority have already managed to present Arafat with a challenge regarding both internal Palestinian talks over a ceasefire, and in refusing to acknowledge the authority of his new cabinet at the Palestinian Legislative Council last September.

However, whenever Arafat has recognized some movement to undermine his absolute control, he has taken steps to quash it. The IDF believes Arafat is still not interested in a genuine ceasefire and is therefore doing everything in his power to undercut any sort of cohesion in the talks between the Palestinian factions now being held in Cairo.

When the talks began a few months ago, Hamas sent a senior representative, Khaled Mashal, to Cairo, on the understanding that the radical Islamic organization would not be able to avoid a ceasefire. However, Arafat refused to authorize the departure of his deputy Abu Mazen to the talks, signaling to Hamas leaders that he does not believe they need to make any concessions.

By last October, leaders of Tanzim, the Fatah paramilitary organization in the northern West Bank, among them Tanzim leader Majid al-Masri (since under arrest by the security services) considered a ceasefire. Masri said he had even met a representative of the European Union with an idea for freezing attacks. However, he concluded that "the views of the leader" on the matter had changed, and he resumed the task of guiding terrorists toward Israeli targets.

IDF operates in Gaza; 13 Palestinians killed

By AMOS HAREL and ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Thirteen Palestinians were killed Sunday in an Israel Defence Forces raid into Gaza meant to end the Palestinian rocket and mortar attacks on the Negev and settlements inside the Gaza Strip.

Just hours after the raid, Qassam rockets landed in Sderot, but there were no casualties and no damage was done.

The raid, which began late Saturday night, was dubbed Hot Iron and was the largest military operation in the area since the start of the intifadah. Beginning shortly after midnight, the raid was met by Palestinian gunmen who tried unsuccessfully to repel it. There were no Israeli casualties during the raid into Gaza City, but 13 Palestinians, all in their early 20s, were killed as the army conducted operations until early morning. Resistance included anti-tank rockets and landmines, small arms fire and hand grenades.

Givati troops, armoured corps, engineering corps and officer cadets all took part in the operation, which was backed by helicopters that flew over the city of 300,000 as the fighting took place. The soldiers rolled into the Zeitun neighbourhood aboard tanks and armoured personnel carriers, and when the operation was over, the army reported that some 100 workshops where primitive Qassam rockets and mortars were manufactured had been destroyed.

But Palestinian sources said the army also destroyed a plant that manufactures trash cans for the municipality, carpentry shops, sweatshops that produce clothing, grocery stores and other shops along the main streets of the neighbourhood.

Roads were crumpled under tank treads, and telephone and electricity poles were knocked down.

The most wide-scale damage took place in a market crowded with hundreds of small shops that sell clothes in the neighbourhood of east Seja, much of which went up in flames. There were no people in the market at the time of the fire, but the gunfire reportedly set alight dozens of warehouses that burned to the ground.

Israelis, Palestinians plan conference of mayors

By MAZAL MUALEM
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — To promote joint Israeli-Palestinian projects, Israeli and Palestinian mayors decided Sunday to hold an international conference in 2003, with some 1,000 mayors from all over the world.

The decision was made at a meeting of Israeli and Palestinian mayors in The Hague. The Israeli representatives were Local Authorities Union chair Adi Eldar and Rishon Letzion Mayor Meir Nitzan; the Palestinians were represented by Nablus Mayor Gassan A-Shaqa and Rafah Mayor Said Zuarob.

The conference, which will be the first of its kind, is to take place in Israel and the Palestinian Authority and will be financed by the European Union and international organization of unions of local authorities. The mayors who attend must agree to sign a joint declaration of cooperation between the nations.

Eldar said that without such co-operation in the fields of education, welfare and the environment, "there is no chance of reducing the hostility between the two sides." The conference is conditional on a statement of understanding being signed by local leaders and the approval of the Israeli and Palestinian unions of local authorities.

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Parliamentarians witness a troubled Mideast

By ANNA MORGAN
Staff Reporter

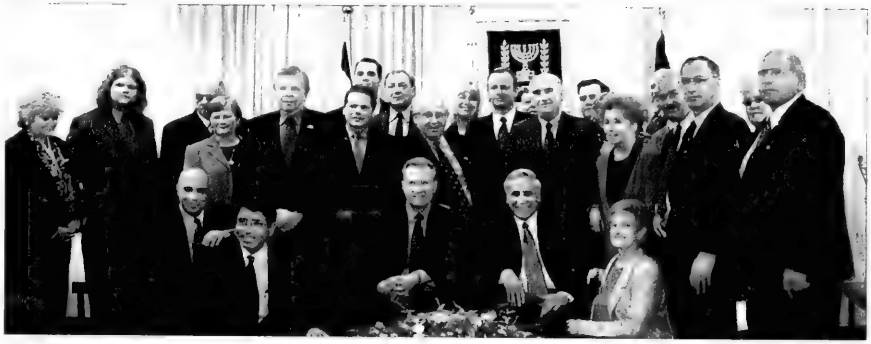
TORONTO — With Israeli elections and a war with Iraq looming in the background, members of four out of Canada's five federal parties spent last week in Israel in order to increase their understanding of the Mideast conflict.

Twenty representatives from the Labour party, the Canadian Alliance, the Progressive Conservative party and the Bloc Quebecois travelled around the country, on a Canada-Israel Committee sponsored trip, meeting dignitaries, speaking to security experts and seeing Hezbollah's soldiers at Israel's northern border.

The trip "presented a comprehensive well balanced perspective of the problem," said Liberal MP Art Eggleton.

"It brought home the stark reality of what Israel faces" on its many borders, he said, adding that it was clear that "Lebanon doesn't have control of its territory."

On the fifth day of their visit, the delegates stopped at various Israeli army outposts, where they saw soldiers monitor radar screens for suspicious activity, and watched recorded videos taken last year of terrorists trying to cross the Lebanese border into Israel.



The CIC-led delegation of parliamentarians paid an official visit to Israel's President Moshe Katsav, seated in the centre. [David Cooper photo]

The bus travelled further north and stopped at the barbed wire fence that divides Israel from Lebanon. From the Israeli military base positioned at the border, the delegation could look into the area that Israel pulled out of two years ago.

On the other side of the fence, almost within reach, a United Nations observers' base and a Hezbollah concrete bunker stood side by side. Atop the bunker flapped a yellow Hezbollah "Party of God" flag under which stood a guard, dressed in black from head to toe, with only his eyes visible through the narrow slits of his black balaclava.

Nowhere in sight was a Lebanese flag. Instead, a large billboard faced the Israeli side of the border with pictures of mutilated bodies. Across the bottom, Hebrew words stated tauntingly, "[Israeli Prime Minister Ariel] Sharon, remember your soldiers are still in Lebanon."

Less than 20 minutes later, the bus stopped at the town of Raja, a dusty, dreary, tense town that is governed by Israel on one side and Lebanon on the other. Raja overlooks the Hazbani River which flows into the Sea of Galilee, a major source of water for Israel.

From Raja, it was easy to see the Lebanese water supply station on the other side of the hill. Directly below, on the banks of the river, stood a water diverting station – flying a Hezbollah flag.

An Israeli army spokesperson who was with the group said that Hezbollah has not yet diverted any water to Lebanon.

"It must be very difficult for Israeli soldiers to face real life representatives of a group whose mandate it is to destroy their nation," said Canadian Alliance foreign affairs critic Stockwell Day, adding that "this is time for all people to show courage."

"This isn't just a war against terrorism, this is a war against free democratic living.

"It's important for the western world not to accommodate this kind of tyranny, and to help all people trapped in oppressive regimes," Day said, adding that now is the time for "Canada to lead the wave of vocal opposition."

PC Senator David Tkachuk expressed concern over the fact that most Canadians don't have any idea of what Israel is up against.

For some reason, "all aspects of the situation aren't being presented," he said, adding that "perhaps the story is so complex that the media has trouble reporting it."

Tkachuk also said Canada should play a more vocal role in the United Nations.

The delegation also spent an afternoon in Ramallah, where they heard from Nabeel Kassis, the Palestinian Authority's minister of tourism, and Michael Tarazi, legal advisor to the Palestine Liberation Organization.

In a question-and-answer session, Kassis told the group that anti-Semitism "does not exist" in the West Bank and Gaza and that the harassment of Christians by Muslim leaders is "absolute nonsense."

"This is a conflict between occupier and occupied," Tarazi said, adding that the Palestinians did not want to sign the agreements at Camp David and Taba because the Israelis were trying to create "reservations" and retain strategic holdings.

Soon after the break in talks in the summer of 2000, the current intifadah began.

Bloc Quebecois MP Madeleine Dalphond-Guiral said she sensed a constant apprehension on both sides of the conflict.

A mutual agreement needs to be developed to resolve the problem, she said, adding that right now the two parties are not even close.

Dalphond-Gurial said she was especially affected by a panel discussion, held earlier in the week, where CBC correspondent Neil MacDonald and Jerusalem Post editor Amotz Aza-El fought over the use of the word "terrorist."

For MacDonald, omitting the word "terrorist" from his broadcasts was a matter of levelling the playing field. He said he believes in Massachusetts Institute of Technology linguistics and philosophy professor Noam Chomsky's theories that the media must stop serving "as the guard dog of the establishment."

For Aza-El, the word signified that "innocent civilians were being blown up by suicide bombers."

"If two journalists fight over the use of one word, how will we ever reduce the level of apprehension?" Dalphond-Guiral asked.

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CJN Purim Art Contest

It's time again for our annual **Purim Art Contest .**

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2003 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 21, 2003. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 28, 2003.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 13, 2003. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Israel & the Jewish World

CBC's Middle East correspondent at the centre of new controversy

By PAUL LUNGEN
Staff Reporter

The head of the Israeli Government Press Office (GPO) is backing an assertion by HonestReporting.com, an Israeli media watchdog, that CBC Middle East correspondent Neil Macdonald spearheaded an effort to boycott the GPO's annual new year reception in Jerusalem.

Both the CBC and the Foreign Press Association (FPA) reject that assertion, saying Macdonald was only one of many Israel-based reporters who discussed the boycott option as a way to protest GPO policy. They say he did not take a leadership role in the debate.

In the end, the FPA's board decided not to attend the reception, and Macdonald, who was returning to Israel from a business meeting in Toronto, also missed the event. Some CBC personnel based in Israel attended the prime minister's press conference, which was part of the reception but took place later in the evening.

After investigating the issue, the Canada-Israel Committee (CIC), which has been highly critical of Macdonald's coverage of the Arab-Israeli conflict, told its members it found no evidence that Macdonald pushed for a boycott of the prime minister's speech. "The CIC now considers the matter closed."

'The CIC now considers the matter closed'

The controversy was sparked when HonestReporting.com, a two-year-old grassroots organization, sent a mass e-mailing to its subscribers under the headline, "Canadian TV journalist schemes to embarrass Israel's Prime Minister."

The posting includes an excerpt of an e-mail sent by Macdonald during the FPA discussions.

"On an official level, let the FPA send a single representative to the reception," Macdonald suggested. "Meanwhile, I intend to be absent. And I urge my colleagues to find other work that day, too."

Shraga Simmons, a member of the editorial board of HonestReporting.com, said his reading of the e-mail exchanges indicated Macdonald was one of two leading FPA members who advocated a boycott of the reception.

"My first reaction to it was that it seemed to violate the first rule of journalism, to report the news and not become the news... I think he was trying to create a publicity stunt" and embarrass the prime minister. The GPO is part of the Prime Minister's Office, he pointed out.

CBC spokesperson Ruth-Ellen Soles rejected suggestions Macdonald was a boycott leader. What's more, she said, the FPA boycott was limited to the party earlier in the evening, not to the prime minister's news conference.

"Attendance at the news conference was never at issue," the CBC told HonestReporting.com in a written reply. "No one ever suggested that – not the FPA or the CBC. There was never any doubt that CBC would attend the conference."

Simmons said the CBC was wrongly claiming there were two distinct events that night, when in fact the GPO presented the evening as a single event.

GPO director Danny Seaman, meanwhile, took a tougher line.

"I don't care about the boycott or Neil Macdonald," he said. "We had a reception with the prime minister and it was a success."

Seaman said he read the FPA correspondence and believes Macdonald was one of two journalists who led the boycott effort. "He's always been treated with the utmost respect by the Israeli authorities," he said. "I think his behaviour... reflects badly on the CBC.

"The attempt to boycott was ridiculous, infantile and a total failure. More journalists were there than ever before."

Seaman said Macdonald was demonstrating "chutzpah" by pushing for a boycott "while asking for a press pass for Palestinian stringers [freelancers] to go through Israeli checkpoints."

The FPA is advocating on behalf of Palestinian stringers, Seaman said, because "they know if they tick off Palestinians, they'd lose access and contacts."

The GPO and the FPA have been at loggerheads for at least a year, since the Israeli government decided to withhold special passes to Palestinians working for foreign media outlets in Israel. Seaman said residents of the Palestinian territories are not citizens of Israel and have no right to work there. "We believe they're not operating as professional journalists. If you understand the nature of the Palestinian Authority, you realize they can't work independently."

The stringers are either sympathetic to the Palestinian cause or are threatened by local authorities, he said.

Tami Allen-Frost, vice-chair of the FPA, said the association "has had a problem with the GPO over the past 18 months over a number of issues." The FPA wants the GPO to issue stringers with documentation to allow them to enter Israel to work and to allow them to pass through Israeli checkpoints in the Palestinian territories. Foreign journalists are also being stopped too often at checkpoints, she said.

Palestinian stringers are important because foreign journalists are not always familiar with the Palestinian areas and they need helpers to "find their way around." In Hebron, for example, "if you don't know your way around, you can get caught up in a dangerous area," she said.

Allen-Frost, a producer for the British television network, ITN, said the FPA membership had been discussing the boycott as a way of making its point. Macdonald participated in the debate, "but he was not the leader."

Seaman said the GPO is aware of the media's concerns. Reuters has even asked the Israeli High Court of Justice to order the government to issue Palestinians press credentials, he said.

"It's ridiculous to issue press credentials to our sworn enemies," he said. Israel remains a sovereign country that alone will determine who can enter. The media working in Israel have more freedom than the press in any other war zone. And considering the number of roadblocks in the Palestinian territories and the hundreds of potential "points of contact," the number of incidents involving foreign reporters is minor, he said.

The reporters' problem is that they have to operate in areas controlled by Palestinians. There, they are subject to intimidation and the Palestinian stringers they rely upon "are totally biased.

"Anything else said by them is pure nonsense."

Authors & Poets

The CJN is pleased to announce
The Annual Passover Literary Supplement.

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We must receive your submissions ***no later than March 10, 2003*** at: *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4.

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Interviews will commence February 20, 2003.

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Pianist hopes for So Much *with his new album*

By STACEY STEIN
Special to The CJN

Jazz pianist Ron Davis says he's had three lives. Davis had always planned on being a musician, but at his parents' urging, he went into law. The next detour came when Davis became an assistant professor of French after receiving his PhD in French linguistics. But Davis eventually returned to his original plan, and with the launch of his second album *So Much* he's hoping to scale new heights in his music career.

"While my first CD (*soloduotrio*) was my calling card to the world, the new CD has a much broader scope and ambition," Davis said. "We have our eyes on not only bringing the music across Canada, but internationally as well. This CD is more of an international intent."

The Ron Davis Trio.

To realize this goal, Davis is planning a European tour, during which he hopes to stop in Israel.

"I have a special desire to bring the music to Israel," he said. "As a Jew, it means something special to visit Israel and play there; it would be wonderful to make music in the land of my ancestors."

Davis returned to music professionally six years ago after a career as a lawyer and a four-year stint as an assistant professor of French at the University of Toronto. Davis said his other careers have definitely had an impact on his life as a musician.

"Playing music is not just about execution and proficiency. Playing music is about personality and presenting a face," he said. "I think one of the reasons we connect with the audience is because I have a wide and varied background."

Davis performs regularly at music clubs in Toronto and also plays at simchahs and corporate events. Ironically, Davis has been performing at law firms, playing both for lawyers he has worked with in the past and lawyers he has worked against.

"In some cases, they [lawyers] have said 'I envy you. I wish I could pursue my passion,'" he said.

Davis' first album, *soloduotrio*, was released in 2001 and received play on radio stations such as the CBC, CKLN and Jazz-FM 91.1.

On *So Much* Davis teams up with bass player Drew Birston and drummer Mark Mariash – the three are collectively known as the Ron Davis Trio.

So Much features vocalist Lori Cullen. Davis' brother Milton Davis, a litigation lawyer in Toronto, is the album's executive producer.

Davis said he plans to go to the studio with his trio this year to do an instrumental recording. He also hopes to find a good manager. "I feel I have something the public can connect with," Davis said. "I feel there's a wider audience for my music."

So Much will be released Feb. 3 at the Montreal Bistro in Toronto (65 Sherbourne St.). Ron Davis can be contacted through his Web site, www.rddavis.com.

Foreign Affairs issues advisory to Canadians in Israel

By PAUL LUNGEN
Staff Reporter

The Department of Foreign Affairs and International Trade (DFAIT) is advising Canadians living in Israel to have their documents in order in case they must leave Israel on short notice.

The recently issued advisory comes on top of an earlier DFAIT "travel report" which suggests "Canadians should defer all tourist travel to Israel. Other Canadians should evaluate carefully the implications for their security and safety before deciding to travel, due to the risk of further terrorist activity."

DFAIT spokesman Reynald Doiron downplayed the significance of the new advisory, saying it is no more than "a heads-up at a very basic minimum.

"It's common sense and prudence to have travel documents ready," he said. "It's just a reminder. It's the basic minimum, given the fact you have terrorist attempts and bombs going off in bars and restaurants."

Doiron said the advisory was the least urgent of four levels of warning.

Michael Bell, Canada's ambassador to Israel, issued the advisory in light of a possible war with Iraq. During the 1991 Gulf War, Iraq launched 39 Scud missiles at Israel.

DFAIT's consular affairs Web site (www.voyage.gc.ca) also advised Canadians not to travel to the West Bank or Gaza Strip. These areas "continue to be affected by serious violence. Canadians in the West Bank and Gaza Strip should leave as they are at high risk," DFAIT states.

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Moscow choir returns for one night only

By CYNTHIA GASNER
Special to The CJN

After performing for sold out North American audiences last year, the internationally acclaimed Moscow Jewish Chamber Choir will return to Toronto for one performance on its 2003 North American tour.

The choir will perform a new program of songs and choreography ranging from cantorial to Broadway tunes and modern jazz, in nine languages including Yiddish, Hebrew, Italian, French, Russian and English.

The group of 11 soloist tenors, led by performer/artist director Michael Turetsky, will perform in Toronto on Feb. 23 at 7 p.m. at Beth Tzedec Synagogue, 1700 Bathurst St.

The Moscow Jewish Chamber Choir was created in 1989 as part of a program to revive the art of cantor and choir music of the synagogues in Russia.

Winners of the world Cantors Gold Crown Award, the choir has performed throughout Russia, Europe, Israel and North America.

They have appeared with international virtuosity such as Placido Domingo and Zubin Mehta and in large venues such as Carnegie Hall.

"We are very fortunate to be able to bring this exceptional choir here. They have left an impression wherever they perform," says producer; Ella Tcheloznova, who is bringing the choir to Toronto.

Tickets range from $25 to $55. For more information or for tickets, call 416-491-3014 or 416-226-9151.

The Moscow Jewish Chamber Choir

Arts & Travel

Eye on Arts

By Bill Gladstone

BEYOND THE PALE, THERESA TOVA & OTHERS KEEP KLEZMER ALIVE IN T.O.

The Toronto klezmer band **Beyond the Pale** makes its first local appearance since the Ashkenaz Festival last summer. Band members **Eric Stein** (mandolin, cimbalom), **Martin van de Ven** (clarinet), **Bogdan Djukic** (violin), **Milos Popovic** (accordion) and **Bret Higgins** (bass) perform their usual mix of klezmer, Yiddish, Romanian, Balkan and original music, including some new material, with guest artist **Josh Dolgin**.

Artword Theatre, 75 Portland St. (south of King). $15. Sunday Feb. 2, 7:30 p.m. 416-482-2699. E-mail, estein73W@hotmail.com. Web site, www.beyondthepale.net.

* * *

Klezmer Notes

• Singer **Theresa Tova** and **Richard Whiteman** perform a duo concert as part of the Jewish Music in Toronto series. Israel's Judaica, 897 Eglinton Ave. W. Sunday Feb 2, 8 p.m. (Tova also performs with the **Bill King Trio** at RDS BBQ and Blues, 14 Duncan St. Feb. 4, 7 p.m., 416-598-8081.)

• Klezmer on Bloor is a new musical series that presents klezmer and Yiddish folk musicians performing dinner music each Wednesday evening from 9 p.m. By the Way Cafe, 400 Bloor St. W. Cover charge $10.

* * *

Books & Bagels: The monthly literary event features **David Gale**, host of *The Loving Spoonfuls Cookbook*, the W Network television show in which he brings on grandmothers who divulge and cook their favourite recipes. Also with writer **Carol Sevitt** and series creator **Allan Novak**. At the Miles Nadal JCC, 750 Spadina Ave. (at Bloor). Members free, non-members $5; includes coffee and bagels. Sunday Feb. 2, 11 a.m. 416-924-6211. www.miles nadaljcc.ca.

David Gale

* * *

Wilder Play in North York: Pushover Productions presents **Thornton Wilder's** Pulitzer-prize-winning play *Our Town*. This amateur production is directed by **Maya Rabinovitch**, a theatre student at York University. Most of the other students in the cast don't major in theatre, but just "decided that this production was something they wanted to be involved in," said production manager David Levine.

At the Studio Theatre, Toronto Centre for the Arts, 5040 Yonge St. $15. Feb. 2, 4, 5 at 8 p.m.

Beyond the Pale

Ticketmaster, 416-870-8000 or www.ticketmaster.ca.

* * *

Rashi Breaks Auction Record: The sums fetched by the London School of Jewish Studies for some rare Hebrew books and manuscripts that it put to auction last month in New York greatly exceeded the expectations of Kestenbaum's auction house, the *London Jewish Chronicle* has reported.

A complete set of Rashi's commentary to the Pentateuch, published in 1457, sold for $450,000, roughly double what had been expected, and broke a house record for sale of a single item. The second edition of **Maimonides's** Mishnah Torah, dating from about 1490, was purchased for $68,000, again almost double of what had been anticipated, and a 16th-century edition of **Isaac Ibn Sahula's** Mashal Hakadmoni (Proverb of the Ancient) brought in in $60,000, three times what had been expected.

* * *

Arts in Brief

• Jewish Storytelling comes to the Miles Nadal JCC, the 2nd and 4th Sunday of each month, 7:30 to 9 p.m. Suggested donation $5, or PWYC. 416-924-6211.

• *Time* magazine writer **Pico Iyer** reads from his novel *Abandon* and is interviewed by former Toronto mayor **John Sewell**. The novel revolves around the culture clash between Islam and the West. Brigantine Room, York Quay Centre, Harbourfront. $8. Monday Feb. 10, 7:30 p.m. 416-973-4000. www.readings.org

• Oscar-winning film director **Steven Spielberg** has expressed his "concern for the current crisis in Israel and for the country's innocent victims" by pledging $1 million (US) to assist victims of Palestinian terror.

* * *

At the Galleries

• New Paintings by **Judy Singer** are on view at Moore Gallery, 80 Spadina Ave., Ste. 404. Feb. 1 thru 22. Meet the artist, Feb. 1, 2 to 5 p.m. 416-504-3914.

• Interpretation of Classic Italian Techniques, an exhibition of glass pieces by **Richard Marquis**, is on view at the Sandra Ainsley Gallery, now thru Feb. 25. In The Distillery, 55 Mill St. (formerly Gooderham & Worts). 416-217-0700.

• Meeting Ground, an exhibition of First Nations and Euro-Canadian art from 1600 to 1845, is on view at the Art Gallery of Ontario, now until April 27.

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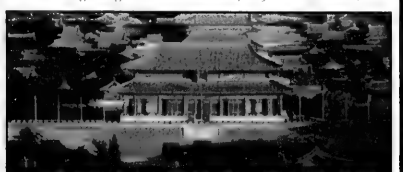

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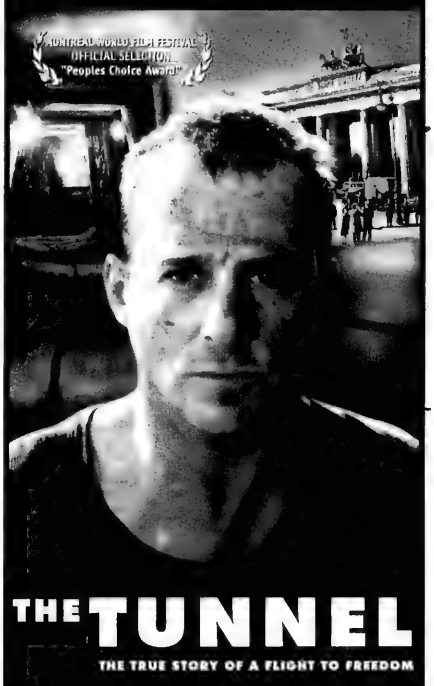

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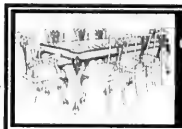

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Arts & Travel

Visit to New York is all relative

By NANCY WIGSTON
Special to The CJN

NEW YORK — How does a physicist, whose Nobel Prize-winning work was done while he worked in a Swiss Patent Office, become a timeless icon?

That the two most recognizable faces of the modern age are those of Albert Einstein and Marilyn Monroe is undeniable, but odd. After all, $E=mc^2$ is not a particularly sexy equation; furthermore, few people can really claim to understand it.

So the current show (till August 10) about Einstein at the American Museum of Natural History in New York is the place to go for answers about both the man and the thinker.

As we enter the exhibit, our images are reflected on a screen, as we would look if a black hole were getting in the way. Drawn irresistibly to these distortions, we literally approach the revolutionary nature of the Einstein's science.

"Newton Overthrown" screamed a *Times of London* headline when Einstein's theories were proven during a 1919 solar eclipse After the press plunged him overnight into science's first rank, he never left the public stage.

Yet the German-born, Swiss-educated Einstein confessed that he felt like a "lone traveler," who "never belonged." At 16, this dreamy boy had wondered what it would be like to ride on a beam of light. A report card from his Swiss high school proves he got excellent marks in physics and algebra, thereby debunking the "Einstein was a lousy student" myth.

After promising his first wife Mileva his yet-to-be-awarded Nobel Prize money, he then married his Berlin cousin Elsa Loewenthal. Sadly he sounds less than an ideal parent to his sons from his first marriage.

Hans Albert Einstein called himself "the only project [my father] ever gave up on." In contrast to his spotty marital history, Einstein did grow into one of the premier social activists of his age, a conundrum that perhaps only Freud (with whom he corresponded) could have solved.

He and Elsa bought a house in Princeton in 1935, when he was established at the Institute for Advanced Study. A passionate sailor, he sailed with notepad at the ready to jot down ideas; played the violin, and searched assiduously for the Grand Unified Theory, or "Theory of Everything."

He was working on it when he died, in 1955. (Physicists today continue to do so.) Sometime during this period he acquired the gentle face and aureole of white hair that remains so familiar today.

He (and colleague Max Planck) had won the Nobel Prize for Physics in 1921, after the solar eclipse confirmed a prediction from General Theory of Relativity: that the Sun's gravity deflects light from distant stars. Einstein also proposed that light's speed is a universal constant, and that space and time are relative, not absolute.

Albert Einstein at Carnegie Hall in 1934.

"Lights All Askew in the Heavens" trumpeted the press. Einstein's imaginative theories challenged verities about light, gravity, time and space. Light-hearted clips from 1950s sci-fi movies about time travel reflect Einstein's grip on the popular imagination.

An up-to-the-minute kinetic light sculpture in the exhibit uses LED technology to show moving light patterns. Using an interactive "blackboard" we can delve more deeply into Einstein's discovery that energy can be converted to mass and vice versa—into the heart of the world's most famous equation. Helpfully, for the scientifically challenged, enthusiastic instructors are on hand to explain.

By the time of the Nazi terror, Einstein had become worried about the uses of his discoveries. Although firmly antiwar, he wrote to President Roosevelt in August, 1939, warning that the Nazis might use uranium to make a nuclear bomb. But J. Edgar Hoover considered Einstein too left-wing to be employed on the Manhattan Project.

Einstein later urged that the new bomb not be used against civilians; when this happened he expressed his outrage publicly. Although a humble man, he readily used his celebrity to battle issues like segregation, anti-Semitism, McCarthyism, and nuclear armament. As a result he had a thick FBI file all his own.

A committed Zionist, Einstein was a founder, with Sigmund Freud, Chaim Weizmann, Martin Buber and others, of the Hebrew University in Jerusalem, which he made the beneficiary of his archives. Among the personal papers on view in New York is a letter from Abba Eban, writing to offer Einstein the Presidency of Israel. It's followed by Einstein's gracious letter of refusal.

> *'Abba Eban, writing to offer Einstein the Presidency of Israel'*

There's much more to see in this enlightening exhibit; the museum also offers a series of workshops for both adults and kids. No matter how much you learn here about relativity, your understanding of Einstein the man is bound to grow rapidly, even if it doesn't quite match the speed of light.

IF YOU GO: To learn about the Einstein Exhibit; go to www.amnh.org or contact The American Museum of Natural History, Central Park West at 79th St., New York, New York, 10024-5192; Ph: 212-769-5800; FAX: 212-769-5006.

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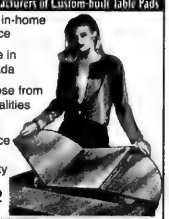
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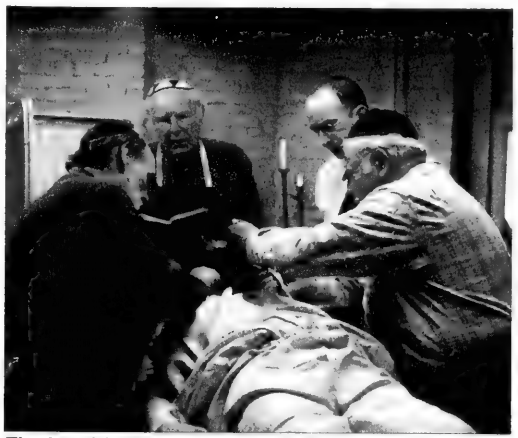
Intrigue, mystery and the chevrah kadishah

By JOSEPH SERGE
Arts Editor

I've seen many movies in my life, but I admit a thriller that uses the chevrah kadishah at the centre of an intrigue involving the Jewish mafia is a first.

In *The Burial Society*, opening Jan. 31, Sheldon Kasner, a loans manager at the Hebrew National Bank, on the run from money launderers and the Jewish underworld, winds up seeking sanctuary with an exclusive clan of older men in the chevrah kadishah – a group that prepares the dead for burial.



The chevrah kadishah teaches Sheldon Kasner (second from right) the ropes of traditional Jewish burial in *The Burial Society*.

Although reluctant to take on a new member at first, the group of three older men decide that injecting younger blood into their group will help keep the tradition alive.

To test his resolve, they teach him the washing and dressing rituals, and when they realize he's determined to join them, they relent and take him in.

Of course, they're curious about his history, so in a flashback scene, Sheldon (Rob LaBelle) tells them about his former job at the Hebrew bank and how he was implicated in stealing $2 million dollars from a Jewish organized crime ring – which he says he didn't do.

But nothing in *The Burial Society* is as it seems. The movie moves frequently back and forth in time, and in another flashback scene, we see what *really* happened at the bank, and maybe quiet Sheldon isn't as innocent as he'd like everyone to believe.

For his first feature movie, director/writer Nicholas Racz uses a lot of techniques, from flashbacks to foreshadowing, symbolism, non-linear narrative and sudden plot twists.

After the opening scene in which Sheldon is dangling by his feet over a river as two men threaten to drop him, the viewer is left guessing where the movie is heading.

The movie's pace slows down for the next 30 minutes or so. We're shown detailed scenes of the ritual washing and dressing of a corpse as we enter the world of the chevrah kadishah.

But then the movie explodes as we meet Sheldon's brother Morry (played by veteran actor David Paymer), his face beaten black and blue.

Like an onion, layers of the plot are slowly peeled back until the end reveals all.

Is the building superintendent really just that? Is Sheldon really an innocent, unhappy banker looking for spiritual meaning? Are the men in the chevrah kadishah really trying to protect Sheldon from harm?

As in the English thriller *Shallow Grave*, a fair bit of back-stabbing and deceit goes on, and the viewer is left wondering just who is telling the truth.

The last half-hour is frenzied and exciting, as the mystery is revealed; but I thought it got off to a rather slow start. That aside, fans of the mystery/thriller genre who like to keep guessing should enjoy this film. I look forward to Racz's next project.

The Burial Society was the winner of the CityTV Western Canada Screenwriters Award at the 2002 Vancouver International Film Festival.

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Leading prostate disease expert to be honoured in June

One of Canada's leading prostate disease experts, Dr. John Trachtenberg, will be honoured at a gala dinner this spring, recognized for his clinical and research expertise.

Director of the Prostate Centre at Princess Margaret Hospital in Toronto, Trachtenberg will be recognized June 19 by the Canadian Society for the Weizmann Institute of Science (Weizmann Canada) and Princess Margaret Hospital.

"Dr. Trachtenberg is renowned in medical circles the world over," says Weizmann Canada chair H. Thomas Beck. "He has been instrumental in the development of new treatments for prostate cancer and has worked to create a greater awareness of the disease.

"Equally as important from our perspective is that he is conducting in Canada the first clinical trials of a new light-activated drug that was developed at the Weizmann Institute of Science."

Dr. John Trachtenberg

Trachtenberg holds the Fleck Tanenbaum Chair in Prostatic Diseases at the University Health Network and the University of Toronto, where he is a professor in the department of surgery and the department of medical imaging. He has published numerous papers and books, and is a member of many hospital and scientific committees in North America and Europe.

Trachtenberg has also led numerous clinical research trials into less-invasive alternatives to standard surgery or radiation treatment for prostate cancer, from using microwaves to combat the disease, to the current Phase I/II trial of a light-activated drug developed by Weizmann Institute scientists Avigdor Scherz and Yoram Salomon.

"This kind of international collaboration serves as an excellent example of how leaders in science and medicine can unite in the common cause of innovative cancer research," says Beck.

"We are very proud of Dr. Trachtenberg and others in the Princess Margaret Hospital team developing new treatments for prostate cancer," says Neville Kirchmann, president and CEO of The Princess Margaret Hospital Foundation.

The gala honouring Trachtenberg is scheduled for the Sheraton Centre Hotel in Toronto. Funds raised will go to the establishment of a new research chair at the Weizmann Institute of Science and will help fund research and treatment initiatives at Princess Margaret Hospital.

The Princess Margaret Hospital Foundation works with health-care and research professionals, patients, their families and the community to secure the financial resources necessary to enhance and support research, patient care and education initiatives at Princess Margaret Hospital.

The Weizmann Institute of Science in Rehovot, Israel, is one of the world's foremost centres of scientific research and graduate study. Its 2,500 scientists, graduate students and technicians from more than 32 countries pursue a multitude of sophisticated research projects to fight disease and hunger, protect the environment and harness alternative sources of energy.

About Nutrition

By LISA WEINBERG

Q. I am hooked on flax seed now, since I read your article about it. Do you have any other "favourite" foods to recommend that are healthy?

A. I am so glad that you asked this question because I do have two great foods that are fairly unusual for most people to recommend.

The first is wheatberries or soft wheat kernels. These are barley-shaped grains that taste more like rice than barley and are very healthful. Wheatberries are the whole wheat kernel, so you get all of the fibre and protein too. They also happen to be absolutely delicious. To cook, you have to boil one cup of wheatberries with two cups water, then simmer for one hour. (Rinse the wheatberries before cooking.) Wheatberries are available in most bulk food stores.

You can either serve them hot (I drizzle them with olive oil, salt and pepper) or serve them at room temperature as a salad. There are lots of recipes for wheatberry salads in cookbooks or you can improvise with your favourite ingredients. I add green onion, cherry tomatoes, olive oil, soy sauce and fresh black pepper. The whole family will like these.

The second thing I really love is almond butter. It is like peanut butter but much healthier – almond butter has more mono-unsaturated fat (heart-healthy fat); it also has fibre, calcium and omega 3s, and is a healthy, protein-rich substitution for peanut butter.

Q. Is chocolate milk a good snack for my kids?

A. Chocolate milk is a fine snack for most kids. While it does have more calories and sugar than white milk, it is also full of calcium and protein, and if it's the only way to get your kids to drink milk, then it's an excellent choice.

Q. Can you suggest some healthy after-school snacks for my kids? They are six, nine and 11.

A. Try hot chocolate (made with milk), soup, veggies and dip, baked nachos and salsa, baked apples, cheese and crackers, yogurt sundaes (soft or frozen yogurt with your kids' favourite toppings), grilled cheese on whole wheat bread, low-fat rice pudding or fruit, along with a glass of milk. All of these will be satisfying cold weather after-school snacks.

Lisa Weinberg is a registered dietitian/nutritionist specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

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5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS WANTED
68 HOUSE SITTERS AVAILABLE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
336 CARD OF THANKS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
353 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
404 FITNESS & WEIGHT LOSS
405 FURNITURE
406 GARAGE DOORS
407 GIFT SERVICES
410 HEALTH & BEAUTY
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
418 HOME INSPECTION
419 INTERNET SERVICE
420 INVITATIONS/PRINTING/CALLIG.
425 JEWELLERY
427 JUDAICA
430 LEASING
431 LANDSCAPING/LAWNCARE
432 LAWYERS
433 LESSONS
434 LIMOUSINE/TAXI SERVICES
435 LIQUIDATION
436 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
476 SATELLITE & EQUIPMENT
477 SECOND HAND STORES
478 SCHOOLS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
496 TRAINING
498 TRAVEL & TOURISM
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REAL ESTATE Section

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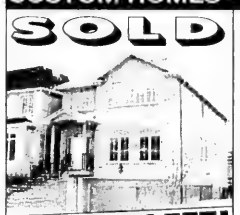

4 bedroom luxury home, approx. 2330 sq. ft. + fin. bsmt., fam. room, dream maple kit. w/granite countertops, pot lights, hardwood floors throughout, double garage +++. **PRICES START AT $519,000.** Call Richard Cash, Sales Rep., (416) 787-1712.

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*BROKER

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2 bedroom bungalow, fabulous 41 x 106 ft. lot. Exclusive.

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$539,900 - UPPER FOREST HILL VILLAGE, 4 bedroom, 2 storey, private drive, well maintained, steps to subway, walk to school, excellent property. **MILENA ROTH,** Royal LePage Partners **416-229-4454**

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THORNHILL: LUXURIOUS RESIDENCES

MAJESTIC home on 60' x 200' lot, 4 huge bdrms, stone front, landscaped grdn, circular paved drive, 3 car gar, living / din comb., eat-in kit, fam room, library, sep entry to bsmt + nanny's suite, $789,000. **Website Ref. # 64094.**

EXCLUSIVE: 5 bdrm executive home, gorgeous 10+ kitchen, magnificent reception rooms, lib + huge family room, walk-out to private garden + pool. Breathtaking, secluded 100' x 180' lot. $1,850,000. **Website Ref. # 59788.**

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Real Estate Inc. Realtor

416-488-2875 Forest Hill Village | 416-785-1500 Central | 416-226-1987 Bayview

List with us and appear on our Website: www.foresthill.com

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OPPORTUNITY KNOCKS! FOREST HILL
Imposing residence on extraordinary lot: 114 x 127. Grand rooms. Excellent space. $2,995,000. Faithe Sversky** 416-488-2875

ARMOUR HEIGHTS - PRESTIGIOUS CUL-DE-SAC
New & spectacular approx. 4100 sq. ft. + 1800 sq. ft. Fab finished basement. Breathtaking 60x142' lot. Patti Pollock* 416-226-1987

623 ST GERMAIN AVE! AT BARSE ST!
$1,349K! Much admired 2.5 stry, 4+1 bdrm, 5 bath! W/o bsmnt! Sensational landscaped lot! Sandon Schwartzben** 416-226-1987

GORGEOUS CUSTOM BUILT NEW HOUSE
4 bedrooms, 5 baths. Main floor office custom maple kitchen with granite top. Call Elena Kholodov* 416-226-1987

CHAPLIN/N. EGLINTON - JUST $829,000
New home being built. 3 bedrooms, 4 baths. Single garage. 25 x 132 ft. Faithe Sversky** 416-488-2875

230 DREWRY AVENUE! YONGE N/FINCH!
$749K! Luxury 4+1 bdrm, 5 bath! Main fam+lib+2pce! 3 car garge! Deep 40x192'! Motivated! Sandon Schwartzben** 416-226-1987

$729,000 YONGE/CUMMER 6 MONTH NEW
Gorgeous 4 bedroom stone home – all with ensuites. Hardwood floors. Sharon Bobkin*/Janie Jesin* 416-226-1987

333 GLENCAIRN AVE! LYTTON PARK!
Now $719K! Pretty 2 stry, 3+1 bdrm, 3 bath centre hall! Mn fam! Fab 50x100' w/pool! Must see! Sandon Schwartzben** 416-226-1987

ARMOUR HEIGHTS - FABULOUS 4 BDRM
Extremely spacious classic centre hall on breathtaking 50' lot. Demand street. Patti Pollock* 416-226-1987

48 FARRELL AVENUE! 5+2 BDRM, 5 BATH!
$689K! Bathurst N/Sheppard! Mn fam+2pce! W/o bsmnt! Fab 50x131'! Dare to compare! Sandon Schwartzben** 416-226-1987

70 HADDINGTON AVE! CAPE COD STYLE!
$619K! East of Avenue Rd! Incredible curb appeal! 4+1 bdrm, 3 bath! 30x123'! Immaculate! Sandon Schwartzben** 416-226-1987

4 RISA BOULEVARD! SOLD UPDATED 1.5 STRY!
1st Ad! Dufferin/Glencairn! 3+1 bdrm, 2 bath Res! Seldom available! Won't last at $325K! Sandon Schwartzben** 416-226-1987

BAYVIEW/NORTH PROPERTIES

$1,799,000 NEW LISTING! "OWEN"
Luxurious 1 year new 5 bedroom stone res. Dramatic interior. 3 garage. Sharon Bobkin*/Janie Jesin* 416-226-1987

$1,648,000 BAYVIEW/YORK MILLS
Custom stone 5 bedroom res. Enveloped windows. Approx. 5700'. Sharon Bobkin*/Janie Jesin* 416-226-1987

451 RUTH AVE! BAYVIEW N/CUMMER!
$689K! Magnificent 5+1 bdrm, 5 bath! W/o bsmnt! 3 car grge! Rare 77x167' oasis w/pool! Sandon Schwartzben** 416-226-1987

59 GREEN ACRES ROAD! $549,900!
Bathurst N/Centre! Spacious 4+1 bdrm, 4 bath! Mn fam+lau+2pce! Nanny ste! 49x108'! Call Sandon Schwartzben** 416-226-1987

JUST LISTED 4 BEDROOM, BIG KITCHEN
Family room, main floor laundry. Absolutely gorgeous, upgraded. Call Georgina Koltai* 416-226-1987

CONDOMINIUM PROPERTIES

96B ELLERSLIE AVE! SOLD LUX TOWNHOME!
$519K! Off Beecroft! New 3 storey 3 bdrm, 3 bath! 2 car parking! Fab cul-de-sac facing park! Sandon Schwartzben** 416-226-1987

500 GLENCAIRN AVE #206 - FOR LEASE
Available immediately. Large 2 bedroom, 2 baths, 2 parking spots. $1,750/mo. Faithe Sversky** 416-488-2875

BUSINESS (I.C.&I.) PROPERTIES

2811 BATHAURST STREET! STOREFRONT
$199K or $1,200/mo! At Glencairn! Private parking! Available immediately! Call Sandon Schwartzben** 416-226-1987

**Associate Broker * Sales Representative

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ALAN NEWTON

REAL ESTATE LTD. REALTOR

BAYVIEW-STEELES - MAGNIFICENT MANSION!
Shane Baghai custom built home on prestige cul-de-sac, loaded with upgrades & extras, on ½ acre lot. Asking $1,399,000. To view call *Lora Yakobson

• • •

BATHURST-FINCH, ABSOLUTELY STUNNING!
Great opportunity for a 3,600 home on 50x300 ft lot! Upgrades includes granite floor. 5 bedrooms, walk-out basement. In heart of North York! *Esther Greenbaum

• • •

"UPLANDS" - ON 152 X 275 FT LOT!
Yonge/Hwy 7, fab 3 bdrm bungalow, hardwood floors, circular drive with double garage. Must see!!! *Ted Waxman

• • •

JUST LISTED! ATKINSON & BATHURST
Lovely 4 bdrm home on quiet street, about 2,400 sq. ft., hardwood floors, main floor family & laundry, double gar. *Larry Wronzberg

• • •

RICHMOND HILL BEAUTY $415,900
Major Mac-Bathurst, executive 4+2 bedrooms, 4 baths, about 2,900 sq. ft., finished basement, inground swimming pool! Close to bus & shops. *Helen Gould

• • •

BATHURST-STEELES TOWNHOME
Large 4 bdrm with finished basement, gas fireplace, balcony off master bedroom, asking $287,500. *Larry Wronzberg

• • •

STEPS TO PROMENADE MALL
Just listed! 3 bdrm townhome with fin bsmnt, strip hardwood floors, 2 park spaces, walk-out to yard. Asking $259,900. *Larry Wronzberg

• • •

CONDOMINIUMS FOR SALE

BATHURST-STEELES "TOWNSGATE"
Fabulous 2 bedroom condo about 1,400 sq. ft. Shows great! Appliances, locker, asking $319,900. *Ted Waxman

• • •

WALK TO U. OF T. & TRENDY BLOOR STREET!
Attractive 1 bdrm suite in Heritage building, boasts 400 sq. ft. terrace, underground parking, $220K. View with *Helen Gould

• • •

YONGE-STEELES $199,900
Immaculate 2 bedroom condo, appliances, air. Walk to shops, bus. *Ted Waxman

• • •

* Sales Representative **Associate Broker

905-764-7200

YEHUDA NACHMAN

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ynachman@trebnet.com

PRIMROSE / STEELES Fab. ground floor 2 bdrm. condo/apt., walk-out to patio w/privacy hedge. Perfect for Kosher sukka. Modern kitchen with lots of linen cupboard space!

• • •

LAND WITH DEVELOPMENT POTENTIAL Minutes from Orangeville, 2 1/2 acres to 100 acres.

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POPULAR DANFORTH investment property, 2 storey, bar & apt. on 2nd floor.

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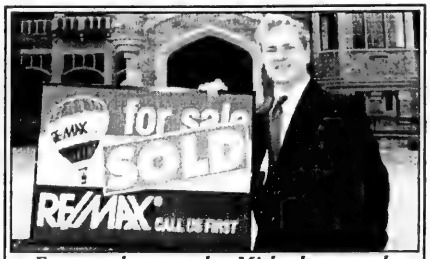
COHEN
ROYAL LEPAGE PARTNERS REALTY INC.

Call Randy 1st... Chances are he'll sell your home anyways! **905-771-9300**

THORNHILL LUXURY HOMES IN PRIME NEIGHBOURHOOD, $639,000, 5/6 bdrm. homes 4000 & 4600 sq. ft. high ceilings, cornice moulds, fantastic huge kit. B/in appliances Sub Zero, Dacor. Large DR.LR/fam./lib., fin. bsmt. Faux painted, loads of upgrades. All sitting on a quiet cres., steps to all shuls. See www.rpt.ca/theodore/ and www.rpt.ca.theodore1/.

BATHURST-CLARK on quiet Crescent, $342,900 – Steps to Shuls, schools and park, 3 bdrms. plus fin. bsmt. with 4th bdrm., rec. rm. and bath. Dble. gar., fam. rm., nice layout, great loc. well maintained.

THORNHILL LUXURY 5350 sq. ft. on quiet Cres. – good size lot, spacious entertaining rooms, 6 bdrms., 2 bsmt. apts. can easily be converted back to single family use.



From condos to castles. Michael gets results

HOMES

Bathurst/York Downs – Great Starter Bungalow! 3 bdrms, 2 baths, fin basement with in-law apt, shows great! Asking $349,900.

Bathurst/York Downs – New Custom Home, approx. 2900 sq.ft., 50 ft lot, 4 bedrooms, 3 baths, full of upgrades. Asking $629,000.

Bathurst/Lawrence – New Custom Homes ready for Spring Occupancy, 40 x 130' lot, approx 3,300 sq. ft., 5 bedrooms, 5 baths, finished basement, great area, buy now and choose your finishings! Priced to sell at $789,900.

CONDOS

Skymark – Exclusive! Bright and spacious, approx 1,800 sq. ft., 2 bdrms, 3 baths, Tridel quality! Incredible facilities! Asking $449,900.

Harbour Square – Stunning 2 storey Penthouse suite on the waterfront, 2,900 sq. ft., 4 bedrooms, 3 baths, lake view, 2 parking spots, great value at $999,900.

Lawrence/Yonge – New condo, never occupied, approx. 1,100 sq. ft., 2 bedrooms + den, beautifully finished, steps to subway station. Asking $329,900.

Bathurst/Lawrence – Reduced! Crystal Towers penthouse corner unit with south view, 2 bedrooms, 2 baths, great view, approx. 1,100 sq.ft. Asking $309,900.

Bathurst/Lawrence – Just Listed! Crystal Towers, 1 bedroom, 1 bath, approx 714 sq. ft. Lowest Price in Complex at $184,900! Own it with 10% down and about $1,400/month.

RENTALS

Bathurst/Eglinton – Total Reno! 2 bdrm suite, approx. 1,100 sq. ft., central location, available immed. Asking $1,445/month+hydro.

It may be cold outside, but the real estate market is still hot! Find out the value of your home or condo today with no obligation!

Call Michael Harari at 416-630-0111
Re/Max Realtron Realty Inc.

Tour my listings at
www.RuthHalperin.com
416-487-5131
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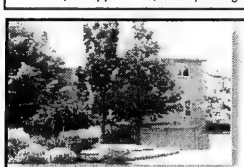
Bathurst/Steeles - Demand Primrose suites! 1st Ad!
$226,500 - Immaculate 2 bedroom, 2 bathroom, fabulous view, freshly decorated, eat-in kitchen, ens. laundry, parking, steps to TTC and great shopping. Won't last!

Bathurst/Lawrence - Easy condo living!
Now $294,900 - Like new! Spacious 2 BR, 2 BA, rare corner suite with balcony, ens. laundry, eat-in kit, light and bright. 24 hr. concierge, outdoor pool, steps to TTC & shopping. Vendor wants to see an offer!

Prime Avenue/Lawrence!
$769,000 - Stunning home (2002) - finest finishings, 9 foot ceilings, dream kit. & fam. rm, fin. "in-law' suite in lower level with sep. entrance, 11 appliances, 2 car parking!!



1ST AD!
Bathurst/York Downs
$1,495,000

Custom Home, Top Quality Finishes, Huge kitchen w/Passover kitchen, upgrades galore! Close to all amenities.

Julie Gofman, *Sales Representative*, **416-488-2875.**
Forest Hill Real Estate Inc.

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BATHURST MANOR

3 bdrm. bung. 52'x115' lot. Hardwood. Fin. bsmt. with sep. entr. Dbl. garage with access to house. Central air (1999). $385,000.

Marshall Cohen, *Broker*

416-961-3300

Marshall Real Estate Ltd. • Realtor

YONGE/CLARK

Beautiful 3 bedroom detached home in high demand area of Springate. Fin. bsmnt., 4 bath, eat-in kit. Close to shul, com. centre & shopping. Call…

AVIVA KOCHAN, Sales Rep. Re/Max Realtron Rlty.

905-764-6000 or **416-953-5931**

BATHURST/LAWRENCE!!

- **TOTALLY RENO'D 3 BED, 3 BATH, BUNGALOW** with 3 bedroom basement apt. on south 50' lot! $388K.
- **GREAT BUILDING LOT!** Glen Park 37'x132'. $329K.
- **BATHURST/SHEPPARD** - Reno'd 3 bedroom bungalow on 43.75'x161' lot $329K.

ADAM WOLMAN

Sutton Group Rlty Spec. Inc.

416-410-3425

10 PRIVATE HOUSES FOR SALE

Private, 3800 sq. ft., newly renov. in Thornhill, 5+1 bdrms., fin. bsmt. For app't. & more info., call 905-707-9856.

15 HOUSES FOR RENT

Bathurst/York Downs. Exec. 5 bed., 5 bth. 5000 sq. ft., 5 appl., unfurn'd., ravine lot, $3800/mo. 416-223-3358.

Bathurst/Wilson. 3 bdrm. bung. hdwd. firs., 5 appl., A/C, newly reno'd kit. & bath, cali shutters, great yard, pkg., close to TTC & 401. Avail. March 1/03, $1800 + utils. 416-635-5197.

Clark/Yorkhill, 3 bdrm, 3 bths, 5 appliances, a/c, c. vac., garage +, $1700/mo + util. Call 416-789-2638, ext. 304.

30 CONDOMINIUM FOR SALE

BATHURST/STEELES

Fantastic 3 bdrm townhome, 3 baths, 2 parking, skylight.

NEW WESTMINSTER/CENTRE

Super 3 bedroom townhome, fantastic location, move-in condition. See it – love it!

SALLY ROSEN

Century 21 Heritage Group

905-764-7111

NORTH YORK

1-2-3 bedrooms avail. from $145,000. George Baron R.E. Realtor 416-661-1041

35 CONDOMINIUM FOR RENT

Promenade. Lux. 2 bdrm., 2 bath, swimming, sauna, prkng. Avail. immed. 905-889-3234.

Bathurst/Steeles Primrose One. Corner unit, 12th fl. 2 bed, 2 bth. Apr. 1st. 416-928-3440.

35 CONDOMINIUM FOR RENT

Bathurst-Steeles. Lrg. lux. 1550 sq. ft., 2 bdrm., 2 ensuite full bath. Florida rm., 5 appls. built-in laundry, wall-to-wall windows, bar, looking south/east/west. 2 parking, all amens. $2100/mo. 905-731-3321 and 416-224-2837.

Promenade Towers, 2 bed., 2 bth., balc., prkng., 14th floor, great view, fully renovated. 416-899-1118.

125 FLORIDA PROPERTY FOR SALE

W. Palm Bch., Century Village, next to Hastings Clubhouse, spa, exercise, shul. Elegantly furn., carpeted, 2 bdr., 1½ bth., elev. 561-471-9071, weekdays.

130 FLORIDA PROPERTY FOR RENT

Hollywood Beachfront, efficiency unit on oceanwalk. Avail. March or April. 416-992-8995.

55 ACCOMMODATION WANTED

Home-Sweet-Homestay Canada

Warm, welcoming, friendly homestay families needed immediately! Families must be less than 40 min. by public transit to Yonge & Bloor. Host an international student - it's fun! Remuneration: $705/month. Please call Avie at 604-318-6729 or fax 604-432-7673. Email: avie@home-sweet-homestay.com

75 APARTMENTS FOR RENT

Eldorado, 2500 Bathurst, lux. apts., large suites, reno'd., immed. 416-787-9451.

Bath./Shep., newly reno'd 1 bdrm. bsmnt apt, no smoke/pets. Avail. Feb. 1, 416-633-0312.

Bathurst Manor, 1 bed. apt. in triplex. Avail. Feb. 1. $800/mo + util., free prkng. 416-636-2070.

Bath./Lawrence, sep. entr. bsmt. apt., reno, 1 br + lg. kosher kit./living area. 416-783-9780.

Newly renovated one bedroom basement apartment at Bathurst/Clark, bright, modern, spacious, steps to shuls, parking, laundry, $850/month and available immediately. **905-771-9300. Randy**

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With deep sadness I would like to announce the passing of my loving and dear father, Victor Feldmann ע"ה. He will be deeply missed and remembered in our hearts always — *Vera and the closest family.*

GLUSKIN, Michael – on Jan. 15, 2003.
ECKLER, Norman Art – on Jan. 17, 2003, late of 45 Stacey Cres.
ROSENBERG, Lidia – on Jan. 17, 2003.
GORFINKEL, Norman – on Jan. 17, 2003.
FELDMANN, Victor – on Jan. 18, 2003, late of 660 Eglinton Ave. W.
MAIZELS, BEATRICE LILY, — – on Jan. 20, 2003, late of 1035 Eglinton Ave. W.
PODELL, Izzy – on Jan. 19, 2003, late of 76 Playfair Ave.
BANKS, Ruth – on Jan. 19, 2003, late of 55 Skymark Dr.
MANYAK, Mordko – on Jan. 20, 2003.
URA, Mildred – on Jan. 20, 2003, late of 65 Skymark Dr.
GREVLER, Alec – on Jan. 20, 2003, late of 642 Sheppard Ave. E.
KORMAN, Eileen – on Jan. 20, 2003.

GOODMAN, Julie – on Dec. 24, 2002, late of 205 Cummer Ave.
SCHACHER, Bella – on Jan. 6, 2003, late of 540 Glengrove Ave. W.
ROSEN, Johan – on Jan. 7, 2003, late of 2 Neptune Dr., #210.
WEINBERG, Ian – on Jan. 5, 2003, late of 989 Eglinton Ave. W.
ARONOFF, Fern – on Jan. 7, 2003, late of 3174 Bathurst St.
MALZMAN, Dina – on Jan. 8, 2003, late of 34 Fairview Ave.
POLLOCK, Marilyn – on Jan. 8, 2003, late of 6200 Bathurst St., #1.
KAY, Rachel – on Jan. 7, 2003, late of 282 St. Clair Ave. W.
ARONOVITCH, Michael – on Jan. 8, 2003, late of 92 Cambridge Cres.
GARNICK, Louis – on Jan. 8, 2003, late of 17 Raeburn Ave.
ROTMAN, William – on Jan. 9, 2003, late of 37 Sunnycrest Rd.
LENECK, Allan – on Jan. 9, 2003, late of 110 Babcombe Dr.
GOTTLIEB, Matthew – on Jan. 11, 2003, late of 3008 Queen St. E., #2.
KUGELMASS, Ida – on Jan. 12, 2003, late of 3560 Bathurst St.
STERN, Samuel – on Jan. 12, 2003, late of Greenview Lodge.
LOKIEC, Iser – on Jan. 12, 2003, late of 205 Cummer Ave.
SILVER, Martin – on Jan. 12, 2003, late of 412 Glenayr Rd.
TEPLITSKY, Allen – on Jan. 12, 2003, late of 155 Balliol St., #912.
GOLDBLATT, Karen – on Jan. 12, 2003, late of 32 Robbie Ave.
BANDLER, Peter – on Jan. 12, 2003, late of 2010 Islington Ave.
KATZ, Evelyn – on Jan. 14, 2003, late of 6555 Kildare Rd., #117.
SACKS, Helen – on Jan. 13, 2003, late of 505 Kingston Ave.
LENICK, David – on Jan. 15, 2003, late of 7905 Bayview Ave., #909.

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The family of the late

WILFRED KIDECKEL ז"ל

Wishes to extend their sincere appreciation and gratitude to all friends and family for their generous donations, good wishes, meals and continuous love and support during this period of great sadness and loss.

Mildred Kideckel, Lana & David Marcus, Rabbi Earl & Lisa Kideckel and Families

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Greater Toronto Area

'We support fundamental democratic reforms'

Continued from page 14

CJN: How would Canada's domestic policy priorities change with the Alliance leading the country?

Harper: We're a party that tends to favour free enterprise and smaller government solutions to economic and social problems. In terms of surpluses, lower taxes is our higher priority rather than increased spending in areas where we do see increased spending, like health care. Yes, we want to maintain a system of public health insurance – we want to supplement that with private investment to support those public services as the governments of Ontario and Alberta and many others are doing.

We support fundamental democratic reforms to give people more say – we want to see senators elected, free votes in the House of Commons, direct democratic mechanisms. We tend to be a party that's much stronger on law and order and control of criminal activity.

CJN: What are you doing to personally prepare yourself for the job of prime minister if you are elected?

Harper: There are all kinds of things I'm trying to do – get my party prepared, get my office prepared. Obviously, there are big changes for my family. Our strategy is to balance work and family life, to stay healthy, get exercise. The short answer is, yes, there's a lot of determination and hard work and focus, but at the same time, I can't emphasize enough the need to maintain balance in one's own life and perspective and family, spirituality, fitness – all of those things are part of that preparation.

CJN: What qualities do you have that would make you a good prime minister for this country?

Harper: I think other people have to answer that for you. I know where I'd like to see the country go and I personally tend to have a record of success at most of the things I've done and in bringing people together certainly within our party to achieve these objectives. Ultimately, the voters themselves and the people who work with me will have to make their evaluation of my skills.

On Campus

Pipes to speak at York despite earlier veto

Continued from page 22

In a news release, Daniel Held, the Israel Affairs co-ordinator of York's Jewish Student Federation, said, "It's very positive for the university to let him speak. They've made a decision that will further perpetuate freedom of speech on campus."

The university's Middle Eastern Student Association (MESA), the main dissenters over Pipes' appearance, object particularly to Pipe's Campus-Watch Web site (www.campus-watch.org), which monitors and critiques specific professors and universities on their approach to Mideast studies.

Campuses are places of civil debate and civic discourse, said Kaye. "Irrespective of the views of any academic, it's important to have the opportunity to hear these viewpoints."

Kaye said he felt good about Marsden's decision and recognized the pressures she was facing both from MESA and because of security concerns. "The spectre of Concordia is uppermost in everybody's minds," he said. "They are taking all the precautions necessary [to prevent the violence that occurred at Concordia University when Israeli Foreign Minister Benjamin Netanyahu came to speak last Sept. 9]."

Ed Morgan, chair of CJC, Ontario region, said that while he was pleased with the outcome of the negotiations, "the whole episode is a signal as to how careful we have to be on our campuses to allow real debate to flourish and to not be deceived into thinking that mainstream debate has to be censored."

Pipes is a "genuine scholar," said Morgan. "One can disagree or agree with him, but he's a genuine scholar... He's not a political activist."

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FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome, in his 30's with similar interests. **AD#1427**

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Female who enjoys dining out, movies, singing and music seeking male with similar interests. **AD#1099**

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ATTRACTIVE & FIT
Female, 50'ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests **AD#1018**

SPIRITUAL FEMALE
Professional female, early 40's, 5' 2", spiritual, easy going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship. **AD#1115**

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Female who enjoys dining out, movies, singing and music seeking male with similar interests. **AD#1099**

LOYAL & AFFECTIONATE
Female, 50ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests. **AD#1018**

PROFESSIONAL FEMALE
Professional female, early 40's, 5'2", spiritual, easy-going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship. **AD#1115**

I WANT TO MEET YOU
Divorced female with one son, 43 years old, hard-working, ambitious, outgoing, who enjoys dining out, dancing, eating, cooking, swimming, movies, reading, internet, hiking seeking male 43-50 yrs old, handsome, out-going, ambitious and hard-working. **AD#1134**

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LOOKING FOR YOU
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ATTRACTIVE MALE
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests. **AD#1187**

LOVE & LAUGHTER
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests. **AD#1187**

LONG TERM RELATIONSHIP
I am a 37 yr old male. I have brown hair, blue eyes and like nature and the outdoors. I am seeking a Jewish lady 25-39 years of age for a long term relationship. **AD#1064**

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Tennis whiz the world's best in her age group

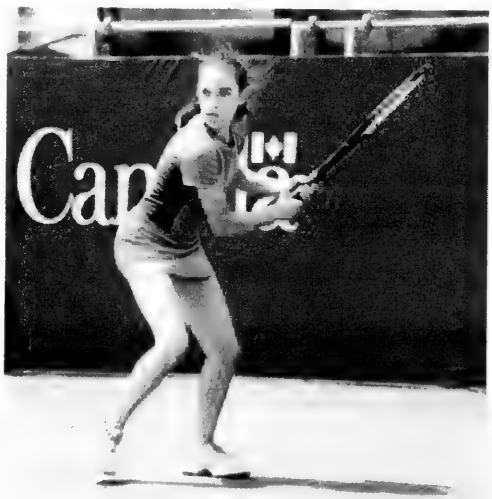
By MARVIN GLASSMAN
Special to The CJN

MIAMI — Sharon Fichman of Toronto became Canada's most promising tennis star by winning the Orange Bowl (OB) International Tennis Championships in the 12 and under category in Miami recently.

The 12-year-old tennis whiz became the first Canadian to win this prestigious tournament since Carling Basset-Seguso won the title in 1979. Basset-Seguso went on to become Canada's best woman tennis player ever, ranked as high as eighth in the world in 1985.

The victory in what the Ontario Tennis Association touts as "the unofficial world championships," means Fichman can now be considered the best 12-year old tennis player in the world. She earned the title by demolishing six of the best players in her peer group and not giving up a set in all her matches.

In the final, Fichman rolled past Tamira Paszek of Austria 6-3,6-1 to win the trophy. Her victory was no mere fluke – Fichman also won the Eddie Herr International Junior Championships in Brandenton, Fla., with the same ease two weeks earlier, easily defeating Jane Nowe in the final 6-2, 6-1.



"I went to the Orange Bowl and Herr tournaments not expecting to do better than a semi-final finish," said Fichman. "I wanted to test myself against players who grind it out, put opponents away with the short ball and who were bigger and stronger than me."

In the end, Fichman looked as if she was in a league of her own. She placed her shots well, made few unforced errors and outran her opponents to secure her title. By winning the Orange Bowl championships, Fichman has joined a long list of tennis greats, including Mary Joe Fernandez, Gabriela Sabatini, John McEnroe and Andrea Jaeger, who have won the OB 12 and under title.

Despite tremendous success at an early age, Fichman has not let her accomplishments in tennis change her daily life – at least not yet.

"I know Carling Basset achieved her success by going to Florida when she was young. I love Toronto, my school, my friends, and I don't want to leave. By playing in a lot of international junior tournaments on a lot of surfaces, I am not missing out on anything by staying at home," she said.

The Grade 7 student at Forest Hill Public School trains three hours a day with coach Ben Armstrong at the Mayfair Indoor Tennis Club during the winter and at the Toronto Lawn and Tennis Club during the summer. She has competed all over the world in junior tournaments, dominating on grass, clay, hard and indoor surfaces. Over the past year, in addition to the Orange Bowl and Herr titles, Fichman won four other titles in France, Canada and the United States.

Her goal is to be ranked among the top 50 in the world as a pro, and she looks to tennis player Martina Hingis as her role model.

"Martina is so graceful and achieved so much by 16. I don't say I will be where she was at 16, but my feeling is that if other players can do well, so can I," said Fichman.

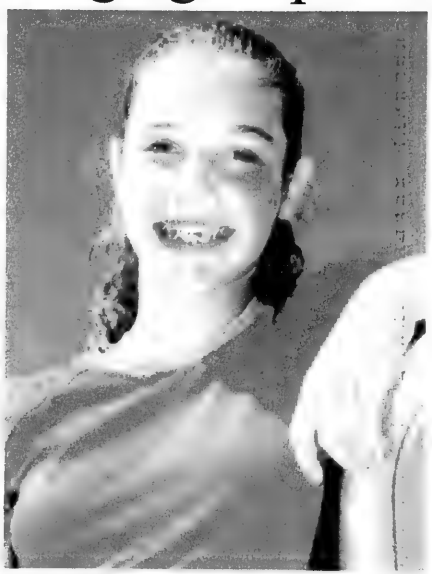
Her father Robert, a computer program specialist who was born in Romania and lived in Israel, does not want his daughter to lose focus.

"Sharon understands there is a lot of work ahead of her for her to become a pro. Winning the Orange Bowl 12 and under is just a beginning and I want her to have a balance between school and tennis," he said.

"She had an opportunity to go to England and France to compete in junior tournaments there, but we decided that she would miss too much school if she went, so she declined to go," he added.

Fichman was born in Toronto two years after her parents immigrated to Canada from Israel in 1988. Her parents came to Israel after leaving Romania in 1983.

"I wanted to leave the communist society in Romania and was fortunate to leave. My family and I left Israel because of the recession there," Robert Fichman said.



Sharon Fichman
[Photos courtesy the Ontario Tennis Association]

Sharon Fichman started tennis at age five following her brother Thomas, who is a top Canadian player in the 14 and under group. Within a few years, she was beating girls and boys in her age group regularly in local tournaments.

Fichman's victories in Florida have made her think long and hard about her future. She could choose, as Carling Basset did, to turn pro early, or she could earn a tennis scholarship at a prestigious American university.

Fichman intends to pursue a tennis scholarship. "I want to go to UCLA in California because of its outstanding tennis program. I will have the opportunity of going to school and competing in tennis."

Fichman, who recently celebrated her bat mitzvah, expects to represent Canada in many international competitions, including the World Maccabiah Games in Israel scheduled for 2005.

Israel to play 'home' soccer games in Palermo

By ASHER GOLDBERG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The long, nervous wait is over. Italian soccer authorities last week confirmed Israel will be allowed to host its coming Euro 2004 Group One qualifier matches in Palermo in April.

A fax that came to the home of Israel Football Association (IFA) chair Gavri Levi was the last piece needed in a complicated puzzle that has seen Israel "almost" host games at several locations throughout Europe.

The faxed letter, signed by Italian Football Association (FA) chief Franco Carrero, gave Israel permission to use the Sicilian capital, Palermo, to host games between the Israeli national team and France on April 2 and Cyprus on April 30.

Levi had arranged a meeting with officials of the Italian FA for this week to settle technical, financial and security issues. Only afterward will the IFA be able to inform UEFA, European soccer's governing body, that it has secured all the necessary provisions in order to host the matches. The deadline for notification to UEFA is Jan. 31.

UEFA has refused to sanction home games in Israel because of the security situation.

"I am very pleased," Levi said. "It turns out that it was worth waiting for this. In the end, it has all worked out well."

Inside Back

ספרותנו

מאת: יעל זליגר

סדק מאת: ליאורה כרמלי

סדק הוא מסוג ספרי הילדים שנועד גם למבוגרים; זו הסיבה כנראה שהספר לא מנוקד. הדוברת בסדק היא ילדה והילדה מספרת על סבתא האוהבת והאהובה. "אני יושבת בחדר של סבתא שלי. גם היא יושבת בחדר."

במהלך הסיפור מסתבר שמאז מות סבא, סבתא נזרה על עצמה שתיקה. עד מתי? אולי עד יום מותה. כבר שנה שלמה היא שותקת. "היא לא מדברת עם אמא שמביאה לה אוכל ותרופות, ומכבסת לה את הבגדים. היא לא מדברת עם אבא שנכנס לבקרה בכל יום. היא לא מדברת אתי." הילדה, שבכל נפשה מבקשת לשבור את השתיקה, מכבדת את סבתא ולכן "אני אף פעם לא מקלקלת לה את השקט." יותר מכל דעתה של הילדה נחושה לרדת לעומק מצבה של סבתא ולנסות לדובב אותה.

בספר מתוחכם זה אפשר לשמוע את חדממה וגם את התנועה; התנועה היא סערת מחשבתה של הנכדה.

פיסית, סבתא כל כך דוממת וסטטית שלילדה נדמה "שסבתא נמצאת בתוך תמונה, ולכן היא לא זזה ולא מדברת." ואולם, מדי יום, מתוך אהבה לסבתא, הילדה מתעקשת להיכנס לתוך התמונה. "אני מתיישבת על הכיסא היחיד שיש בחדרה, ושותקת אתה בתוך המסגרת." לילדה חוש התבוננות, סבלנות ורגישות רבה. היא יושבת עם סבתא, בוחנת את הריהוט והחפצים המאכלסים את חדרה של סבתא, מזדהה עמה ("ישתינו יושבות אחת ליד השנייה מול הדלת הסגורה ומחרישות") ותוך כדי הזדהות מנסה לחדור למהותה של חדמות הדוממת.

האב לא מבין את העניין; "איך אפשר לא לפתוח את הפה שנה שלמה?" האם מסבירה: "אפשר... כשלא רוצים לחיות עוד." והילדה כולה בבהלה; אם סבתא תמשיך לשתוק, היא תמות מהר יותר!: אם כך, היא חייבת לעשות משהו. "יאבל איך אפשר לגרום לה לדבר? אפשר להכריח לאכול ולשתות ולהתרחץ, אבל לדבר?"

בספר שני מרכיבים חשובים נוספים: האיורים ותת-הנושא: הסדק שבקיר. הציורים המשולבים בספר נדירים מפני שהם נוצרו על-ידי מאיירים שונים. שנים-עשר מאיירים קראו את הסיפור, מסבירה הסופרת ליאורה כרמלי, וציירו איש איש לפי דרכו והרגשתו את הדמויות ואת האווירה שבסיפור. מאפיין זה לכשעצמו מעורר עניין רב בשל הגיוון האומנותי. יעקב גוטמן למשל, מושיב את הנכדה והסבתא זו בצד זו, משתכלות קדימה. דודו גרשטיין בוחר להעמיד את הילדה מול סבתא. אבי כץ מציב את הילדה מעבר לקיר החוצץ בין חדרה לבין חדרה של סבתא.

המרכיב הנוסף המהותי לתוכן הסיפור הוא הסדק בקיר. בעצם הסדק מקביל לחשיבתה המתפתלת של הנכדה. לא ברור לדובדת מתי הסדק נוצר. אולי, תוהה הילדה, הקיר נסדק מרוגז? אך "רוגז על מה? על הרעש שלי או על השקט שלהּ? על העומס בצד שלי או על הריק בצד שלהּ? או אולי הקיר נסדק מבלבול?"

בכל פעם שהילדה נכנסת לחדרה של הסבתא מתחיל קטע חדש בהתפתחות הסיפור ובכל פעם נבחן הסדק שבקיר מחדש (לפחות במחשבתה של הילדה). פעם הסדק נראה צר ומתפתל באלכסון. פעם אחרת הסדק נראה לילדה "מעט רחב יותר ואדמדם באור השקיעה" או "הוא נראה היום כמו פה ארוך. פה שרוצה לדבר." במהלך הימים נדמה לילדה שהסדר מתרחב ומגדל בשני צדדיו כמה סדקים דקיקים. "אולי הוא מנסה לקשט את החדר של סבתא. אולי הוא רוצה לחיות אפילו שהוא רק סדק. אולי הוא מנסה ללמד את סבתא מוסר השכל."

הילדה רואה בצמיחתו של הסדק תדריך לכך שעליה לפתוח בשיחה עם סבתא. קשה לבחור במלים לאחר שנה של שתיקה אך לפתע נפתח פיה של הנכדה במלות הקסם: "אני אוהבת אותך סבתא." המלים מהדהדות בצליל מופלא והילדה ממשיכה ומכאן ואילך מדברת ללא הפסקה בחדר של סבתא. מספרת על דברים שהיו, על מה שקורה ולא מתייאשת מהעובדה שסבתא קפואה.

הסוף נפלא! יום אחד כאשר הילדה דווקא בחדרה שלה, נפתחת הדלת למחצה וסבתא עומדת בפתח. "שערה הכסוף-כחלחל אסוף לאחור. עיניה התכולות-בהירות מביטות בי. חיוך מתנדנד על שפתיה. "אפשר להיכנס?" היא שואלת בקול קצת רועד.

"אפשר להיכנס?" שתי מלים מתוקות מדבש.

BROWN RICE, FRUIT AND NUT SALAD

1 1/4 cup	uncooked brown rice	2 tbls.	lemon juice
1/2 cup	coarsely chopped pitted dates	1 tbls.	white vinegar
1/2 cup	large pecan or walnut pieces	3 tbls.	olive or vegetable oil
1/4 cup	thinly sliced scallions	1/4 tsp.	cinnamon
2-3 tbls.	finely chopped fresh parsley	1/8 tsp.	ground ginger
1-2 tsp.	dried mint leaves	1 sm. can	drained mandarin oranges

In a medium saucepan bring 2 1/4 cups water to boil. Add rice, cover tightly, reduce heat to low, simmer 35-40 min. or until water is absorbed. Transfer rice to a large bowl; set aside to cool.

Add dates, walnuts, scallions, parsley and mint to rice. In a small bowl combine lemon juice, vinegar, oil, cinnamon and ginger. Pour over rice mixture; toss with a fork until mixed. Add half of the tangerines; mix gently. Arrange the salad on a platter or in a bowl, and garnish with the remaining oranges. *Yield: 6 servings*

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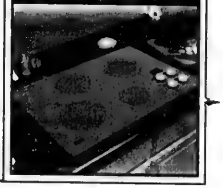


About Food

Dear Norene

By NORENE GILLETZ

The Ultimate Brownie Book by Bruce Weinstein ($25.95, Morrow) contains thousands of ways to make luscious brownies. A chocolate lover's dream, the awesome selection includes Gluten-Free Brownies, Brownie Pancakes, Brownie Cookies, Butterscotch Blondies – even fat-free and low-fat brownies. Short on time? Doctored-up brownie mixes include Brownie Mix Tiramisu.

These are simply the best brownies for lunchboxes, car trips or picnics. They cut cleanly, wrap up nicely and freeze well. Enjoy!

LUNCHBOX BROWNIES

- 1½ cups all-purpose flour, plus additional for pan
- 1 tsp. baking powder
- 1 tsp. salt
- ½ lb. (2 sticks) unsalted butter, plus additional for the pan, at room temperature
- 4 ounces unsweetened chocolate, chopped
- 2 cups sugar
- 3 large eggs, room temperature

Position rack in lower third of oven. Preheat oven to 350. Butter and flour a 9 x 13-inch baking pan; set aside.

In a medium bowl, whisk flour, baking powder and salt until well combined. Set aside.

Place butter and chocolate in a double boiler set over simmering water (or in a heat-safe bowl that fits snugly over a small pot of simmering water). Stir constantly until half the butter and chocolate are melted. Remove top of double boiler or bowl from pot; then continue stirring, away from the heat, until completely melted. Transfer to a large bowl; cool for 10 minutes.

Beat sugar into chocolate mixture with a whisk or electric mixer at medium speed; continue beating until mixture is smooth and sugar is completely dissolved, about 6 minutes by hand or 3 minutes with a mixer. Beat in eggs one at a time, allowing each to be thoroughly incorporated before adding the next. After beating in the third egg for 1 minute, beat in vanilla.

With a wooden spoon or rubber spatula, stir in flour mixture just until incorporated. Do not beat, although batter will be very thick. Spoon batter into prepared pan, spreading it gently to the corners. Bake for 30 minutes, or until a toothpick comes out with a few moist crumbs attached. Set pan on a wire rack; cool for 1 hour.

Cut brownies into 24 pieces while still in the pan. Carefully remove with an offset spatula. Serve immediately, or cool completely before covering with plastic wrap for storage at room temperature. They will stay fresh up to 2 days. Brownies can be tightly wrapped in wax paper, sealed in a freezer-safe bag and frozen up to 4 months; thaw at room temperature before serving.

Variations: Stir in 1¼ cups of any of the following along with flour mixture: Chopped honey-roasted walnuts, pecans, toasted hazelnuts, pine nuts, dried blueberries, cranberries, peanut butter chips, semi-sweet, milk or white chocolate chips, Kit Kat bars, raisinets.

Norene Gillet is a Canadian author of kosher cookbooks, including MealLeanYumm! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com.*

CROSSWORD PUZZLE

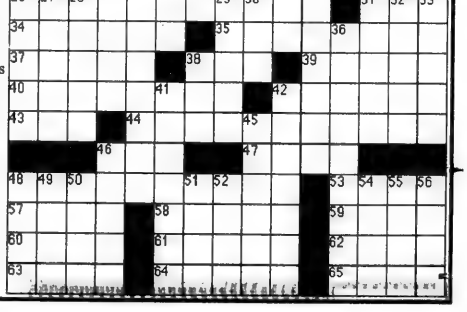
The Canadian Jewish news

(Answers to the crossword are on page 34.)

Got Milk? and Honey?
(know your Eretz Yisrael geography!)
© 2003, R. Bernard Mann/ Legacy Crosswords

Across
1. Unit of sonic speed
6. City near Lod
10. Urban air pollution
14. Operatic number
15. Legate sent by Ezra to the returning Babylonian Jews
16. Take up freight
17. "The ___, O Israel, lies slain upon your heights!", start of David's Eulogy for Saul and Jonathan
18. My tastes, in Hebrew
19. Israel's continent
20. Leisure
21. "_____ one", a mode of alternating selections
23. Business degree with Latin American specialization?
25. Donkey, in Dijon
26. Mountains around and south of Jerusalem
31. Meadow
34. U.S.A. pers.
35. Small pony
37. Abbrev. for main building parking area?
38. Football line positions
39. College mil. prep. course, first sem?
40. Adjective for sharp phrasing
42. Wide footwear
43. Auditory organ
44. Region of the south
46. Once more, in brief
47. Small river islands
48. The best hat material!
53. Soft drinks
57. _____ about (approximately)
58. Purvey bupkis, nada, zilch
59. "_____ Jail", Monopoly command
60. Um preceder makes roofless space
61. Old European currency
62. Lab medium
63. Ore vein
64. Supplicates
65. Joins with -ctive, makes a choice

Down
1. Formed
2. Locale
3. Company suffixes, in France
4. Mountain range near Safed
5. Evaluates state north of SC?
6. Valley, Dead Sea to gulf
7. Marcel Marceau
8. Light plane inventor
9. New Haven university founder
10. Party's candidate list
11. Korean War film or TV series
12. Garfield's canine sidekick
13. Landing or third
22. Type of parking
24. Tauntings
26. Painter Wyeth
27. Object's shadow
28. Of gold, in French
29. Agave fiber
30. Backfield positions
31. Wood-turning equipment
32. Post-performance offering, for short
33. "I'm going on _____!", overweight person's pledge
36. 33 Downs' stories, on epic scale
38. Shmatteh
41. Long ago, first-class post. was a five___ ___
42. Emenders, 'Eretz' Magazine
45. Jordan or Jezreel
46. Eagle's home
48. Mare's young
49. Preposition
50. Gare du _____, Paris train station
51. Wilmington, NC, cape
52. Singer Fitzgerald
54. Venetian noble
55. And others
56. Almost mad as a wet hen



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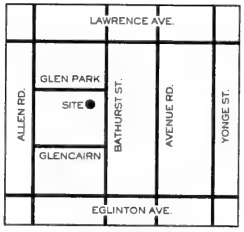

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The Canadian Jewish news
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This Week

National

Daniel Pipes discusses barriers to free speech. **Page 3**

CHAT panel examines anti-Semitism. **Page 12**

On Campus

Lost Tribes were never lost, academic says. **Page 24**

Arts & Travel

Revitalized mandolin orchestra performs Feb.9. **Page 34**

Film chronicles plight of child survivors. **Page 37**

Sports & Leisure

Israeli junior hockey team visits Canada. **Page 46**

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
According to Reports 14
Jewish Life 16
Coast to Coast 18
What's New 20
On Campus 22
Israel & the Jewish World 29
Arts & Travel 34
Business Profile 38
CJ Kids 39
Health & Lifestyles 40
Classified 41
Sports & Leisure 46

www.cjnews.com

Israel mourns a hero

By TSAHAR ROTEM and TAMARA TRAUBMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israel Defence Forces was set to send a military rabbinate representative to Texas earlier this week to assist in identifying the body parts of the seven crew members of the space shuttle Columbia. The representative was to be a high-ranking officer who specializes in identifying casualties.

The IDF had not yet declared Ilan Ramon, Israel's first astronaut, an IDF casualty. If parts of Ramon's body are not found, the chief military rabbi is authorized to classify Ramon as a soldier whose place of burial is not known.

Israeli and American flags were lowered to half-mast Sunday as a sign of mourning for Ramon and the six American astronauts aboard the shuttle Columbia, which exploded over Texas Saturday after a 16-day mission.

Along with Ramon, the shuttle, which was on its 28th mission, carried commander Rick Husband, pilot Willie McCool, mission specialists Dave Brown, Laurel Clark, Kalpana Chawla and payload commander Mike Anderson.

"Dreams in Tatters" read the headline in the *Ma'ariv* daily, above a full-page picture of the explosion and an inset showing a smiling, waving Ramon in his orange space suit.

"Crying over Ilan," declared *Yediot Achronot* above a similar image.

Ramon's brother and former classmates attended a memorial ceremony Sunday at Mekif Gimmel High School in Be'er Sheva, where Israel's first astronaut had studied.

Col. Ilan Ramon, 1954 - 2003

"Ilan was a hero, and yesterday afternoon, he became a legend," his school friend Reuven Segev told the students.

There are plans in Be'er Sheva to commemorate Ramon "by naming a street, a square or an institution in the city" after him, Mayor Yaakov Turner told *Ha'aretz* after the memorial ceremony.

Turner, who is also the head of the Israel Air Force Museum, said the museum would set up a memorial to Ramon beside that of missing airman Ron Arad.

In Haifa, a memorial was held for Ramon at the ORT technical high school in Kiryat Motzkin, a suburb of the northern port city. The school is to be renamed in honour of Ramon.

Six ORT students spent four years designing an experiment for Ramon – an examination of how near-zero gravity affects the growth of crystals – which he took with him into space.

Students covered desks with black table cloths, candles, cyclamen flowers and photo collages showing Ramon and the students working on the experiment. During breaks, many of the school's 1,500 students crowded around the exhibits.

Continued on page 30

A student at Kiryat MotzKin's ORT technical school mourns Ilan Ramon. The Israeli astronaut was helping a team of students from the school conduct a scientific experiment in space involving the growing of crystals in a weightless environment. *[Israel photo]*

Crying over Ilan

By BRADLEY BURSTON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — For Israelis, the last flight of a quiet hero was at once inconceivable and all too familiar – the unbearable juxtaposition of the tragedy of the Holocaust and the hopes of millions dashed without so much as the promise of a grave to grieve upon.

The tragedy struck Americans and Israelis at the same endless moment. But there was no way to translate the depth of the shock and grief in Israel, a country where shock and grief are so second nature that they are built into daily speech. How were Americans to comprehend a language, an entire culture, a sweepingly tragic historical tradition, in which the word for space, challal, can also mean a slain individual, and an immense, crushing emptiness.

Continued on page 29

Shabbat: Terumah
Candlelighting: 5:18
Havdallah: 6:23

Greater Toronto Area

36 today
ews
ek.

Israel election results — please see page 9

The News in Brief

CANADA

Young Leaders to Meet

MONTREAL — UIA Federations Canada, Federation CJA's ProMontreal and the federation movement across Canada will host a conference for young Jewish leaders from around the world from April 4 to 6. Called "Imagine," it will feature speakers such as Dennis Prager and John Loftus and social events. For details, see www.imaginemontreal.com.

ISRAEL

Donkey Bomb

JERUSALEM — A booby-trapped donkey blew up near an Israeli bus in the West Bank Jan. 26, but no one was hurt. The blast occurred near a village in the Bethlehem area on a road leading to Israeli communities south of Jerusalem. Israeli officials believe terrorists waited for the bus to drive by before detonating explosives by remote control.

Soldier Dies

JERUSALEM — An Israeli soldier died Jan. 26 after being in a coma for almost 19 years. Sgt. Maj. Nadal Fero suffered massive injuries to his stomach in an April 1984 skirmish with Palestinian terrorists in Gaza, *Ma'ariv* reported. "The doctors didn't even think he would make it through one day, but he fought for almost 19 years, like a hero," his mother said.

Quiet Boycott

JERUSALEM — Private companies have been waging a "quiet boycott" of Israel in recent months, according to former Israeli prime minister Shimon Peres. Speaking to the Russian-language media in Israel, Peres said the boycott appeared to be based primarily in Europe, where businesses no longer believe that Israel wants peace, Israel Radio reported.

WORLD

Cartoon Protested

LONDON — The Israeli Embassy in London sent a letter of protest to *The Independent* after the newspaper ran a cartoon depicting Israeli Prime Minister Ariel Sharon biting the flesh of a Palestinian baby. In the cartoon, which appeared as Britain marked Holocaust Remembrance Day last week, Sharon says, "What's wrong? Have you never seen a politician kissing a baby?" The embassy harshly criticized the newspaper for reviving the ancient blood libel against Jews. Embassy official Shuli Davidovich said the cartoon was reminiscent of images in the Nazi newspaper *Der Sturmer*. In a letter to *The Independent*, she said she was shocked and horrified that the newspaper "failed to draw the line between legitimate criticism and anti-Semitism."

Germany Funds Jews

BERLIN — Germany has signed an accord giving the Central Council of Jews in Germany $3 million (US) in annual funding. The signing of the deal by Chancellor Gerhard Schroeder and Paul Spiegel, head of the CCJG, came on the 58th anniversary of the liberation of Auschwitz. It establishes the first legal partnership between the Jewish community and the government since World War II and is similar to deals with the Catholic and Lutheran churches.

Saudi Backs Joe

LONDON — A Saudi columnist has welcomed the presidential candidacy of U.S. Senator Joseph Lieberman, saying Lieberman would go out of his way to prove that he is not biased in favour of the Jewish community. As a result, as president, he would offer the Palestinians concessions never offered by his predecessors, columnist Walid Abu Murshid wrote last month in the London-based newspaper *Al-Sharq Al-Awsat*. The fear that "Jews will be blamed for everything done" by Lieberman as president and the "requirement that the first Jewish president... must prove he places his Americanism ahead of his Jewishness" would serve Palestinian interests, Murshid wrote.

Rubin Lawsuit

LOS ANGELES — The estate of Jewish Defense League leader Irv Rubin has filed a $5 million (US) wrongful death claim against the U.S. government in connection with his apparent suicide at a federal detention centre. The Montreal-born Rubin, 57, was awaiting trial last year on charges of conspiring to bomb a mosque and a congressman's office when he allegedly slashed his throat with a safety razor and then jumped headfirst from a balcony at the jail. He died in hospital nine days later. The FBI declared his death a suicide. But Rubin's widow suggested her husband might have been murdered.

Weaning America

WASHINGTON, D.C. — A new think-tank headed by an Israeli academic last week put forward a plan "to extricate America from the morass of the Middle East" by helping "the U.S. [end] its dependence on oil." The Washington, D.C.-based Institute for the Analysis of Global Security, headed by Gal Luft, proposes powering fuel cells with methanol produced by American clean-coal technologies, which would replace the oil-based combustion engines found in most cars. Luft said unlike pure-hydrogen fuels that are most often being researched to power fuel cells, methanol can be distributed through cheaply retrofitted existing gas stations. "If the plan is fully implemented, we won't have to buy one drop of Middle East oil for use in automotive transportation within the decade," Luft said.

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Israel Number 3 For Workaholism: Survey

HAIFA — Israel has the third highest percentage of workaholics, behind only the United States and Japan, a new survey from the University of Haifa has found.

The survey, conducted by the university's Center for the Study of Organizations and Human Resource Management found that 8.1 per cent of Israeli workers could be described as workaholics, compared to 12.7 per cent of U.S. workers and 9.3 per cent of Japanese workers. Belgium, at 6.8 per cent and Holland at 6.5 per cent rank fourth and fifth.

Prof. Itzhak Harpaz, the director of the centre, conducted the Israeli portion of the survey, which interviewed 1,800 private and public sector workers.

He said Israeli workaholics work about 60 hours a week, compared to 45 hours for other workers, and tend to place more importance on work than family.

The survey found that 91 per cent of Israeli workaholics were men, and that married men work longer than single men. It also found that 70 per cent of workaholics are in the private sector, and only 30 per cent in the public sector.

The Canadian Jewish news

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Pipes discusses barriers to peace and free speech

By FRANCES KRAFT
Staff Reporter

In light of the eleventh-hour negotiations that preceded Daniel Pipes' on-again, off-again lecture last week at York University, the pro-Israel academic prefaced his scheduled campus talk on Barriers to Peace in the Middle East with comments about barriers to free speech.

Who's intimidating whom?

Please see page 22

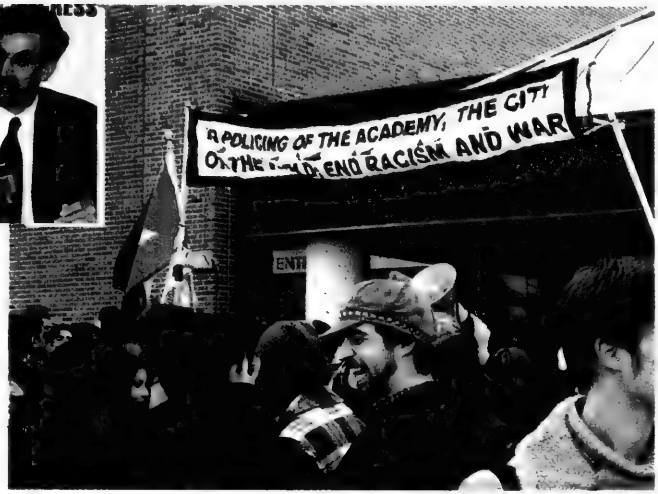
Pipes, who also spoke at Beth Tikvah Synagogue, delivered his lecture at York's Tait Mackenzie athletic building under what he said was the heaviest security he has ever encountered as a speaker, including the presence of both Toronto police and RCMP officers, as well as surveillance cameras. That level of security was deemed necessary by the university, not by Pipes or the organizers, the latter said at a press conference.

Following protests from the university's Middle Eastern Students Association prior to his visit, Pipes' Tuesday afternoon talk was cancelled by the management of York's independently run Student Centre because of security concerns.

York's Jewish Student Federation and its umbrella organization, Hillel of Greater Toronto (formerly Jewish Campus Services) then turned to Canadian Jewish Congress, Ontario region, for assistance, and CJC executive director Bernie Farber contacted York's president Lorna Marsden, who reversed the ban.

After Pipes' talk, pro-Palestinian protesters proceeded to occupy Marsden's office. The protesters particularly object to Pipe's Campus Watch Web site (www.campus-watch.org), which monitors and critiques specific professors and universities on their approach to Mideast studies.

Continued on page 28



Protesters rally outside against Mideast scholar Daniel Pipes (inset).

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Another soul among the stars

Tragedy, alas, often provides context for things that are frequently unnoticed. Sometimes during grief, friendship and goodness can shine like a light illuminating the path through the long, dark night of sorrow and doubt. What follows is a true story.

* * *

From the editor's desk

Two weeks ago, on Wednesday, Jan. 22, *The CJN* received a telephone call from George Brady. Brady is a lively, energetic, successful businessman in Toronto who survived the Nazis as a young teenager in Theresienstadt. Many *CJN* readers, and others far and wide, know him as the older brother of young, beautiful Hana Brady who perished in Auschwitz.

The story of Hana's life, along with that of Fumiko Ishioka, the director of the Japanese Holocaust Museum, and the eerie, remarkable set of circumstances that brought Ishioka and George together, have been told in the award-winning book *Hana's Suitcase* by Karen Levine.

At the other end of the phone, George's voice was shaking with emotion.

"The front page of the paper."

"Yes, George."

"The drawing by Petr Ginz."

He was referring to the drawing titled *Moon Landscape*, by Petr Ginz, that had appeared on page 1 of that week's issue of *The CJN*. Ginz had drawn an image of Earth as he had imagined it would appear as seen from the surface of the moon. He was 14 years old, a prisoner at Theresienstadt, at the time.

The CJN had published a copy of the drawing because Colonel Ilan Ramon had taken it with him on his voyage to outer space.

"Ginz and I were together in Theresienstadt. He was the editor, the driving force behind *Vedem*." (*Vedem* was the secret magazine produced each week by a group of 13- to 15-year-old Jewish boys in Theresienstadt. George was part of that group. *We Are Children Just The Same*, Aventinum, 1995, tells the story of *Vedem* and the courageous boys who put it together.)

George's voice trailed off. I could hear him catching his breath, regaining his composure.

"How could this be? It cannot be simply a coincidence."

I was thunderstruck by what he had told me. So much of what had happened to George in the past two years had come to him on wings of mystery and improbable chance. Now, again, another coincidence of past with present had taken hold of him. He was shaking.

Our conversation ended with both of us caught in the inexplicability of the sudden intersection of George's life with that of Ramon's.

That night, I related the "coincidence" to a friend, M., who was also George's friend. Indeed he had played the pivotal role in setting in motion the train of events that led, eventually, to the writing of *Hana's Suitcase*. I also knew that M. and Ramon were close friends. M. and his family had been in Cape Canaveral, Fla., to attend Columbia's launch the week before. George's phone call, I knew, would interest him.

A remarkable individual, M. embraces the important moments of life the way a scholar embraces a favourite text, with reverence and love. He sees with clarity through the haze and distortion of vain testaments. His generosity of soul and material are renowned. No cause, when he embraces it, is too small or too large. And for his friends, no labour is ever lost.

He too was set aback by the coincidence. He wanted Ilan to find out about it. And he knew how he could make it happen.

He and his wife were flying to Florida to be with Ilan's wife, Rona, and her four children during the excitement and stress of the last week of Columbia's orbit.

We arranged for George to call M. in Florida and to relate the story of George's connection to Petr's drawing – and thus, as well, to Ilan—to Rona.

Rona was so moved by the story that she asked George to send her a brief email summarizing its detail so that she could forward it to her husband on the Columbia even before his return home.

Last Thursday, George came to *The CJN* office, and the following e-mail was sent to Rona to pass on to her husband.

"Dear Col. Ramon: Thank you for helping to preserve Petr Ginz's memory. He was an insightful, sensitive and uniquely talented individual. I always felt it was my responsibility to help keep his memory alive. How grateful I am to you for having memorialized Petr's work, and thus his memory too, as part of your mission.

"Whenever I look up into the sky, I always feel that I have some 'friends' up there. And now I know I do.

"I have worked these past many years to preserve the memories of my sister Hana, and of my friends, like Petr. But it has not been only for them. It has been for the sake of all the children, more than a million, who were killed during that terrible time. When I look up into the night sky and I see the stars lighting up the darkness, I imagine those stars are the million and a half souls shining down at me from heaven.

"How appropriate and wonderful and poetic that you have helped to preserve the memories of those souls while sailing free among those stars on behalf of all humanity.

"Again, thank you.

George Brady."

* * *

Another soul has now been added to the constellation of those millions of stars.

—MBD

SeeJN

CREATIVE WINNERS: Toronto day school students were among the winners of the Royal Canadian Legion's Remembrance Day Poster & Literary Awards Contest. From left (with awards), first-place winners Evan Reinblatt, Jakie Young and Stephanie Beldick are in grades 7, 5 and 4 respectively and won for their essays (Evan and Jakie) and poster (Stephanie) in the intermediate (grades 7 and 8) and junior (grades 4 to 6) divisions. With them at a presentation ceremony at the end of January are Sam Romberg, president of General Wingate Branch 256, and Ethel Sacks, the branch's youth education chair.

[Karen Reinblatt photo]

Kolot institute gives voice to pluralism in Israel

By FRANCES KRAFT
Staff Reporter

Although religious pluralism among Jews has taken a back seat to the intifadah in news about Israel over the past two years, Moti Bar-Or, the director of an Israeli initiative aimed at advancing Jewish pluralism, believes that the issue is particularly important now.

"I'm a big believer that Israel needs a more Jewish and more pluralistic state and society and culture," he said in a recent interview during his first trip to Canada. "I see this as a security question, not only a cultural question. I see the dialogue between Jews as the essence of the Israeli state, not less than the Palestinian problem."

Moti Bar-Or

He spent his two-day Toronto visit, en route to San Francisco and New York, teaching and fundraising for Kolot, the Jerusalem-based institute he founded in 1997. Since then its enrolment has risen to tomore than 300 and its budget has tripled to $1.2 million (US).

Kolot – Hebrew for "voices" – is best known for two programs: a lay leadership program involving two years of Jewish text study and a program for Jewish professionals, called Tehuda, which is Hebrew for "resonance."

Among its alumni are Karmi Gilon, Israel's ambassador to Denmark, former MK Dedi Zucker and journalists Bambi Sheleg and Ari Shavit.

Lay leaders are expected to become involved in social activism and tikkun olam projects, while Tehuda alumni are encouraged to infuse Jewish values into their work. Alumni projects include soup kitchens, pluralistic schools, a project addressing issues regarding foreign workers, and another aimed at preventing trafficking of women prostitutes.

Ordinary Israelis are probably most concerned about the intifadah and taxes, admitted Bar-Or. "I think it's a question of leadership, grasping for a fresh leadership... to give us optimism and meaning."

One of Kolot's newest programs, Limits of Power, is a study program designed for high-ranking officers in the Israeli army, air force and intelligence units. "For me, it's one of the highest points of our work," said Bar-Or, who is one of the instructors in the program.

Because of the intifadah, Bar-Or said, there has been a tremendous increase in the number of Israelis searching for meaning. "If you have a mission, it's easier to deal with pain."

Candidates for Kolot programs must be committed to a project of social benefit and only one of five applicants are accepted, noted Bar-Or, an ordained rabbi from a modern Orthodox background who combined yeshiva study in Gush Etzion with army service in Israel's Hesder program.

Neatly, but informally, attired in pants, shirt and sweater, with an unobtrusively patterned grey crocheted kippah on his head, Bar-Or, 42, rejects stereotyping.

In Israel, it's easier to be "regular Orthodox" or "regular secular," he admits. "Your track in life is clear. It's much harder to take the best of the two and create a third way, but it gives me a lot of passion and hope."

"At some point, I understood that modern Orthodox isn't the only solution for Israel," he reflected, adding that Israel "has to produce more Jewish living options beyond the narrow Orthodox or secular [definitions]."

His years at Elul, the pluralistic learning centre he co-founded in 1989, transformed his life, his vision and even his theology, he said. Earlier, he had envisioned himself living in a homogeneous community and didn't see himself reaching out to the secular world.

"I felt there was a need for much broader dialogue."

New rules for cemeteries, funeral businesses

TORONTO — Community officials are studying a recently passed Ontario law that will introduce new regulations for cemeteries and funeral businesses.

Queen's Park says Bill 209, passed during the last session of the legislature, will increase consumer protection in the "bereavement sector," including cemeteries, crematoria, funeral homes and retailers of markers and caskets.

The bill calls mainly for administrative changes to the way cemeteries and funeral parlours conduct business, including broader disclosure in advertising and standardized price lists, increased access to alternative and "no frills" services, and more extensive codes of ethics. They're the first changes in the area in a decade.

Overall, the law will merge the old Cemeteries Act and the Funeral Directors Act, under which the operator of a funeral home was prohibited from owning or operating a cemetery, and vice-versa.

The bill was passed, but the more important regulations are still to be worked out. The Jewish community, through Canadian Jewish Congress, will make its views known.

The government has said it wishes to consult religious communities before enacting the regulations.

The law will regulate companies that sell Jewish monuments, most of which now dot Bathurst Street.

Stephen Speisman, executive director of Pardes Shalom Cemetery, and Michael Benjamin of Benjamin's Park Memorial Chapel, both say the real impact on the Jewish community will lie in the law's regulations, which are expected to be worked out by spring.

Woman loses 72 pounds and 8 dress sizes!

Hi, I'm Janice Lerch. For more than 15 years I dreamed of being slim. Then I made an amazing weight loss discovery that helped me melt off 72 lbs. of fat in 12 easy months. My dress size plunged from a hefty 18 to a slender size 10 and it was effortless. If you are suffering from a weight problem, please take a moment to read my amazing story.

BEFORE

Diets Don't Work. For 15 years my immense weight caused me pain and suffering. I avoided going out. I always thought people were snickering behind my back. I hated to shop so I wore the same old clothes.

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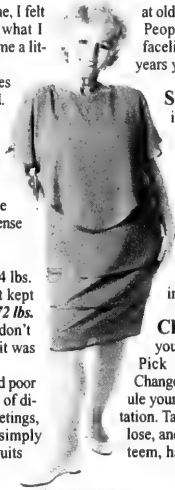
Hypnosis eliminated my cravings and poor eating habits. I'm free from the hassle of dieting forever! I don't have to go to meetings, count calories, or weigh my food. I simply enjoy healthy, flavourful foods like fruits and vegetables, and drink lots of water. It's been as if my mind is on auto pilot.

Life Is Wonderful! When I look at old pictures, I can't believe that was me. People tell me I look like I've had a facelift. My husband says I seem twenty years younger.



AFTER

Saved My Life. The truth is, Positive Changes saved my life. If it weren't for this program, I'd probably be over 200 pounds and miserable. That's the reason I'm sharing my story, and the reason I'm recommending Positive Changes to you.

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Israeli pianist draws standing ovation in downtown concert

By CYNTHIA GASNER
Special to The CJN

Young Israeli pianist Shai Wosner, who has received rave reviews from critics and internationally renowned musicians, performed recently at the Sandra Ainsley Gallery in the Exchange Tower in Toronto.

The standing-room-only concert was presented by the Koffler School of Music and The Canadian Friends of Tel Aviv University.

Wosner, 26, displayed his brilliance in a program that included Mozart's *Sonata in C major, K. 330*, Chopin's *Fantasy in F minor, op. 49*, and *Variation and Fugue on a Theme of Handel* by Brahms.

The standing ovation and calls for encores brought Wosner back with an encore by Schuman.

He studied for 12 years with Emanuel Krasovsky of the Rubin Music Academy at Tel Aviv University. And during his time at the Julliard School of Music in New York, he was the only student of renowned pianist Emanuel Ax.

"[Wosner] plays everything better than I do." Ax once told the *Jerusalem Post*. "So it's not the case of me telling him what to do or how to do it. Rather, we talk about music and, believe me, I learn as much as he does."

Wosner has won numerous international competitions, including the 1999 Queen Elizabeth Competition in Brussels, and he was cited for the best performance of a Beethoven sonata at the 8th Arthur Rubinstein International Piano Master Competition in 1995.

Wosner also participated in Daniel Barenboim's workshop for young artists in Weimar, Germany, in 1999, where he performed with acclaimed cellist Yo Yo Ma. Barenboim, who was the director of the Chicago Symphony Orchestra, invited Wosner to perform as a soloist.

Barenboim has described Wosner as "a very serious and profound musician," and said that he holds Wosner in the highest regard.

Wosner's parents are Holocaust survivors. His mother, who lives in Tel Aviv, is also a violinist. During the war, she was saved by righteous gentiles in Slovakia. Wosner's late father was a survivor of Auschwitz.

Wosner's wife is a doctor in the Israeli Defence Forces. Wosner, whose home base is Tel Aviv, has also served in the IDF, and over the past few years, he has performed in concerts throughout the world.

Shai Wosner and Adrienne Cohen, diector of the Koffler School of Music.

As vibrant as Wosner is in performance, in person he is modest and unassuming.

He told *The CJN* that when he was a child in Tel Aviv, "we had a piano and when I was seven years old, I was attracted to the piano and began playing by ear."

He says he played the music he heard on the radio, but when his parents offered to give him lessons, he was reluctant "until they told me that I would be able to play more things. I was drawn into it."

He says he performs mostly in concert halls but he said he enjoyed performing in the more intimate Sandra Ainsley Gallery. "The Sandra Ainsley Gallery is very beautiful. The atmosphere was special and you don't often get to perform in such an atmosphere that is so friendly."

Currently, he is preparing for several concerts in Europe, Israel and New York. He says that although his Toronto concert featured classical composers, "some composers speak to me more than others, and I play some relatively modern composers like the Hungarian composer [Gyorgy] Ligeti."

Eli Rubenstein, national director of The March of the Living, which often brings Israeli artists and cultural groups to Canada, said he "first suggested that Shai come to perform in Canada after [seeing] a video of his live performance which appeared on Belgium television and when I read the glowing reviews in newspapers all around the world."

Adrienne Cohen, director of the Koffler School of Music, said Wosner's concert was "one of the most memorable we have had in our salon series. It was exciting for us to feature a young and highly talented performer [such] as Shai. He has an amazing and promising career ahead of him."

She added that her phone has been "ringing off the hook with praises and compliments. The evening has been described as elegant, exciting and magical."

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'Reach hope and belief in the future'

In merely 16 minutes, less than the time it might take to write a note of farewell, an entire universe was brought to disaster. Indeed, seven entire universes were brought to disaster Saturday morning when the shuttle Columbia disintegrated in the sky over Texas in the narrow band of thin air that separates earth's atmosphere from outer space. All seven crew members died. They were only 16 minutes away from a safe landing. But that seemingly small gap of time was never closed. And for their loved ones awaiting the astronauts' safe return to earth, alas, that small gap became eternity.

We mourn for the astronauts and their families. How full of confidence and optimism they were as they waved to the support staff and to the cameras as they jauntily walked to their launch positions on Jan. 16. Their sense of purpose and commitment to each other was apparent for all to see in the broad, excited smiles on their faces. Their deaths have hit us all very hard. One of the deaths, however – that of Ilan Ramon – hits us even harder.

Ramon was the first Israeli to fly into outer space. Much has been written of his heralded career as a fighter pilot. His exploits, though mostly unpublicized, were nevertheless known for their high importance, even as he was known for his superior skill and his calm courage.

But it was more than his career that distinguished Ilan Ramon as a human being. It was his character, his humility despite heroism, and his deep understanding of who he was and where he stood in the long line of Jewish history.

Ramon made certain the entire world knew that he took his place among the crew of the shuttle Columbia as an Israeli and as a Jew. "Being the first Israeli astronaut," he said modestly, "I feel I am representing all Jews and all Israelis. I am… proof that even with all of the hard times, we can go on."

Last week, as the Columbia quietly orbited the earth, Ramon spoke to us from hundreds of thousands of kilometres high above. Pointing to the small sefer Torah he had taken with him into the heavens, he said, in a fateful foreshadowing that none us knew then would soon have to serve us as a source of strength, "This represents, more than anything, the ability of the Jewish people to survive, despite everything, from horrible periods, black days, to reach… hope and belief in the future."

How black a day it was when those 16 minutes failed to close. And yet, as Ilan himself urged from on high, we must and we will, because of him and others like him, reach for our hope and belief in the future.

Philo, the sage and scholar of ancient Alexandria, wrote that "God bent the eyes of all other creatures downward… but the eyes of man, He set high, that he might behold heaven."

How blessed Ilan Ramon was that he could set his eyes so high, so close to heaven. How blessed we were that we could say we set our eyes upon Ilan Ramon. May his memory and the memory of the crew of the shuttle Columbia be for blessing.

LET OUR PEOPLE GO…

IN PRISON IN IRAN: Ramin Farzam, Nasser Levi Haim, Farhad Saleh, Dani (Hamid) Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Dry Bones
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THE TV IMAGE OF THE ASTRONAUT ORBITING THE PLANET...
WAS TURNED INTO YET ANOTHER TV IMAGE OF VIOLENCE AND DEATH
AND THAT IS A GREAT TRAGEDY.
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Redefine community integration

The article on Toronto's Russian Jews served to emphasize the separation between Russian and Canadian Jews ("Russian Jews in Toronto: a separate solitude?" *CJN*, Jan. 9). However, if the Toronto Jewish community is to stand united, newcomers and immigrants must be welcomed at all levels.

The article's statement that Russian Jews are not used to giving charity is particularly frustrating. In fact, they are often mistrustful of funding organizations, but are known for kindness and generosity toward friends. During last year's appeal for emergency funds for Israel, friends and clients of JIAS, many in dire need, raised $10,000 in a very short time with minimum solicitation. As well, the Jewish Russian Community Centre's $4 million budget is due in large part to the Russian Jewish community's generosity. The UJA Federation would achieve better results in its fundraising initiatives if it were to invest itself and community members in truly welcoming newcomers.

Jews from the former Soviet Union make up almost 25 per cent of Toronto's Jewish community. Their absence from leadership positions promotes marginalization. More than a token few need to be included in key positions in order to increase the group's sense of belonging and thus strengthen the community. The arrival of new community members must be celebrated.

We need to redefine integration to include strategies for bonding and community building. We must stop stereotyping ourselves, immigrants and locals alike, as being more or less aggressive and ambitious or more or less proud. We must remember that our humanity and our collective history bind us, while our differences are superficial. Established Jewish Canadians need to adapt to the changes that are inevitable in open, growing communities. Newcomers must be valued. We must think outside the box while living in one home.

Vickie Dubrovsky
Toronto

* * *

CBC must report, not make, news

The CBC should look again at the show on foreign correspondents that it aired several months ago. I don't remember the show's exact date, and sadly, I did not tape it, because I did not realize its significance beforehand. But the network should watch the segment by reporter Neil Macdonald at a Palestinian hospital, instructing a Palestinian sitting on a bench as to what demeanor will invoke the greatest degree of sympathy from the viewing public. They should watch after that as Macdonald's lips almost curl with utter contempt, if not outright disdain (I really don't want to say hatred), as he speaks of the Israeli military. Then they should tell me that Macdonald is not manipulating the news and that this is an unbiased reporter only doing his job! A reporter's job is to report, not make, the news.

I would love to know what the reactions of Robert Rabinovitch, CBC's president, and Joe Schlesinger, the co-host of CBC Newsworld's *Foreign Assignment*, is to these shenanigans.

Rosemary Cohen
Toronto

* * *

When is minority significant?

After thousands died horrific deaths at the hands of Islamic terrorists in the Sept. 11 attacks on New York and Washington, D.C., it was thought that nothing could surpass such wanton killings. Unfortunately, the number of suicide bombings and other deliberate murders of innocents in 2002 came tragically close. We witnessed hundreds killed or maimed in Israel, Bali, Russia, Kenya and Yemen, all at the hands of Islamic terrorists.

Each incident was followed by condemnation and even disgust from political and religious world leaders. Muslim clerics described the terrorist groups as either fringe elements or made up of frustrated and misguided Arabs who represented only a small minority of Muslims throughout the world. But as the number of these atrocities mount, is it not a fair question to ask when does a minority become a significant percentage? The perpetrators may be relatively small in number, but they are supported by many governments, in such countries as Saudi Arabia, Iraq, Iran, Sudan, Libya, Lebanon and Yemen, and in the Palestinian Authority. Just as Canadian members of Parliament represent us, so do these killings represent the countries that fund and harbour them. U.S. President George W. Bush is right when he states either they are with us in the fight against terrorism or against us. The evidence as to where they stand is overwhelmingly self-evident.

Bert Raphael
Toronto

* * *

Don't make Pipes a martyr

As someone strongly opposed to Daniel Pipes, the director of the Middle East Forum, I was disappointed that many organizations decided to overreact to his presence. But I chose not to attend the anti-Pipes rally when I found out that a "diversity of tactics" would be used. We on the social-democratic left cannot argue with Pipes if we turn him into a martyr for free speech.

As a civil libertarian, I defend Pipes' right to free speech. Pipes, on the other hand, is the mastermind behind Campus Watch, an organization that basically seeks to "expose" left-wing and allegedly "pro-Arab" scholars. The site asks students to "inform" on their professors, and even offers a syllabus watch. After the site was introduced, some Arab-American professors became victims of identity theft and e-mail bombing, since Pipes had the audacity to list their private e-mail addresses.

This sort of thing is absolutely wrong in principle, and just because some people with strange ideas about Israel march against Pipes does not mean he deserves support from our community. One should reflect on how the Jewish community would react to an Arab professor who decided to start an organization that asked students to "inform" on Zionist or pro-Israel professors. What is bad for the goose is bad for the gander.

Jordy Cummings
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Election 2001: new faces confront old problems

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

Shas party chairman Eli Yishai, left, and Shas spiritual leader Rabbi Ovadia Yosef.

JERUSALEM — Almost one third of the seats in the new Knesset scheduled – scheduled to convene on Feb. 17 – will be filled by members who did not serve in the last one.

The 39 new MKs will include 18 from Likud, nine from Shinui and four from Labor.

Other parties presenting new MKs include Balad (two), One Nation (two), the National Religious Party (two), Shas (one), National Union (one) and United Torah Judaism (one). The new batch of MKs includes several with previous Knesset experience who were not members of the 15th Knesset. (for example, Likud's Ehud Olmert and One Nation's Addisu Messele).

The new Knesset will include 18 women, one more than in the outgoing Knesset. The Likud will have seven female MKs, followed by Labor (four), Shinui (three), NRP (one), Meretz (one), Yisrael b'Aliyah (one) and One Nation (one).

Twenty-seven of the new MKs are observant Jews, the majority of them coming from Shas, UTJ and the NRP.

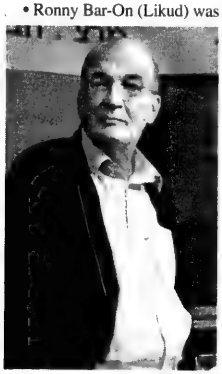
Shinui's Yosef Lapid, left, and Labor's Amram Mitzna

Nine of the new members of the 16th Knesset are new immigrants from the former Soviet Union, and there are nine new MKs who live in the disputed territories.

The 16th Knesset will also feature its first father-son team – Likud's Ariel and Omri Sharon – as well as two siblings, Labor's Danny Yatom and Likud's Ehud Yatom.

Some of the new MKs have already made headlines in the past:

• Ronny Bar-On (Likud) was chosen in 1997 to be attorney general, but resigned 24 hours later following harsh criticism over his nomination;



Meretz leader Yossi Sarid resigned as party leader, but kept his seat, after his party's poor showing.

• Gideon Sa'ar (Likud) was cabinet secretary up until a few months ago.

• Isaac Herzog (Labor) is the son of former president Chaim Herzog and was cabinet secretary in the government of former prime minister Ehud Barak.

• Rabbi Yisrael Eichler (United Torah Judaism) was a regular panelist on Channel One's *Popolitika*, where he crossed swords with fellow panelist and pundit Yosef "Tommy" Lapid (before Lapid left the show to assume the leadership of Shinui).

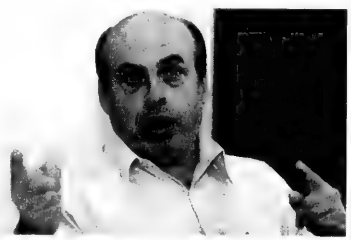
Voter turnout for last week's election was the lowest in the history of the State of Israel. Only 69 per cent of Israel's eligible voters cast ballots, according to a survey conducted by the Central Election Committee (CEC).

This compares to a 79 per cent turnout in both 1999 and 1996.

The highest voter turnout for a Knesset election was recorded in 1988, with 80 per cent of eligible voters participating. The previous low, before last week, was the 75 per cent turnout in the vote for the second Knesset in 1951. (Turnout was even lower in 2001, when only 62 per cent of eligible citizens voted in the special election for prime minister.)

Prof. Abraham Diskin, who conducted the survey for the CEC, explained the low turnout by saying that "the public is fed up with politicians."

On the other hand, voter turnout was particularly high among haredim and residents of Jewish communities in the disputed territories.



Natan Sharansky resigned from Knesset, but not as leader of Yisrael b'Aliyah, after his party dropped from six to two seats in last week's vote.
[RNS, Isranet and Israel Sun photos]

Jerusalem had the highest voter turnout of Israel's major cities, while Tel Aviv had the lowest.

There will be fewer parties in the 16th Knesset than in the previous one. Altogether, 13 parties passed the 1.5 per cent threshold and won seats, compared to the 15 parties that made up the previous parliament.

Among those not making the cut was the right-wing Herut, headed by Michael Kleiner, who sat as his party's only MK in the previous Knesset. Also shut out was Yisrael Acheret, which focused on issues of concern to mainstream Israeli youth.

'Israel needs unity': Sharon

Excerpts from Prime Minister Ariel Sharon's speech to the nation on election night.

"My friends, those who are seated on the dais and those who are in the hall, I want first of all to say thank you to all of those who aided me and stood beside me in this battle.

"Thanks to the voters, who believed in my path, the path of the Likud. Thanks to all of Israel's citizens, who came to vote today and to determine how the country will act in the coming years. To everyone, thank you, thank you...

"It is time to come together. I am announcing today, that after the president assigns me the task of forming a government, I will ask all Zionist parties to join a unity government that will be as broad as possible.

Israeli Prime Minister Ariel Sharon

"I say to all the parties, the differences between us diminish in the face of the murderous hatred of the terrorist organizations of anything Israeli and Jewish, the threat of the war in the Gulf and attacks on Israel and the economic crisis that is ripping Israeli society apart...

"Today is not the time for celebrations – no celebrations. This is a time for soul-searching, for coming together in unity, for fusing all forces in order to bring about a genuine victory. Victory over terrorism, and the beginning of a true peace process. Victory over unemployment and renewal of economic growth. Then and only then will we celebrate the triumph of the Israeli people.

"Exactly three months ago, the national unity government was dismantled and the country was dragged into an unnecessary election campaign...

"Israel needs unity. Israel needs stability. Israel needs both quickly before the crisis deepens.

Quoting at length from an appeal for unity by the late prime minister Yitzhak Rabin, Sharon said: "We will act together, as one person, with one heart, without ruling out anyone..."

Sharon continued: "The eyes of the people, of the world, are upon us. Everyone is waiting to see if Israel will act together, united, in order to achieve its aims: security, prosperity, quiet, and peace. This is possible. It depends only on us, and with the Lord's help, it will come about. Then and only then, the time for celebrations will arrive."

	2003	1999
Likud	38	19
Labor	19	26
Shinui	15	6
Shas	11	17
National Union bloc	7	4
Meretz	6	10
United Torah Judaism	5	5
National Religious Party	6	5
Hadash	3	3
One Nation	3	2
Balad	3	2
Yisrael b'Aliyah	2	6
United Arab List	2	5
Center Party	0	6
Yisrael Beiteinu	0	4

Ground Zero and the Jews

The debate was inevitable. Now that recovery efforts have concluded, it is time to decide what to do with Ground Zero. The Port Authority, the owner of the World Trade Center, and Westfield America, which holds the rights to retail space on the site, want to rebuild the 11 million square feet of office space lost in the buildings' collapse. On the other hand, groups representing the victims feel Ground Zero must become a memorial to those who died in the attacks.

Rabbi Chaim Steinmetz in Montreal

This debate, frankly, begs for a Jewish perspective.

If the Jewish people have special expertise, it is in the area of destruction and rebuilding. Over centuries of adversity, we have learned how to mourn and memorialize, as well as how to rebuild and thrive.

Rebuilding is an enduring Jewish tradition. After the destruction of the First Temple, Ezekiel dreams of its rebuilding. The Second Temple is destroyed, and Rabbi Yochanan Ben Zakkai begins the reconstruction in Yavneh. Our community exists today because generations of Jews forgot their defeats and disappointments and started over.

Judaism also takes mourning extremely seriously. It mandates mourning rituals such as shivah following the death of a relative and yarhzeit each year on the anniversary of death. On a national level, we observe fasts on days of national catastrophe that occurred 2,500 years ago. Mourning is a sign of respect and expresses that something unique has been lost.

As important as mourning is, rebuilding takes precedence. Mourning reflects our distress with an imperfect world, the pain of seeing a good person perish, the anguish of witnessing a young person die. Mourning protests against the seeming unfairness of it all. Rebuilding goes a step further; if God left us an imperfect world, we must complete it and perfect it. Despite all obstacles, we must survive, and thrive, because we have a world to redeem.

The *Partisan's Song* contains the line "*mir zaynen do*," meaning "we are here." After the Holocaust, many survivors lived by this motto, rebuilding their shattered lives, insisting that despite what they had experienced, they were here to stay. In 55 years of wars and aggression, Israelis have also lived by this motto, never giving up, determined to keep thriving in a once desolate land.

Now it's New York's turn.

There must be a memorial; mourning is an obligation. But rebuilding is more important. Currently, the most popular plan for Ground Zero is a proposal to build the world's tallest building on the site. This indeed is the best plan. It affirms that despite this tragic and evil attack, New York defiantly refuses to surrender. This plan insists on rebuilding on a grand scale, and eloquently declares: "*mir zaynen do*."

Unity government: Labor's impossible choice

By the time this column goes to print, intense coalition negotiations will be underway in Israel. Attention will likely focus on the political implications of a narrow, right-wing government compared to a broad unity government. However, the economic implications of this choice are no less serious.

Shira Herzog in Toronto

Each of the two options will have different repercussions for Israel's economic stability, international confidence and, ultimately, the results of the next round of elections. While Labor leader Amram Mitzna prefers to stay out of a unity government in order to sharpen his differences with Prime Minister Ariel Sharon's policies on the Palestinians, Sharon and the market prefer a unity government. In this case, at least on the surface, political and economic interests collide.

The unity government collapsed last fall when Labor withdrew over its disagreement with continued preferential treatment for Israeli settlements in the West Bank and Gaza. These advantages were preserved in a budget that otherwise slashed essential social services to the weaker groups in Israeli society.

Labor expected that the socio-economic issue would be their winning card in the election, but this did not happen. The party long ago ceased to be a voice for the weak and disadvantaged. Like most Israeli parties, its policies are market-oriented and bear little resemblance to the socialism of its founding generation. Perhaps this is why more than 50 per cent of Israelis objected to holding early elections. They saw Labor's commitment to the social agenda as opportunistic, especially since during the campaign, Mitzna's predecessor Binyamin Ben-Eliezer and several senior colleagues said they prefer to renegotiate a similar arrangement with Sharon for a broad government.

If a narrow government is formed with nationalist and religious parties, it will not be able to undertake the additional draconian economic measures required to deal with unprecedented unemployment of more than 10 per cent and an eight-to-nine per cent drop in GDP over two years. A right-wing government will cut neither incentives to settlements nor huge state subsidies to ultra-Orthodox yeshiva students and institutions – which are dependent on state support for their wherewithal. In this more-of-the-same scenario, international confidence in the Israeli economy will decline unless the United States provides further guarantees for Israel's debt.

A unity government that includes Labor and other sectoral representatives would allow for another, across-the-board slash of direct programs and services in the budget, replaced by massive investment in education and infrastructure. Such a re-orientation of the budget will increase international confidence and will enable the government to raise investment capital abroad. The business sector and the majority of Israelis prefer this option. In fact, more Israelis rank the economic issue, rather than the Palestinian issue, as the top priority for the new government.

Labor's leader links the political and social agendas. Mitzna has repeatedly said that without a breakthrough on the Palestinian issue, the economy cannot rebound. He would rather see Sharon leading a narrow, right-wing government that will fall sooner rather than later, in spite of the short-term economic pain.

Mitzna believes that a second, Sharon-led unity government will not deal with the Palestinian issue any more effectively than its predecessor. There, Labor was not able to seriously influence the agenda politically or economically and simply prolonged a damaging status quo. If Mitzna changes his mind, he will do so only because of internal pressure within the party and the danger of a split that may herald the end of the Labor party as it exists today.

History shows that a unity government is the best way to stabilize economic crises. In 1985, the Shimon Peres-Yitzchak Shamir government succeeded in taming hyper-inflation by negotiating a cross-sectoral wage and price agreement that would have been impossible with either Labor or Likud in opposition.

And therein lies the rub: A narrow right-wing government would allow Labor to be an opposition voice, but it would have serious, negative implications for Israel's international political and economic standing and would likely last no more than a year. A unity government might provide economic relief, but it would not break the Gordian knot linking the economy to the Palestinian issue, and it may well hasten Labor's demise.

The public is cynical either way: more than 60 per cent of Israelis believe that any new government will not last more than two years.

The census: from identity to Mideast politics

It is relatively easy to look at the data on ethnic origin from the 2001 Canadian census, but hard to figure out what they mean. The numbers for religion will be released in a few months and will help give a more accurate picture regarding Jews in Canada. But some patterns can be noted.

Morton Weinfeld in Montreal

Overall, the number of Canadians who claimed a Jewish ethnic origin – alone or in combination with another origin – dropped slightly from roughly 352,000 in 1996 to just under 349,000. Given that Canada's total population has grown over the past five years, this means that the Jewish share of the country's population has also declined slightly.

The numbers in Quebec are down dramatically, by roughly 10,000 since 1996. Perhaps some respondents have chosen to select another ethnicity, such as "Canadian," while citing "Jewish" as their religion. There has likely been continuing outmigration from Quebec as well, particularly among college graduates.

Another factor is the echo effect of the earlier years of the exodus. The Quebec community is elderly, and deaths are not being matched by births in the province. Ex-Montrealers are having their children elsewhere. Jewish immigration to Quebec continues, but perhaps not in sufficient numbers to compensate for the demographic loss.

The ethnic origin question casts a wide net. It is not a question about identity, but about ancestry. In general, it would be wrong to use data for an ethnic origin question to describe the size of a particular "community," though this is often done by community leaders. For example, there are 1.3 million Canadians who list Italian as an ethnic origin. Some of these people may have one Italian origin grandparent, but have few cultural or social ties to the associations and activities of the Italian community.

A fair number of the ethnic Jews counted by the census are likely not very Jewish in a religious or communal sense. Close to half claim a mixed or hyphenated Jewish ancestry. For some, this may be the result of a process of assimilation, the result of a strong identification with another ethnic origin while still considering themselves Jews by religion, or the result of being born into a mixed marriage.

What is also clear is that the changing demography of Canada will pose political challenges to the community. Visible minorities now make up 13.4 per cent of the population, up from 9.4 per cent in 1991. In one sense, these groups are natural allies with Jews in the struggle against discrimination and for social justice. But at the same time, many do not share the common European experiences relating to the Holocaust or the struggles against fascism and communism.

On matters relating to Israel, and to the Middle East more broadly, this divide looms large. In much of the world, Israel is now seen as a colonizer and an aggressor, the Palestinians as desperate victims. One suspects – I have no proof – that Canadian Jews who support Israel are on average more likely to give the Americans the benefit of the doubt regarding a possible war against Iraqi leader Saddam Hussein.

The census counts 348,000 Canadians who listed "Arab" as one of their ethnic origins. (This number includes 144,000 Lebanese, many of whom happen to be Christian.) This figure does not include a number of "West Asian" Canadians who are not Arab, but who are Muslim – Afghanis, Iranians and Turks – and who number in the tens of thousands. And of course, it does not include Muslims from countries outside the Mideast.

Jewish and Arab/Muslim communities outside their homelands can play one of several roles in the unfolding Israeli-Palestinian conflict. At one extreme, they can echo hardline Israeli and Palestinian positions as loyal defenders of the dug-in views of their homeland leadership. In this way, they would bring to the conflict a zero-sum approach, as they went about their various lobbying and information activities.

The other extreme might be Utopian. These communities may try to act as a force for pluralism, tolerance and moderation, and, eventually, compromise and peace-making. The spectrum of opinion within the Arab diaspora on the Israel issue seems particularly narrow, reflecting the weakness of moderation generally in the Arab world. There still is no Arab equivalent to Peace Now. But it has also been noted that debate on the "situation" is more vigorous within Israel than within the organized Jewish community in the diaspora.

One can only hope that the Canadian environment may help both communities find common ground, and a more constructive environment for the peace process, which must inevitably resume.

Sharon wins despite the abysmal situation

By the norms of Israeli politics, Ariel Sharon, who coasted to victory in last week's general election by winning 38 Knesset seats, should have been soundly defeated by Amram Mitzna.

Sheldon Kirshner in Toronto

As he barnstormed the country for a second term, Sharon laboured under severe disadvantages that could have theoretically doomed his candidacy: the blight of Palestinian terrorism, the drastic downturn in the economy and the sleazy, last-minute scandals that prompted pundits to predict that he would be lucky to capture 30 parliamentary seats.

Instead, Sharon turned the tables and became the first Israeli prime minister since Menachem Begin to win two consecutive elections, virtually doubling Likud's representation in the Knesset and shattering the once-dominant Labor party.

Not bad for a politician who was relegated to pariah status after being forced to resign as defence minister following the ill-fated 1982 war in Lebanon and then dismissed as a has-been whose time had come and gone.

A 74-year-old former general and Yom Kippur War hero, Sharon humbled Ehud Barak in the 2001 election that was Sharon's to lose. The reasons were clear. The Palestinian uprising, having erupted shortly after the collapse of the Camp David summit in July 2000, was taking on a life of its own, and the Oslo peace process, a beam of light in a dark landscape, was fast unravelling.

An ardent opponent of Oslo and a champion of Israeli settlements in the West Bank and Gaza Strip, Sharon beat Barak – the most decorated soldier in Israeli history and a former general himself – by convincing Israelis that he would give them what they so yearned for: peace and security.

As everyone knows, Sharon has not kept his promise, the keystone of his electoral campaign. Perhaps no one else in his shoes could have done better. The point is that Sharon has fallen far short of his pledge, at a time when Israel is embroiled in a low-grade war of attrition with the Palestinians that has left Israel extremely vulnerable to terrorist attacks and killed more than 700 Israelis, and when there seems to be no light at the end of the tunnel.

Partly as a result of the current intifadah, the second since 1987, Israel's economy is in a recession, and is reeling. The gross domestic product has shrunk for the second year in a row, the value of the shekel has shrunk, foreign investment is significantly down and the unemployment rate has reached almost 11 per cent, a catastrophic statistic in a nation that had become accustomed to a boom during the highwater mark of the Oslo process. Not since the *mitun* (recession) of the early 1950s has the economy performed so poorly.

Apart from having to deal with the continuing outbreaks of terrorism and the economic slowdown, Sharon had to cope with two mushrooming scandals that risked capsizing him.

They turned on allegations, currently being investigated, of vote-buying in the Likud primary and of concealment of an illegal foreign loan used by Sharon and his two sons to pay back an illegal foreign donation made during the 2001 election. Indignantly, Sharon denied any wrongdoing.

Given all these handicaps – the mounting human toll of the intifadah, the abysmal state of the economy and the ugly and embarrassing scandals of impropriety – why was Sharon able to score such a relatively impressive triumph at the polls?

The question is all the more relevant considering the fact that, as a succession of polls indicate, the majority of Israelis back policies consistently espoused by the left and at odds with Sharon's positions: the withdrawal from the territories, the removal of Jewish settlements, the end of Israel's occupation there and the establishment of a viable, contiguous Palestinian state in the West Bank and Gaza.

Although Sharon has patently failed to bring Israel peace and security, a plurality of Israelis essentially trust his muscular and military approach to the worsening conflict with the Palestinians.

In short, they agree with Sharon's edict that no substantive talks should be held unless all Palestinian violence is halted, armed militias – particularly Hamas, Islamic Jihad and the Al Aqsa Martyrs Brigade – are disarmed and illegal weapons are collected, Palestinian Authority (PA) President Yasser Arafat is sidelined as an interlocutor, and basic, far-reaching reforms are implemented by the PA.

Many Israelis no longer believe that Arafat, who cannot and/or will not rein in terrorism, is a sincere and trustworthy partner. Sharon has exploited this perception to the hilt by refusing to negotiate with Arafat, by demonizing him and his associates at every opportunity and by placing him under virtual house arrest in his compound in Ramallah.

Having lost family members, relatives and friends to suicide bombers and having grown disillusioned with the Palestinian leadership, most Israelis have thrown in their lot behind Sharon's policy of imposing "a psychology of defeat" on the Palestinians.

Last March, about a week before the Israeli army stormed into the West Bank in Operation Defensive Shield, the first of two massive incursions designed to disable the Palestinian infrastructure of terrorism, Sharon spelled out his strategy. "The aim," he said, "is to increase the number of losses (on the Palestinians). Only after they've been battered will we be able to conduct talks."

To some degree, Sharon's policy has been successful. By reoccupying the Palestinian autonomous areas in the West Bank, Israel has reduced the pace of suicide bombings. Yet Israel has paid a heavy price. The Palestinians are further embittered. The gulf between Israel and the Palestinians is growing. The prospect of meaningful negotiations has all but evaporated, at least for now.

Yet paradoxically enough, Sharon – a portly figure who markets himself as an avuncular uncle – has not been blamed for the terrorism that still torments Israel. Previous prime ministers, from Shimon Peres to Barak, were politically harmed by suicide bombings. Benjamin Netanyahu trounced Peres in the 1996 election after a spate of such attacks. Barak fell victim to the same pattern. With his most recent victory, Sharon broke that mould.

In addition, Sharon benefited from the widespread view that he possesses infinitely more experience on the national scene than Mitzna – the former mayor of Haifa – and is better equipped to handle the Palestinian crisis and the looming war in Iraq.

Similarly, Sharon gained votes from the comparatively low turnout – 68 per cent, compared to 79 per cent in 1999, when Barak ousted Netanyahu. This time around, some Israelis stayed away out of despair over the situation. Still others, such as Israeli Arabs, who comprise an important but disaffected bloc, boycotted the election in droves, much to Mitzna's detriment.

Ariel Sharon basks in his electoral victory.

Sharon was doubtlessly helped by the astounding success of Tommy Lapid's anti-clerical Shinui party. He was also assisted by defectors from the Labor party, who believed that its leadership, led by Benjamin Ben-Eliezer, had diluted and compromised its policies in Sharon's first national unity government.

Finally, the demise of the Labor party – which at the height of its influence in 1969 could boast of 56 seats and must now be content with merely 19 – stemmed from its inability to make inroads into the Russian and Sephardi communities.

And so Sharon won a remarkable victory.

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Greater Toronto Area

Anti-Semitism examined at CHAT panel

By CAROLYN BLACKMAN
Staff Reporter

Although we are currently experiencing virulent anti-Semitism in Europe and around the world, we cannot compare today's situation to 1933, says Len Rudner, director of community relations, Canadian Jewish Congress, Ontario region.

"Unlike in 1933, we have a police force that is attuned to the needs of our community, and we live in a country with legislation that police use to ensure our communal rights.

"These are fundamental ways we are much better off than 60 years ago," Rudner said at the first in a series of parent education talks sponsored by CHAT Richmond Hill.

The CJC panel, which was moderated by Bernie Farber, executive director CJC, Ontario region, also included Simon Rosenblum, director of public policy and Israel affairs, CJC, Ontario region; and Ed Morgan, chair, CJC, Ontario region.

Rudner said the blueprint for classic anti-Semitism has not changed: "There are [still] too many Jews; they have too much power and will get stronger; and they cannot be trusted."

But, he said, we can consider ourselves fortunate that of the 200 anti-Semitic incidents reported in Canada since September 2000, which included graffiti, phone calls and letters, only three involved assault against an individual.

Yet we must keep in mind that anti-Semitism is still an issue, he said. "It is not our parents' anti-Semitism, though. We see it as a new incarnation. It is the oldest hatred, but it is one that wears many hats on its many heads."

Rosenblum said we must be prepared to deal with anti-Semitism and anti-Zionism. "The order of the day is that we [must confront] biases head on with facts. We don't need to be defensive and let the argument be out there without a significant challenge."

He said, "Our job is to fight back and deal with it aggressively."

Not all criticism of Israel is illegitimate, Rosenblum said, but there "is a lot of ultra-criticism."

For example, he said, the belief that the largely inadvertent killing of Palestinians and the targeting of Israeli citizens to suicide bombings are morally and ethically equal is offensive.

Morgan said universities need to protect students against hate mongering by professors.

"Hate crimes are hard to prove, but that is not the rule that should prevail on campuses.

"A professor cannot be put in jail for being a racist, but he can be fired. It is a huge problem because universities hide behind hate crime legislation."

On the other hand, Morgan said, universities should not be banning speakers such as Daniel Pipes, Mideast scholar and director of the Middle East Forum, simply because people do not agree with them. "That is mainstream politics that gets mislabelled."

The aggregate affect of anti-Semitic incidents is brutal on students, said Morgan. "The hardest problem to deal with is that of the tainted atmosphere, and universities have not yet been made to deal with this."

Students must be ready to deal with problems, Morgan said. "We can't say things are disastrous, but we have to be vigilant because the bad is creeping up."

With regard to the attempts by students and faculty to block last week's speech by Pipes at York University, Farber said it is an ongoing effort by pro-Palestinians to ensure that pro-Israeli dialogue is not brought forward.

He said it was a significant victory for academic freedom that the Pipes speech went ahead.

"If we cannot talk on campus, then where are we as a society?"

SOCIAL ACTION: **Temple Sinai social action committee chair Wendy Gitelman presents check to Circle of Care volunteers Eva Goldberg, Cathy-Ellen Metter and Bess Good, for special programming for isolated seniors.**

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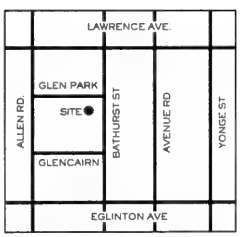

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Bush address turns Israeli vote into a sideshow

Nothing in the news can compete with war or the threat of war.

The day of the Israeli elections last week happened to coincide with the date of U.S. President George W. Bush's state of the union address. All eyes were focused on Bush in anticipation of what he would say about U.S. intentions toward Iraqi leader Saddam Hussein. And all this occurred against the backdrop of action at the United Nations, reports about UN inspection teams in Iraq, and international reaction, especially from UN Security Council members Great Britain and Russia.

According to Reports

By PAUL MICHAELS

To pick up the *National Post* the next morning, Jan. 29, and find a report on the Israeli elections on page 2 said it all.

The previous night, CBC's and CTV's national broadcasts were virtual mirrors of each other: the first four items dealt in almost identical order with Bush's state of the union address, reactions from Washington, D.C., and Iraq, and the debate over Iraq in the Canadian Parliament. Neil Macdonald's report on the Israeli elections was item number 5 on CBC's lineup and Joy Malbon's report for CTV was number 6, even following a report of renewed U.S. fighting in Afghanistan.

The exercise of news judgment – the choice of stories and their emphasis and placement – is always an interesting phenomenon to observe for what it reveals about the relative importance assigned to certain events.

Not that the Israeli elections were ignored. The results had been long anticipated by election polls – Likud was expected to rise dramatically, Labor to fall precipitously and Shinui to emerge as the new anti-clerical wild-card party.

Journalists immediately started to inquire about the meaning of the outcome. CTV anchor Lloyd Robertson asked Malbon about the effect of a possible war with Iraq on Israel. There were also questions about the shape of a narrow right-wing coalition compared to a broad-based national unity government involving Labor, which is what the vast majority of Israelis want.

Alison Smith on *Newsworld* explored these issues in an early-morning interview on Jan. 29 with Gerald Steinberg, head of Bar-Ilan University's conflict resolution program, and Jonathan Kuttab, a Palestinian human rights lawyer. Steinberg rejected Kuttab's argument that Israel's "occupation and settlements" (whether supported by a narrow or broad-based Israeli government) are at the core of the failure to advance peace with the Palestinians.

Steinberg summed up Israel's predicament in these terms: "One of the big problems and the real disappointment in this election campaign was that these ['peace process'] issues were never really on the table because there was no Palestinian leadership, there was no end to the terrorism, there was nobody to negotiate with. So there were no alternatives presented to the Israeli voters. It was who's going to do the best job of dealing with the terrible situation of terrorism that we face, and what are the best ways to try to deal with this… We're waiting for the Palestinians to be able to hold some sort of democratic elections, [including] a leadership change, and present us with alternatives that will really engage the Israeli population."

When journalists say, as some frequently do, that Israeli Prime Minister Ariel Sharon promised peace and security and delivered neither – as if he has been operating in a vacuum – they should be reminded of Steinberg's words.

Paul Michaels is director of communications for the Canada-Israel Committee..

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STREET FEET: **Members of Jewish Women International recently donated 2,500 of pairs of socks to St. Michael's Hospital as part of JWI's Street Feet Program. The hospital will distribute the socks to those in need. Seen from left are Freda Gottesman-Brender, JWI; Sister Penny, director of the hospital's women's drop-in centre; Judy Smith, director of volunteer services and Out of the Cold program; and Lucy Alt, JWI.**

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By RABBI LAWRENCE PINSKER

Maurice Sendak's 1970 book *In the Night Kitchen* caused unexpected controversy. It surprised and even shocked older readers, who were unaccustomed to nudity and mysterious, seemingly inexplicable doings in a children's book. Mickey's adventures in the night kitchen – full of skyscraper-high milk bottles and flour boxes as big as apartment buildings – seemed, well, strange. But children loved the story.

I have fond memories of reading it to my children, but today I have a better understanding of its message: I think it shares an important theme with Terumah, this week's Torah portion. (Needless to say, I am sure Sendak never expected his work would become the subject of a dvar Torah.)

The book is simplicity itself. Little Mickey wakes up in the night and falls through the dark, out of his clothes, past his sleeping parents, into the night kitchen, a landscape of kitchen objects and commercial products grown to enormous size. He falls into a bowl of cake batter, which a group of bakers – each bearing an uncanny resemblance to Oliver Hardy – mix and stir and put it the oven to bake a "delicious Mickey-cake."

Mickey rebels, saying, "I'm not the milk and the milk's not me! I'm Mickey!" He then fashions an airplane from bread dough and flies off, but when the bakers cry out for milk to make their morning cake, Mickey flies to an enormous milk bottle, dives in and brings out the milk, singing, "I'm in the milk and the milk's in me. God bless milk and God bless me!"

Mickey pours milk into the batter, and the bakers make their cake. Proud of his accomplishments, Mickey slides down the milk bottle into bed. The story ends by noting the morning cake wouldn't have been possible without Mickey.

Sendak is a genius. Without a word of explanation, he brings us a child's view of the world. It is full of things that people before us have made, yet other projects await our attention and energy. Mickey doesn't want to be rolled and kneaded and pounded into a cake that he's had no role in developing. He has his own ideas of what he wants to do – to fly away – but when he is asked to help, he responds to the bakers' invitation. But he has to make the contribution in his own, distinctive way.

We Jews are very much like Mickey. After the Exodus, which marks the transition of our ancestors from their infancy as a people – dependent upon Egyptian culture, struggling to preserve the heritage of the Patriarchs and Matriarchs – we are immediately called by God to co-operate in a collaborative project, the building of the mishkan, a portable desert sanctuary, which will give God a place to dwell among the Israelites. The rest of the Book of Exodus focuses on the way B'nei Yisrael, newly freed from slavery, struggle with doubt and uncertainty to find a place in God's plans for their future.

> ***'I'm not the milk and the milk's not me! I'm Mickey!'***

All of us face this task: we are born into our tradition, finding expectations, roles and ideals. For many of us, the challenge is to figure out how to become part of a project worthy of our talents that contributes to the life of our family, society, people and heritage.

Many commentaries on this week's parshah note it was not beyond God's power to create a sanctuary for the Israelites out of nothing. After all, God created the universe and all its materials. But by not creating a sanctuary, God revealed that the human beings He had created are capable of achieving remarkable things through personal sacrifice and generosity – even bringing God's presence to dwell in the midst of the people Israel.

Prof. Yeshayahu Leibowitz once wrote about the parshah: "When people construct a sanctuary in honour of God, they bring the Shechinah down to dwell among them. The world acquires significance and value, if within its framework people serve God. It is not the world in itself that is significant: what is significant is the service of God in the world. And that is why the parshah of the sanctuary is so much more prominent in the Torah than is the parshah of creation."

Rabbi Henry Slonimsky once said that "a religious person is one who feels responsible for everyone else." The mishkan narrative and, on a humbler level, Sendak's *In the Night Kitchen*, both teach that someone is waiting for each of us – without exception – to contribute to the common good.

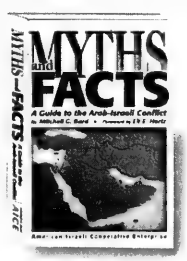
What would life be like if, God forbid, we flew away from the voices asking us to contribute our share to fulfilling God's plans for the sanctuary, the morning cake or a world of peace and caring?

Rabbi Pinsker is associate rabbi at Toronto's Beth David B'nai Israel Beth Am Congregation.

Closure of colleges necessary for protection

MYTH:

Israel closed three colleges in the Palestinian Authority in January 2003 to punish and humiliate the Palestinians.



FACT:

Despite more than two years of violence and provocation, some of which emanated from West Bank colleges, Israel did not interfere with classes. The hope was that Palestinians would focus their attention on their studies rather than on political activities. Unfortunately, these schools increasingly directed their energies to promoting violence rather than education. Israel did close the colleges, but only after it became clear that they had become centres of incitement and indoctrination rather than education.

When Israeli forces entered the schools, they found banners, posters, flags, tapes and children's notebooks adorned with pictures of suicide bombers. Classrooms were filled with posters praising terrorism and glorifying the bombers. Cassettes made by terrorist organizations and calling for the destruction of Israel were found. These were not just materials brought into the schools by students: some were distributed by the colleges themselves as part of the curriculum. They violated the peace agreements the Palestinians had signed forswearing such incitement.

In closing the colleges, Israel was attempting to protect its citizens, not punish or humiliate the Palestinians. Incidentally, the Palestinian Authority has also closed colleges in the territories on occasion when officials believed students were behaving in ways that threatened their authority.

Source: Myths & Facts Online – A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, http://www.jewishvirtuallibrary.org.*

Jewish Life

Chicken soup: memories and humour

By MARK MIETKIEWICZ

Tevye: As the good book says, when a poor man eats a chicken, one of them is sick.

Mendel: Where does the good book say that?

Tevye: Well, it doesn't say that exactly, but somewhere there is something about a chicken **[http://www.fortunecity.com/meltingpot/nicaragua/1105/fiddlerontheroof.html]**.

What is it about chicken soup that inspires the best in us? As you might expect, dozens of Web sites are dedicated to recipes for the best chicken soup. But you can also find countless stories, jokes, memoirs and poems devoted to this haymishe staple.

In *A Mother's Love and Chicken Soup*, Chava Willig Levy recalls a life lesson she learned from her mother and passed on to her children. On a Friday night in 1929, when her mother was six, she writes, "Everything was fine until her mother brought in the chicken soup. Somehow, by accident, Imma didn't get her portion. Quietly, she started to cry and a bowl was immediately brought to her. But Imma was inconsolable. When she continued to weep, her sister, our Aunt Lilly said, 'Listen, little one, have your soup while it's hot; you can always cry later.'"

Levy says her mother applied that philosophy throughout her life: Make someone's life better now; there will be time for tears another time **[http://ourworld.compuserve.com/homepages/Susieq/soup.htm]**.

The smell of chicken soup brings laughter as well as tears. "The fabulously wealthy banker Baron von Rothschild was traveling through the countryside and stopped for breakfast at a little deli. The soup was absolutely delicious. When he finished, the waiter brought him the bill. Rothschild was stunned: '$100 for a bowl of chicken soup,' he exclaimed. That's impossible. Is chicken soup so rare in these parts?' 'No,' replied the waiter, 'but Rothschilds are'" **[http://www.s2f.com/psolley/sjokes.html]**.

Some people best express their chicken soup memories through poetry. "In my grandmother's house, there was always chicken soup..." That's how Louis Simpson begins his bittersweet reminiscence about the heartwarming smells that emanated from his grandmother's kitchen and how that scene was shattered by the Holocaust. The poem, called *A Story about Chicken Soup*, is in his collection *At the End of the Open Road*, which won the 1964 Pulitzer Prize for poetry. You can read the poem online at **http://www.soupsong.com/ssimpson.html]**, along with Simpson's biography **[http://www.cl.uh.edu/itc/course/LITR/4333/prsnanvi.htm]**.

Diana H. of New York writes about her safta (grandmother) and her soup on the Web site Teen Ink. "As I walk to the apartment, the smell carries me in, the fresh aroma of the soup, with some carrots, and most important, the chicken./ Then I spot the fresh noodles, and think of them drying in the hot sun of Israel, where she once lived./ Her presence was sacred; I wish that she was still here./ My favourite grandma, up above./ As I think of her every day, the chicken soup memories arise, and I feel her near me, watching with her brown eyes" **[http://www.teenink.com/Past/1996/7395.html]**.

A delightful site, called the Jewish Penicillin Exchange: Memories of Chicken Soup, describes the ingredients bubbies *used* to include in their soup. Russ "Yussele" Goldberg recalls the unlaid eggs (which were included with the birds) and especially the chicken feese (feet) his bubbie put in her soup. "I guess today's butchers have found something profitable to do with the feet, egg sack and other parts that are no longer included when we buy a chicken. It's too bad, though. I'm sure these extra parts added a special flavour to that soup. That's probably why no soup I've eaten in the last 40 years or so compares with the memory of that soup, or do things just taste better in memory?" **[http://gurlpages.com/uvula/soup.html]**.

Although most people remember a chicken soup dish close to perfection, things were different for Claudia Spevak. She recalls the time – the *only* time – her mother-in-law invited them over for a homecooked meal in 35 years. "She served chicken soup. The only problem is that she neglected to remove the onion skins. I practically choked to death on one of them... The advantage to all of this is that when your husband has a mother who cooked like this, he thinks everything you make is wonderful."

Next week, we eat!

Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

The ancient challenge

By RACHAEL TURKIENICZ

Over the next few weeks, we read in detail of the construction of the Tabernacle in the desert. The Tabernacle is a configuration of tents within tents, layers of curtained walls with no ceilings that can be assembled and taken down so as to move with Israel through the desert.

Deep within the Tabernacle's layers lies the Ark of the Covenant with the Ten Commandments. In its outer chambers, the Tabernacle contains all the articles necessary for sacrificial worship of God. It will dwell in the midst of the Israelite camp for 40 years.

The text goes to great length to share with us every measurement, every colour, every layer of the construction. In the end, we have a detailed portrait of a place of worship replete with all the necessary utensils. There is a table, a lampstand, an altar, an inner chamber, an outer chamber, an ark and many coverings. In fact, the articles themselves, although foreign to us, would probably have been familiar to the ancient Israelites.

Other cultures in the area likewise had places of worship for their gods. These places included within them tables, lampstands, altars and basins. If we were ancient Israelites, we would take comfort in the descriptions in the Torah as we could relate to these articles and would immediately understand that they are connected to religious worship. However, we would also notice a glaring omission that would challenge us greatly.

In all other cultures, although the utensils were similar, each article within the place of worship had etched into it a representation of the god, usually an image. Thus, the "holiness" of the article was achieved through its branding and the depiction of the idol. But nowhere in the description of the Tabernacle or its utensils do we see any indication of branding these articles with either the image or the name of God. As modern Jews, we would not expect to find this, but as ancient Israelites, we would immediately notice its absence.

In this way, the construction of the Tabernacle, a concrete structure in which to centralize worship, simultaneously conveys the essence of the abstract. In order to use these articles and engage in sacrifice – an extremely concrete means of communicating with God – we must recognize that God cannot be contained within the concrete but is ultimately abstract in essence.

As time progresses, sacrifice is replaced by prayer, but the issue remains the same. The challenge of any religious ritual remains to move beyond the concrete, beyond the mundane. The rabbis in the Talmud warn us against making our prayers routine, words without meaning. The physical page of the Siddur can often become the focal point rather than a way to move into the abstract, the dialogue with God.

In the Talmud, there are many suggestions of how to vary your prayers. Within those texts is a lengthy list of how each rabbi would end his daily prayers. These endings, which were personal and unique, allowed each sage his "signature," the break from routine.

As history continues to unfold today, the signature of Rabbi Safra speaks clearly and touchingly to every Jew: "May it be Your Will, O Lord our God, to establish peace in the household above and in the household below..."

The Tabernacle is gone and ancient pagan cultures have disappeared, yet our challenge remains the same.

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

The pitfalls of abolishing "custody" and "access"

Part One of Two

In the year 2000, 37.7% of Canadian marriages ended before their 30th anniversary. If you survive the fourth anniversary, the possibility of divorce diminishes with each passing year.

Children are profoundly affected. Recently, a Western Canadian Judge was correctly criticized for overreaching when he implied that all divorcing parents are selfish. However, the most "up-to-date" research may surprise you.

Are kids *really* better off removed from a strife-torn home?

The myth which gained prominence in the 1960s and 70s that divorced kids are usually "better off" to have left a home filled with tension than to have remained in it is often just that: a myth. (A home in which physical abuse occurs, of course, is another matter entirely).

It is also a myth that may be self-serving. In *The Unexpected Legacy of Divorce*, author Judith Wallerstein followed and studied two groups of children over a 25-year period: those of parents who divorced, and those of parents who stayed together (often for the sake of the children) despite their "unhappy marriage."

Dr. Wallerstein reports that the children of the divorced parents "are forming their own relationships, but are often haunted by fears of being doomed to repeat their parents' mistakes" and have significantly higher rates of divorce, suicide, substance abuse, sexual promiscuity, criminal conduct, low self-esteem and other emotional issues.

The reason is surprising: unless the parents are physically abusive to each other, kids care more about their own stability than problems between the parents, even if such problems create tension in the home. Moreover, children in troubled marriages at least have the relief of "truces" or "game plans" parents follow to deal with the tension, whereas children of permanent marital breakdown have "no such relief."

In such unhappy marriages, setting aside the adult differences as much as possible and co-operating over parenting sometimes means *not getting divorced* and establishing realistic parenting arrangements.

It is with this in mind that we should consider what the federal government and Justice Minister, the Honourable Martin Cauchon, is now attempting to accomplish with his recently proposed amendments to Canada's custody and access law (Bill C-22.) The new law abolishes the words "custody" and "access" and replaces them with the Court's ability to award "parenting responsibility" orders. According to the Justice Ministry's website: "the [old] terms encourage too many parents to focus on their rights rather than on their responsibilities and what is best for their children; the terms promote the idea of a "winner" and a "loser" who have fought a custody "battle".

The new language of custody legislation

The Minister has also committed the Government to investing $16.1 million annually to improve Court services to promote mediation; promote Judges more experienced in family law; and to provide other community services to help divorcing parents to sort out their respective responsibilities.

The announcement of new money on such services is crucial to the well-being of the children involved. Conflicts can often be resolved, or at least minimized reasonably quickly, with more experienced family Judges and earlier mediation.

Feb. 20 issue: Pitfalls of new custodial terminology.

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Cape Breton businessman was 'an achiever'

By JOEL JACOBSON
Atlantic Correspondent

Obituary

HALIFAX — The Jewish community of Cape Breton is mourning the loss of businessman and visionary leader Harvey Webber.

He died in Sydney, N.S., Jan. 28 at 88, one day after suffering a sudden heart attack. In typical Harvey Webber style, he didn't want to bother anyone with his pain. He called an ambulance early in the morning of Jan. 27, leaving a note for his sleeping wife to tell her where he was going.

"He was a unique character, an achiever, a doer," his longtime friend Irving Schwartz of Sydney told *The Halifax Chronicle-Herald*. "He was totally committed to the community."

Widely-respected as a retail business owner, Webber's love for his adopted home of Cape Breton led him to become one of the island's most innovative champions. He helped create campaigns to promote local products.

He also played a key role in the development of the Glace Bay Miners Museum, which still serves as a living tribute to the rich history of the island's coal mining industry.

"He had a constant flow of ideas and the ability to transform the ideas into projects, to carry them forward," Schwartz told the *Cape Breton Post*. "I think it's a huge loss for this community."

Born in Halifax, Webber graduated from Dalhousie Law School in 1937. He moved to Sydney to take over a women's hat store that his father owned in the city. He gradually transformed the shop into multiple boutiques called Smart Shop Place, which became an instant success and remains an anchor in Sydney's downtown business core.

A recipient of the Order of Canada and Queen's Golden Jubilee Medal, Webber was named Distinguished Retailer of the Year by the Retail Council of Canada in 1991.

In the early 1980s, he served as director of the Canadian Chamber of Commerce. In addition, Webber helped create the Cape Breton Tourist Association, often chaired the United Way, and developed the Centennial Arena in Sydney, and the General Mining Building in Glace Bay.

His Relocation and Retirement to Cape Breton program is now being successfully administered by the Cape Breton County Economic Development Authority to attract people to retire on the island. He also served as the first chair of Silicon Island, Cape Breton's first multimedia and digital technology incubation centre.

For many decades, Webber served the Canadian Council of Christians and Jews. He was also named an honorary fellow of Hebrew University in 1978 and was honoured by Hadassah WIZO in 1981 for "his service to his fellow man."

Bruce Meloney, an independent retailer in Smart Shop Place, told the *Cape Breton Post* that Webber's " favourite saying was 'It's not what you know, it's what you do with what you know.' He knew lots and he did lots. He would get you to think of setting your standards high, and then shoot for it. It wasn't important if you made it. If you set the standard high and only achieved three-quarters, you're way ahead. He was marvellous at doing that."

A member of Temple Sons of Israel, Webber is survived by his wife Ethel, daughter Marlene in Toronto, son Laurie in Halifax and three grandchildren.

CJC, CIC congratulate Sharon

OTTAWA — Canadian Jewish community leaders congratulated Israeli Prime Minister Ariel Sharon last week after his Likud party won the most seats in the Jan. 28 national election.

"The strength of Israel's democracy has once again been demonstrated as the country elected its 16th Knesset and Israeli voters have given Prime Minister Sharon another mandate to govern," said Keith Landy, national president of Canadian Jewish Congress. "We wish him success in forming a government and wise counsel in these very difficult times for the State of Israel."

Landy also paid tribute to Labor Party leader Amram Mitzna and the other party leaders for their hard-fought campaign.

Joseph Wilder, national chair of the Canada-Israel Committee, sent Sharon a letter of congratulations.

"The citizens of Israel have clearly expressed their desire for the renewal of [Sharon's] leadership," Wilder wrote.

"We respect their decision, and celebrate the reaffirmation of the vibrant democracy that characterizes the Jewish state. Canadian Jews are confident that Mr. Sharon will continue to focus all of his energies on leading Israel towards peace with security in the region. All Israelis desperately yearn for these goals."

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Upcoming Events for Seniors!

Chicken Soup for the Canadian Soul
Thursday, February 6 at 2:00 p.m.
Forest Hill Place is pleased to welcome Jane Matthews, co-author of the recently released Canadian bestseller, *Chicken Soup for the Canadian Soul*. Join us as she shares some of the wonderful experiences she had while compiling this book.
Books will be available at a discounted price and for autographing.

Staying Young at Any Age
Tuesday, February 11 at 7:00 p.m.
Join us for this informative talk presented by Dr. David Koiveranta, Chiropractor; Robert Ayoup, Naturopath and William Francis, Massage Therapist. They will address the issue of "Staying Young at any Age".

Film Review
Thursday, February 13 at 2:00 p.m.
Film and book critic, Heather Kassel, returns to Forest Hill Place for a lively discussion on the movie, "Croupier".

For more information, or to register, please call Susan at Forest Hill Place (416) 785-1511.

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Jewish Outreach

Doing Jewish I (Basic Judaism)
Wednesdays, Feb. 5 - Apr. 9,
7:30 - 9:30 PM, $150 Fee, $30 book fee
Dr. Ira Schweitzer
A hands-on experience for those searching for an entry point to a modern, meaningful Jewish life.

Learn to Read Hebrew (Hebrew I)
Tuesdays, May 6 - Jun. 10,
7:30 - 9:00 PM, $90 Fee, $25 book fee
Lori Gershon
Learn to read Hebrew in just 6 lessons!

Conversations about Conversion
This class is made possible by the generosity of the Andrea and Charles Bronfman Philanthropies.
Tuesdays, Feb. 25 - Apr. 8,
7:30 - 9:30 PM, $90 Fee
Alena Strauss
A course about conversion, for those considering becoming Jewish. Team-taught by Rabbis, educators and Jews-by-choice from across the religious spectrum.

Matzah Cover Workshop
Thursdays, Feb. 13 - Mar. 13,
7:00 - 9:00 PM, $75 Fee, $70 supplies
Shely Praver
Learn about the Passover Seder while creating your own beautiful silk matzah cover. No artistic experience required.

V'Asu Lahem Tzitzit'
Tallit Making Workshop
Tuesdays, May 6 - Jun. 24,
7:00 - 9:00 PM, $120 Fee, $160 supplies
Shely Praver
Create a beautiful silk Tallit while learning all about this powerful and spiritual prayer garment.

Jewish Ethics and Contemporary Issues

Jewish Ethics
Mondays, Feb. 10 - Apr. 7,
7:30 - 9:00 PM, $120 Fee, $10 materials
Chaim Klein
Grapple with issues of ethical concern and learn how Jewish tradition identifies "right and wrong" and "good and bad".

Kolel courses are made possible in part by generous donations from: Cohen-Morrison Family Fund; The B.I. Ghert Family Foundation; Jane Goldberg; The Silver Tree Foundation; Phyllis and Ab Flatt Family Endowment Fund; An Anonymous Donor.

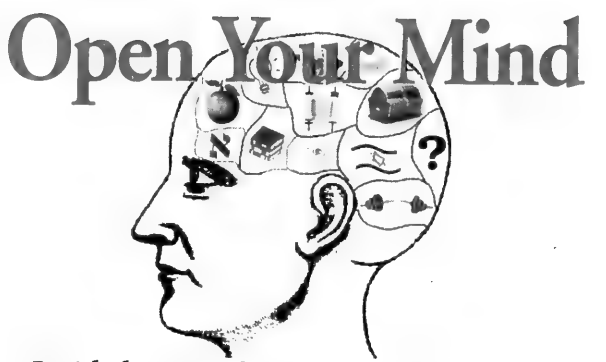
Bio-Medical Ethics:
Life & Death Issues
Wednesdays, May 14, 21 & 28,
7:30 - 9:00 PM, $50 Fee
Rabbi Debra Landsberg
A special course exploring the difficult ethical issues surrounding the beginning and end of life.

Pirke Avot
Wednesdays, May 14, 21, and 28,
7:30 - 9:00 PM, $50 Fee
Rabbi Lori Macklis
Gain insight into the Rabbinic world view and draw lessons for an ethical life today from the most unique chapters from the Mishnah.

Being a Mentsch ***Daytime Course!***
Wednesdays, Feb. 12 - Apr. 8,
10:00 - 11:30 AM,
$120 Fee, $10 materials fee
Rabbi Irwin Zeplowitz
Through text study and class discussion, explore the criteria and challenges of living an ethical Jewish life.

Five Megillot in Six Weeks
Mondays, Feb. 24 - Apr. 7,
7:30 - 9:00 PM, $90 Fee
Dr. Seymour Epstein, Board of Jewish Education of Greater Toronto
Explore the meaning and content of each of the five scrolls in their upcoming holiday order: Esther, Song of Songs, Ruth, Lamentations, and Ecclesiastes.

The Writings
Wednesdays, Feb. 12-Apr. 9,
7:30-9:30 PM, $150 Fee
Rabbi Jordan Cohen, Associate Director, Kolel
Encounter some of the finest literature humanity has created, including soaring poetry, pithy aphorisms, adventurous tales, and philosophical reflection, all contained in the section of the Bible known as Ketuvim - "the Writings".



Jewish learning for those seeking to study in a progressive and egalitarian atmosphere.

Classic Jewish Texts

The Modern Midrash:
The Bible and Contemporary Hebrew Literature
Tuesdays, Feb. 18 - Apr. 1,
7:30 - 9:00 PM, $90 Fee
Yael Seliger, Board of Jewish Education of Greater Toronto
Gain a new understanding of Bible through the imaginative literary creations of Israel's finest writers.

Basic Talmud
Wednesdays, Feb. 12-Mar. 19,
7:30 - 9:00 PM, $90 Fee
Rabbi Aaron Flanzraich
For those new to the study of Talmud, we will delve into the world-view of the Rabbis and the development of the Oral Law.

Jewish History

Not Just Names & Dates:
Jewish History
Thursdays, Feb. 13 - Apr. 10,
7:30 - 9:00 PM, $120 Fee, $25 book fee
Rabbi Matthew Kaufman
From Biblical Judaism to the establishment of the modern State of Israel, explore how Judaism developed and changed over the millennia as it interacted with the world.

Biblical Leaders
Rising to the Challenge?
Tuesdays, Apr. 29 - Jun. 3,
7:30 - 9:00 PM, $90 Fee
Selma Sage
Joseph, Jacob & Pharaoh; David, Saul & Solomon; Moses, Miriam & Aaron: explore the various leadership styles of these great Biblical figures, how they affected Jewish history, and what we can learn from them today.

Jewish Spirituality

When Will The Messiah Come?
Mondays, Feb. 10 - Apr. 7,
7:30 - 9:00 PM, $120 Fee
Prof. Robert Gibbs and Rabbi Michael Stroh
Explore a wide-range of texts from both traditional and current sources to learn the different ways Jews have thought of, and hoped for, the Messiah.

The Jewish Mystical Experience
Tuesdays, Feb. 11 - Apr. 15,
7:30 - 9:30 PM, $150 Fee, $20 materials
Rabbi Jerry Steinberg
Explore the many dimensions of the Jewish mystical experience, including angels, dreams, love and sex; visions and voices; and develop techniques for attaining a higher level of mysticism in your own life.

'Lovers & Friends, Partners & Enemies':
Relationships through the lens of the Torah
Thursdays, Feb. 13 - Apr. 3,
7:30 - 9:00 PM, $120 Fee
Rabbi Tina Grimberg
Explore the timeless passions and tribulations in the relationships of our patriarchs and matriarchs as depicted in the Torah and rabbinic sources. See what we can learn from them.

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What's New

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 10, is deadline for Feb. 20 issue and Monday, Feb. 17, is deadline for Feb. 27. I receive calls and sort my mail after noon on deadline days only. Phone 391-1836, fax 391-0829.

Friday, Feb 7

SIMCOE SHABBAT SERVICE

Am Shalom, Simcoe Reform Congregation is having a Shabbat service at 7 p.m. For information, call 705-721-6126.

Saturday, Feb. 8

FAMILY SHABBAT

Ellie Tesher, award winning columnist and author, will speak on Navigating and Negotiating Family Life at Beth Tikvah Sisterhood Family Shabbat. Tesher will speak during the morning services at 9 a.m. and at the luncheon following services. For information and to make reservations call 416-221-3433 ext. 353.

Sunday, Feb. 9

BREAKFAST & SPEAKER

Holy Blossom Temple Brotherhood hosts **Dr. Joseph Fox**, of the Weizmann Institute of Technology, on the topic The Evolution of Technology in Israel and the Rise of the Economic Tiger. Come for a sumptuous breakfast, learn and enjoy. Services 9 a.m., breakfast 9:30 a.m. No charge.

BREAKFAST & SPEAKER II

Beth Tzedec Men's Club welcomes **Madam Justice Gertrude Speigel** to Sunday brunch. She will discuss Family Law and the Torah. Shacharit 9 a.m., brunch 9:30 a.m. 416-781-3511.

BREAKFAST & MUSIC

The Beth David Brotherhood breakfast will include **Lenka Lichtenburg** performing traditional and original Jewish music with an untraditional twist. 9:15 a.m. Minimal charge.

ORAYNU CONGREGATION

Oraynu Congregation For Humanistic Judaism presents An Introduction To Humanistic Judaism at 10:15 a.m. in the staff room of St. Andrews Junior High School, 131 Fenn Avenue. No charge. RSVP 416-385-3910.

BEN MAISSNER IN CONCERT

A fabulous free concert with **Cantor Benjamin Maissner** and the Lachan Choir performing In Tribute to Liturgy Over the Century, 100 years of synagogue music. 8 p.m. at Adath Israel Synagogue.

Monday, Feb. 10

REGINE ROBIN WRITINGS

The Cranbrooke Friendship Club hosts **Prof. Ben Shek** who will speak about the life and writings of author Regine Robin in a lecture titled Ever-present in Her Work is Her Abiding Love of Yiddish. 12:30 p.m. at The Winchevsky Centre. Cost $7 includes a light lunch. Call 416-789-5502.

TREATING TERROR VICTIMS

The Jewish Health Alliance, the social and professional network for health-care providers, and the psychological Trauma program at Mount Sinai Hospital presents Terror, Trauma and Treatment with **Dr. Daniel Brom,** director of the Israel Centre for the Treatment of Psychotrauma, Herzog Hospital, at 600 University Avenue, 7:30 p.m. $10. Kosher refreshments. RSVP 416-208-0610.

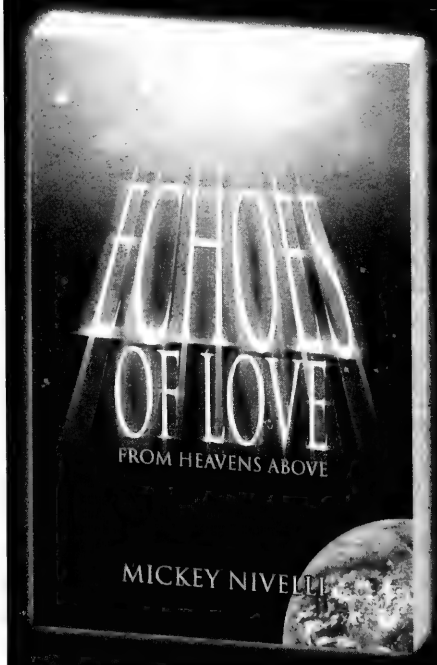
Tuesday, Feb. 11

ISRAELI BOOKS REVIEWED

Celebrate Israeli culture by coming to the Israeli Book Club to discuss Israeli authors. **Prof. Rachael Turkienicz** will discuss *Husband and Wife* by **Zaruya Shalev**. 7:30 p.m. at Holy Blossom Temple. Call 416-789-3291 for information.

Continued on page 21

YOUR PERFECT GIFT OF LOVE...



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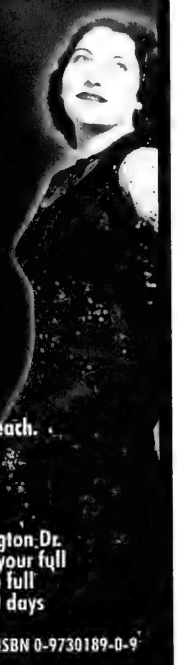

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Coninued from page 20

CRYPTO-JEWISH MUSIC

An evening of music and discussion with **Dr. Judith Cohen**, ethnomusicologist performer, who has spent years travelling and conducting research in Spain and Portugal. She will speak on Crypto-Jews in Portugal: The Music in Their Lives. Beth Tikvah Synagogue, 8 p.m. No charge. call 416-221-3433 ext. 300 for information.

BOOK REVIEW

Adath Israel Sisterhood will review *Clara Callen* by **Richard B. Wright** at 8 p.m with facilitator **Heather Kassel**. Sisterhood members $10, guests $15.

ARCTIC EXPERIENCES

Artist **Margret Ludwig** will discuss My Experiences Above the Arctic Circle with the Beth David Sisterhood. 8 p.m. Members free, guests $3.

THE SPIRIT OF WINE

Enjoy wine tasting and entertainment with **Andrew Novak** of Grafstein Wines and Beth David Sisterhood. 8 p.m. Members free, guests $3.

Wednesday, Feb 12

POMEGRANATE GUILD

The Pomegranate Guild presents a hands-on workshop with **Sarita Frasko** on making stuffed fabric dreidels. All materials will be supplied. Bring a sewing kit. 8 p.m. at Shaarei Shomayim Synagogue. www.pomegranateguild.ca.

Other News...

YIDDISH CLASSES

If you want to learn conversational Yiddish, Adath Israel Congregation is starting a class for you! Call **Louis Gula** at 416-495-0919 for information on beginner and intermediate classes.

ON BEING CONSERVATIVE

Welcome Shabbat and enjoy a weekend of scholarship and discussion on the topic So You are a Conservative Jew, I Wonder What That Means. With scholar in residence **Rabbi Moshe Edelman** at Shaar Shalom Synagogue, Feb. 14 and 15, Friday evening dinner, Shabbat morning sermon. Call 905-889-4975 to reserve.

ECRUSY WINTER BASH

Join Conservative teens from all over eastern Canada for an amazing weekend of friends, fun and ruach! ECRUSY's Winter Mifgash (Gathering) will be held Feb. 28 to March 2. Highlights of the weekend include Formal Ball, Israeli Program, Tikkun Olam and more. Application deadline is Feb. 10. For information, 416-667-1717 or 1-800-417-1332 or www.ecrusy.org.

WOMEN'S BEIT MIDRASH

If you are a young women between 17-25 and enjoy text-based study and lively discussion, come to Mekorot's Beit Midrash. Sunday evening's study is Halachah, Wednesday's study is the prophet Hoshea. At Or Chaim, 159 Almore Ave., 8:30-9:45 p.m. For information, call 416-398-1510 or go to study@mekorot.ca

FIDDLER ON THE ROOF

Shaarei Beth El Congregation of Oakville presents a professional production of *Fiddler on the Roof* at the Oakville Centre for the Performing Arts Tuesday, Feb. 18, at 8 p.m. VIP tickets $36, includes a post-performance wine and cheese reception with the cast members; general admission $24. Call 905-849-6000 ext.10 or **Randy Binstock** 905-464-8645.

YARN NEEDED

The Golden Hand Knitting Group is looking for all your used balls of wool. The group gathers every Tuesday evening to knit gloves and blankets for the Out of The Cold Program and for Women's Shelters. To donate call **Mildred** 416-781-0200.

JEWISH 411

UJA Federation's Jewish Information Service is your "Jewish 411." They can help you rent out your basement or room at no charge. A friendly volunteer will take your information or answer any questions you may have about the Toronto Jewish community. Call 416-635-5600.

JF&CS GROUPS

Jewish Family & Child Service information/registration: **Shawna Sidney** 416-638-7800, ext. 215.

The Challenge of Anger For Women is a 6-session group for women to learn to express anger in an assertive, non-aggressive way. Begins Thursday, Feb. 6, at Lipa Green Building, 4600 Bathurst St., 7:30-9 p.m.

Single Parent Challenge is a 6-session group for single parents wanting to discuss the feelings, concerns and skills needed to be a single parent. Beginning Wednesday, Feb. 12, at Lipa Green Building at 7:30-9 p.m.

FOR SENIORS

Join the **LZA Seniors Club** for socializing Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 6, bingo; Feb. 13, lecture; Feb. 20, singalong; Feb. 27 Israeli movie. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Casino Rama, Feb. 12 and March 12, members $3, non-members $5; Casino Niagara March 27, $18 – get $15 back to play; Saturday dances Feb. 8, 15, 22; St. Catharines day trip, Sunday, March 15. Call 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

Tuesday, Feb 11, Effective Listening and Responding. 10-11:30 a.m. in the synagogue. Members $1.50, non-members $3.

Valentine's Day Luncheon Dance with **Effi Zahar**. Wednesday, Feb. 12, 12-2:30 p.m.

How to Deal With Difficult Personalities with **Sharon Goodridge** of the Baycrest Centre. Tuesday, Feb. 18, 10-11:30 a.m. in the synagogue. Members $1.50, non-members $3.

Winter Carnival, Wednesday, Feb. 26, 11 a.m. to 3 p.m.

Respite Program: seniors 55+, looking after a loved one at home can get 1-3 hours per week of help at no cost. No physical care is provided. Call **Paula** ext. 118.

Israeli Club Etrog for Hebrew speaking persons, meets 7 p.m. Tuesdays. Feb. 11, lecture with **Gil Pinchasi**; Feb. 18, concert; Feb. 25, bingo. **Anna** ext.110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Bar/Bat Mitzvah: All In The Family with **Dr. Stuart Schoenfeld**, Sunday, Feb. 9, 11 a.m.-12:30 p.m. Members free, non-members $5, includes bagels and coffee

Lunch & Learn with **Dr. Stuart Schoenfeld**. Israel After the Election, Thursday, Feb 13, at noon. $5, lunch included.

Klezmer 101 with **Jordon Klapman**, Tuesdays 7:30-9 p.m. Members $75, non-members $90.

Carlebach & Beyond Adult Choir with **Ken Rabow**, Tuesdays 7:30-9:30 p.m. Register.

Jewish Storytelling, the second and fourth Sunday of each month, 7:30-9 p.m. PWYC, suggested $5 donation.

Dangerous Women: Eve and her daughters Interrogate the Bible, with writer/storyteller **Dorothy Lichtblau** and musician/composer **Brian Katz**. Saturday, Feb. 15, 8 p.m. Admission $10 in advance, $12 at the door.

Registration is now under way for Hebrew conversation classes with **Nirit Gruber**. Classes begin Feb. 25.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Art, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Pick up a copy of the new BJCC Program Book at the BJCC.

Koffler Centre School of Music presents pianist **Allison Wiebe** in a program of *Variations* by **Jacques Hetu**, *Sonata in E major, Op. 109* by **Beethoven** and *Ballade No 4 in F minor* by **Chopin**. Sunday, Feb. 16, at 1 p.m. Admission free. For tickets call **Adrienne Cohen** ext. 228.

Renanim Children's Chorus, the Jewish community children's choir, directed by **Debra Aronson**, is accepting new members, ages 8-15. Call ext. 228.

In the Koffler Gallery until March 9, **Mark Gomes, Ginette Legaré** exhibit: SLIP.

Register for kids, teens and adult drama classes, which run through the first week of March. Call the Leah Posluns Theatre School, ext. 464 for information or ext. 231.

Koffler School of Music and Royal Conservatory of Music are accepting registrations for Suzuki violin, piano, preparatory music classes for children 3 months-5 years, flute, recorder, Renanim children's choir ages 8-15, Renanim youth choir ages 15 and up, adult band. Call ext. 228.

Register for kids, teen and adult drama classes running through March. Call 416-636-1880 ext. 464.

VOLUNTEERS

Temple Kol Ami, a Reform synagogue in Thornhill, is currently seeking to fill the volunteer positions of choir director and choir accompanist in the synagogue's volunteer choir. Contact **Rick** at emrobbs@aol.com or **Karen**

ABOUT PEOPLE

Hetty Shapiro was recently appointed as executive director of the Canadian Society for Yad Vashem. Shapiro has more than 20 years of experience as a professional and a volunteer in the Toronto Jewish community.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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Do you know a teacher in a Toronto Jewish Day School who inspired you or someone you know? We invite parents, grandparents, students, former students, school administrators and colleagues to nominate that teacher for a Teacher of Excellence award.

Please visit our web site at www.teacherawards.org to share with us the reasons why your teacher is deserving of a Teacher of Excellence award. Nomination forms may also be requested by phoning 519-621-3620 x2210. Deadline is April 30th, 2003.

SINGLES EVENTS

DEADLINE:
Wednesday 4 p.m.
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For rates or to place an ad call 416-391-1836

The CJN encourages readers to direct any queries on events to the event's organizers

REBECCAH'S PARTIES
(20's & 30's)
Valentine's Dinner-Karaoke-Dance Party, Feb. 15th at 8 pm at Maggie's. Tickets can be purchased at restaurant, 174 Eglinton Ave. W., or by calling Rebeccah at 416-571-5217 or e-mail: jewishparties@hotmail.com — in advance $20, at the door $25.

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On Campus

Pipes on campus:
Who's intimidating whom?

By HOWARD ADELMAN

Comment

What accusations were thrown at Daniel Pipes, the Mideast scholar and director of the Middle East Forum, who spoke last week at York University despite attempts to ban him by students and faculty members?

Some of the accusations, such as Pipes does nothing to advance Mideast studies, were blatantly false. Some, such as Pipes does not "foster meaningful debate," were mild. Some, such as Pipes lacks "goodwill" and fails to work for "a peaceable world" – as if these are criteria for scholarship – were ludicrous. Others said Pipes engaged in "intimidation." Still others worried that there could be violence and "abuse of [York Student Centre] staff," though no one suggested that Pipes would be the source of abuse or pointed out the real intimidators.

Most of the controversy surrounded Pipes' allegedly McCarthyite Web site, Campus Watch. The term McCarthyism refers to U.S. Senator Joseph McCarthy's practice in the 1950s of accusing people, often with little evidence, of corruption or membership in subversive organizations. Those accused often lost their jobs and went to jail.

Campus Watch, on the other hand, monitors and critiques professors and universities on their approach to Mideast studies and aims to correct such problems as intimidation and abuse on campus. In it, Pipes cites the work of certain academics and argues that they are apologists for terrorism. He also prints responses to his criticisms. While he respects these academics' freedom of speech, he insists on his "own freedom to comment on their words and deeds."

Though the site is not a technique I would endorse to debate whether certain departments should be funded for their research – one of Pipes' goals – it clearly falls within the bounds for intellectual debate. Yet Pipes has been depicted as a crass "anti-academic agitator," a manipulator who proscribes debate, polices faculty and fans "the flames of disinformation, incitement, and ignorance." The executive of the York University Faculty Association even claimed that Pipes "is committed to a racist agenda." Others were even more extreme, saying he is "engaged" in a "calibre of violence."

As a research scholar on refugee and immigration issues, I was offended by Pipes' *New York Post* article of Aug. 27, 2002 entitled *Something Rotten in Denmark?* In it, he argued that Muslims comprise a majority of Denmark's convicted rapists (what is his source?), and that the country's immigrants, mostly Muslim, use 40 per cent of Danish welfare. But that number depends on the type of welfare focused on. (It is misleading to use a welfare benefit that is targeted at immigrants to prove the percentage is high.) Further, immigrant welfare benefits are a valuable investment in productivity.

I deplore Pipes' lack of a scholarly basis or context, and I would disagree with his charges that some Muslims engage in forced marriages, threaten other Muslims who convert and foment anti-Semitism. But I strongly defend his right to make those assertions. They may be false and misleading, evidently inspired by a threat to murder several prominent Danish Jews, but they are not racist.

The York University academic campaign against Pipes is a case of the pot calling the kettle black. Those who felt intimidated by the anti-Pipes faction chose to support the cancellation of the York Centre for International and Security Studies' co-sponsorship of his talk. (Prof. David Dewitt, the centre's director, had initially agreed to co-sponsor the lecture with the Jewish Student Federation, but withdrew following protests.) It was a cowardly campaign unworthy of academics. Many used damning words and phrases with much greater liberty than Pipes. Compared to them, Pipes is genteel and civilized.

Howard Adelman teaches philosophy at York University and is a member of the York Centre for International and Security Studies. An interview with Pipes aired Feb. 2 on his show Israel Today *on CTS television. For a copy, e-mail howardadelman@rogers.com.*

Associated scholarships available

Associated Hebrew Schools is currently accepting applications for scholarships for students to study at post-secondary institutions of Jewish learning in Israel for the 2003/4 academic year.

The scholarships are awarded annually to qualified candidates through the school's scholarship and endowment fund.

For the 2002/3 academic year, more than $11,000 has been allocated to: Sara Greenwood, studying at Midreshet Lindenbaum; Maytal Helfand and Mark Jesin, studying at Hebrew University; Benjamin Noy, studying at Yeshivat Torat Moshe; Jory Scherer, studying at Yeshivat Darchei Noam; and Daniela Steinman and Eiran Warner, studying at Bar Ilan University.

Candidates must be graduates of Associated and of a recognized Jewish day high school or yeshiva. Special scholarships are available to students preparing for a career in Jewish education.

The awards are for a single year of study, but students may apply for additional years. Payment is conditional upon the successful completion of the approved program.

For application forms from the Associated Hebrew Schools Scholarship Committee, visit the school's Danilack campus at 6100 Leslie St., or call 416-494-7666, ext. 334. Deadline for applications is March 31.

On Campus

Why Pipes speech was cancelled

The following is a response from York University professor David Dewitt to Howard Adelman's article on the previous page. Dewitt is the director of the York Centre for International and Security Studies.

Dear Howard,

Thank you for sharing with me the draft of your article for the *Canadian Jewish News*. You won't be surprised to read that I disagree with you, just as I'm not surprised, given our earlier and ongoing discussions, that you were disappointed with the decision reached by the York Centre for International and Security Studies (YCISS) to cancel its academic co-sponsorship of the recent talk at York University by Daniel Pipes.

Let us be clear: YCISS did not argue against Pipes speaking at York. His academic work, though controversial, can and should be debated. Our only decision was to withdraw co-sponsorship when a significant majority of YCISS colleagues concluded that his association with Campus Watch compromised the academic character of the event. Had we been aware of Pipes' involvement with Campus Watch when we were approached to co-sponsor, we would have rejected the invitation.

Although I have made it clear that my personal preference would have been a different outcome – indeed, the one you also preferred – our difference is that I do think that the decision reflects a serious and honest effort to engage what Pipes has written and done, and to ask some tough questions about how that fits with issues of academic freedom, institutional responsibility, and what our research centre is called on to do. I don't believe that colleagues acted out of intimidation, although I acknowledge that there were moments throughout this time that individuals felt very uncomfortable; some from those supportive of Pipes, some from those critical. In the end people tried, as best they could, to separate that from the core issues at hand, including academic freedom.

I don't think that the decision taken by YCISS was either "cowardly" or "unworthy of academics" as you've stated. Yes, it was and remains contentious. Yes, some of us stood on the other side of the decision. And yes, we certainly may continue to disagree about the extent to which Pipes' involvement in Campus Watch should shift the balance against his claims on the academy to provide him a forum. That noted, I don't think your statement is entirely a fair representation of the quality of our discussion, perhaps a result of your inability to attend either of our two centre meetings.

Moreover, I think it is important to remember that just as it was not incumbent on YCISS to agree to co-sponsor, it was not incumbent on us to continue once the ground had shifted in terms of our more complete knowledge of Pipes, notably his connection to Campus Watch and, notably, the fact that this was hidden when we went to his Web site. Co-sponsorship was not problematic when the record was scholarship alone, however contentious his work might seem to some. His academic writing was worthy of serious engagement, though with the introduction of the Campus Watch factor, suddenly we also faced the blurring of co-sponsorship with endorsement, something that clearly we were not prepared to assume.

It is the interpretation of Campus Watch which leads to our differences and, as you know, the majority of our colleagues at the centre were sufficiently disturbed by Pipes' opaque use of the Internet to encourage the types of activities, including reporting and listing of campus activities, that would engender silencing. They concluded it would be inappropriate to continue co-sponsorship of someone involved in creating an intellectual chill.

Whatever the decision, there inevitably would be differences of opinion. As you know well, I had wanted to operate on the basis of providing the platform and then having him be engaged and challenged, and I maintained that position even as we discussed Campus Watch. However, as director of the centre, it was my view that any decision should emerge

Continued on page 27

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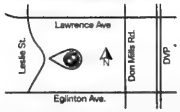

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On Campus

Tribes of Israel were not lost, says academic

By ELYSSE ZAREK
Special to The CJN

Forget what the scholars tell us. Forget the centuries of Jewish folklore. Forget the Simcha Jacobovici film. The lost tribes of Israel, says University of Toronto academic Mark Leuchter, don't have to be found because they were never lost.

"If you want to know where the lost tribes of Israel are, then go to your synagogue and look around and that's where you'll find them," Leuchter told a full house at University of Toronto recently as part of a lecture called The "Lost Tribes of Israel": Which Way Did They Go? The event was held at Woodsworth College as part of the university's Jewish studies program.

Leuchter said he believes the 10 exiled tribes settled in southern Judea and reintegrated into the Jewish population, while smaller numbers stayed in Samaria, assimilated or, eventually, as members of the remaining tribes, established communities in the Diaspora. His theory is partly based on Jerusalem population statistics; within 20 years of the Assyrian exile, the population of Jerusalem tripled, and traditions from the kingdom of Israel began to appear in Judea. While historians can't say for certain what caused the population increase, he said the likelihood of a correlation between the exiled tribes and the rise in population is strong. After the Assyrian exile, the 10 tribes lost their "glory as the jewel of the Near East," their links to Africa and Asia and their oral traditions. But the people themselves, said Leuchter, weren't lost at all.

"They never lost touch with Jerusalem and other Jews," he said.

In 736 BCE, the Assyrians exiled the 10 northern tribes from the kingdom of Samaria. The book of Kings says exactly where the deported tribes went – to Halah, Habor by the Gozan River and Media – but Leuchter points out that geographically we don't know where these places are.

"We have no idea where they went on one level, and a perfectly good idea on another," he said.

The story of the lost tribes, said Leuchter, has been debated for thousands of years. "It's like the myth of King Arthur or the [Indiana Jones movie] *Raiders of the Lost Ark*." His controversial theory goes against the commonly held belief that all Jews today are from the tribes of Judah and Benjamin, the two that weren't affected by the Assyrians and who comprised the kingdom of Judea.

In Israel today, Leuchter said, the search for the lost tribes is compelling and often controversial. Rabbi Eliyahu Avichayil recently converted a group of Jews near Myanmar who called themselves Shevet Menashe. Many people argue the Ethiopian Jews are the tribe of Dan. The Samaritans, the world's smallest ethnic group, are the descendants of Jews who remained in the northern kingdom after the exile and mixed with the Assyrians.

Leuchter is the Ray D. Wolfe fellow of U of T's Jewish studies department. He worked on the Simcha Jacobovici documentary *Quest for the Lost Tribes*.

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First Nations guests join Tu b'Shvat seder

By NAOMI LEVITZ
Special to The CJN

Tu b'Shvat – the new year of the trees – is a time to celebrate rebirth, renewal and regeneration.

This Tu b'Shvat, the congregation at Beth Tzedec Congregation invited some special guests. On Jan. 17, Alex McKay, Dorothy Peters, Mike White and Jonathan Hamilton-Diabo of the University of Toronto's First Nations House came to join with the congregation in a celebration of Shabbat, the earth and unity.

It was a meeting of different cultures, featuring singing and stories. Led by Rabbi Aubrey Glazer, the seder contained Israeli poetry and readings related to the Kabbalah.

Continued on page 26

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On Campus

First Nations guests join seder

Continued from page 24

Commonalities found in Ojibwa, Mohawk and Jewish teachings were discussed, focusing on their relationship to nature.

Participants were impressed with the number of links between the two cultures.

The Jewish part of the seder celebrated the energy and potential we all have. It gave credit to the four elements of earth, wind, water and fire, as well as the four directions – north, south, east and west. These principles are also central to native spirituality.

A medicine wheel – a traditional native tool used to teach young people in North American native cultures – was presented. While there are many different types of medicine wheels, they are all divided into four equal sections, often representing the four directions and stressing the interconnectedness of everything. The four sections of each circle are interdependent, showing that without one, the other parts cannot function.

Hamilton-Diabo, an academic adviser, said the wheel at the seder represents four major races of the earth. Each has a different function and teaches about different aspects of life.

U of T student Peters expanded on this concept and spoke of the importance of togetherness in the Jewish and native communities, describing them as two different parts of the same whole.

The evening ended with songs and laughter, with many stories shared after the program came to a close. The native community members sang along with Jewish prayers, and the Jewish participants came away with a sense of oneness, and a new beginning: not only a new year for the trees, but new beginning for our two communities as well.

Naomi Levitz is majoring in equity studies, sociology and native studies at University of Toronto.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

נייע פֿאַכן, נייע קוואַליפיקאַציעס

פֿון אַלעק סילווער

איך איינער אַ שלאַפלאָזער נאַכט, וואָס אויף די על-טערע יאָרן טרעפט זיך יינער אָפט, בין איך געלעגן אין בעט אָן געטראַכט. וועגן וואָס טראַכט אַ יִיד אין מיינע יאָרן? טאַקע וועגן די „גאָלדענע יאָרן", וועלכע דער איבערשטער האָט מיר איצט געשענקט. איז מיר נעקו-מען אויפֿן געדאַנק, אַז נאָכן איבערגיין אין די זיבעציקער מיר מען זיך אַנהיבן לערנען נייע פֿאַכן, איינשאַפֿן זיך נייע קוואַליפיקאַציעס.

איך וועל געבן בישפּילן. אָט בין איך איצט געווארן דער שׂר סַמדיצין — דער אויפֿזעער פֿון די מעדיצינען. אויף מיינע עלטערע יאָרן האָב איך געמוטן נעמען, אַזוי צו זאָגן, אַ „קורס" אין אָפּטיקווארג. איצט בין איך שוין אַ גאָנצער „ספּעציאַליסט". כיוויס שוין, וועלכע פּיל איז פֿאר וועלכער קרענק. כ'בין שוין באַקאַנט מיט דער גרויס פֿון דער פּיל, מיטן קאָליר אַן וועג מען דאַרף עס נעמען: איך דער פֿרי, מיטאָג־צייט, איך אָוונט אַדער פֿאַרן גיין שלאָפֿן; צי נעמט מען עס פֿאַרן עסן אַדער נאָכן עסן; צי מיט וואַסער, מילך אַדער טיי; ווי לאַנג וואַרט מען צווישן די פּילס; וואָס מעג מען עסן אַדער טרינקען בשעת מען נעמט אַ קעוויסע פּיל אַן וואָס טאָר מען נישט. . .

גלייכצייטיק ווערט קלאָר, וועלכער איז אַ גוטער „דראַ סטאָר" אַן גיט אַ „דיסקאַונט" אַן וועלכער איז נישט קיין גוטער. . . דאָס ברענגט אויך אַ קליינע לעקציע אין „אינשורענס". פֿאַר וועלכע פּילס באַצאָלט די רעג-רוג, פֿאַר וועלכע אירער „אינשורענס" (אויב איד האָט עס) אַן פֿאַר וועלכע באַצאָלט איד אַליין. טיפּל פּילס טראָגן הויכע פּריין אַן דאָס גיט אַ קלאָפּ אין דער קעשענע. אַבער מען מח זיי נעמען — אַזוי זאָגט דער דאָקטאָר.

אַן אַז מען רעדט שוין וועגן דאָקטוירים — דאָ בין איך שוין געוואָרן אַ גאָנצער „מבין". כיוויס שוין וועל-כער איז אַ „גוטער", וועלכער נישט אַזוי גוט אַן וועלכער איז אַ „מלאך". מיין פּרוי אַן איך האָבן איך דו לעצטע יאָרן געמאַט די „זכיה" צו באַזוכן אַ צאָל דאָקטוירים. אַזוינ דעם רעגולערן דאָקטאָר זיינע געווען: דער האַרץ דאָקטאָר, לונגען־דאָקטאָר, אויגן־דאָקטאָר, פּיס־דאָקטאָר, מאָגן־דאָקטאָר, צייַן־דאָקטאָר, הויט־דאָקטאָר, געהירן דאָקטאָר אַן אַנדערע. איינער קוקט אינעווייניק פֿון אונטן, איינער פֿון אויבן, איינער אויסנווייניק אַ"ו. . .

דאָס זעלבע מיט שפּיטעלער. מיין פּרוי אַן איך האָבן באַזוכט כמעט יעדן שפּיטאָל אין שטאָט. דאָ האָבן מיר געקראָגן אַ „לעקציע" אין גאַנצן־אפּיע, אַרכיטעקטור, ווי וויט עס איז אַן ווי מען שטעלט אַזוינ דעם אויטאָ.

אַ נייע קוואַליפיקאַציע איז: וואַרטן. מיר האָבן זיך אויסגעלערנט צו וואַרטן. קודם כל וואַרט מען ביז מען באַקומט אַן „אַפּאָינטמענט" בײַ אַ דאָקטאָר צי איך אַ שפּיטאָל, טיל מאָל וואָכן אַדער חדשים. דאָן קומט מען אַריין אין וואַרט־צימער אַן דאָ דאַרף מען אויף ס'ניי וואַרטן. דאָ קומט שוין אַריין „מאַטעמאַטיקס". וועג מען רעכנט צוזאַמען די שעה פֿון באַזוך מיט דער צייט פֿון וואַרטן זעט מען, אַז דאָס אַהיימפֿאָרן וועט אויסקומען פֿונקט אין „ראָש אַוער", וועג דער אויטאָ געפֿינ אויף די וועגן איז אין פֿולן גאַנג. דאָס מיינט דאָן איך „טראַפֿיק" נאָר אַ האַלבע שעה אַדער מער. מח מען מאַכן זיכער צו האָבן גענוג גאַזאָלין נישט צו בליבן שטעקן אין מיטן. דאָן קען מען זיך שוין נישט דערוואַרטן צו קומען אַהיים. איך דער היפֿזיכט פֿון „וואַרטן" האָבן מיר זיך אויך אויסגעלערנט צו וואַרטן אין אַנדערע פֿלעצער, ווי, למשל, אין דער באַנק, ביים באַצאָלן אין שפּיד־גענשפּט, צו גיין אין קינאָ, ביים „בארבער", אין דער בעקערי, אין רעסטאָראַן, שוין אָפּגערעדט אויפֿן פֿלי־פּאָרט.

פֿרעג איך אין: איז דאָס ריכטיק? אויף אונדזערע עלטערע יאָרן, וועו מען האָט זיך שוין צוריקגעצויגן פֿון אייגענעם פּאָן, זאָל מען זיך לערנען נייע „פּאַכן" אַן נייע „קוואַליפיקאַציעס". איך וויס, אַז אויך איד, חשובע לייענערס, האָט די זעלבע דילעמע. אָבער נישט גע-זאָרגט. לאָמיר געדענקען די וועטער פֿון שלום־עליכם: „דאָקטוירים הייסן לאָכן". נו, וועלן מיר אַלע צוזאַמען לאָכן. מען האָט דען אַ בריה? . . . גאָלדענע יאָרן. . .

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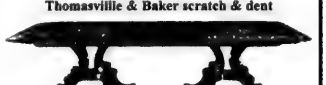

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NOTICE is hereby given that the annual general meeting of the members will be held at 750 Spadina Avenue, Room 206, Toronto on the 12th day of March, 2003 at the hour of 8:00 o'clock in the evening to

(a) Accept as members of the corporation those Members listed in good standing tabled and delivered by the Secretary of the Corporation;

(b) Election of directors;

(c) Approve the Financial Statements for the Corporation for the year ended August 31, 2002;

(d) Appoint auditors and authorize the directors to fix their remuneration;

(e) Ratify and approve all the acts, proceedings, transaction, commitments, contracts enter into, and undertakings, given by or on behalf of the Corporation, by the board of Directors from the date of last annual general meeting to the date hereof;

(f) Transact such further and other business as may be properly brought before the meeting or any adjournment thereof.

Copies of the Financial Statements and Auditors Report together with the form of Proxy may be obtained from the Business Office of the Corporation between the hours of 9:00 a.m. and 6:00 p.m. on the day of the annual meeting.

DATED the 10th day of February, 2003

BY ORDER OF THE BOARD OF DIRECTORS
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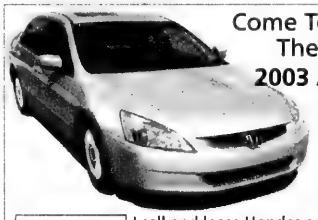

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HONDA

On Campus

'We will all learn from the Pipes incident'

Continued from page 23

from a thoughtful and honest discussion, ensuring that all involved understood the issues and the consequences of any decision. I know that you and I differ on that. I remain proud of the efforts undertaken by all our colleagues at the centre – faculty, students, staff – including you who provided the first thorough analysis for us of Pipes' academic writing, his journalism, as well as Campus Watch. And in your excellent analysis, which is part of our publically accessible Web site record, you indicate support for the process that I undertook.

I recognize, as we've discussed, that there is a larger problem of intellectual and political intolerance all too evident on our campuses. This is worthy of careful and serious discussion and perhaps we'll all learn from the Pipes incident how better to handle these things in this strained environment. I also admit that YCISS stumbled into the midst of all this, perhaps naively but nevertheless honestly, after having made an initial decision based on what we thought was appropriate information but which, in hindsight, turned out to be seriously incomplete. Ironically, of course, the centre and I are now a target of Campus Watch, having suddenly appeared on their Web site, and thereby now labelled as anti-Israeli and anti-American by association, something utterly absurd and insulting, as well as being factually wrong.

I am puzzled by your ability to shrug off Pipes' article, *Something is Rotten in Denmark* as merely offensive. Recently at York you, I, and other colleagues took strong exception to a visiting professor who wrote and spoke of the "nazification of Israel." We challenged this as offensive and bad scholarship but also as crossing the line of what was acceptable under the norm of academic freedom. We questioned the appropriateness of his association with York University. For some, aspects of Pipes' work, including Campus Watch, are viewed in a similar way.

As ever,
David

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On Campus

Pipes calls academic barriers more insidious

Continued from page 3

Although Pipes called street-level objections to free speech "barbaric," he said academic barriers are more insidious. "[Such objection] has the air of civility, but it too would shoot down debate… through more subtle forms."

He cited grading of student work, selective granting of honorary degrees and his own visit to York as examples.

Although his JSF-sponsored talk proceeded uneventfully, with the exception of non-violent protests, his participation in a lunch hosted by York's Centre for International and Security Studies was cancelled by the centre's director, Prof. David Dewitt. While such behaviour is "usually categorized as political correctness," Pipes maintained it is as dangerous as calling for disruption of free speech.

Dewitt has said that Pipes' affiliation with Campus Watch led to the lunch's cancellation. "Campus Watch was seen by many as an effort to silence competing voices. We don't like the idea of intimidation of any kind," Dewitt told the *Toronto Star*.

After reading the mission statement posted on the home page of his controversial Web site – which states in part that Campus Watch "monitors and critiques Middle East studies in North America, with an aim to improving them" – Pipes said that "the notion that we're engaged in a racist agenda [with] a methodology of intimidation and harassment [as critics claim] is pure, unadulterated calumny."

It's necessary for society to pay attention to what goes on at universities, said the Harvard-educated academic. "There is a tendency to let the university go in its own direction… It is time to take these institutions back."

He noted during his press conference that North American universities have become intolerant to alternative points of view. "One doesn't find this kind of debate foreclosed in the media or in government-sponsored activities."

Turning his attention to the Middle East, Pipes said he prefers to be known as a foreign policy analyst rather than a pro-Israel academic, but affirmed his sympathy for Israel in the context of a wider sympathy for democracy.

Both Arabs and Israelis have misread each other in the past, said Pipes, who is director of the Middle East Forum, a Philadelphia-based think tank.

Because Israelis made concessions and offered little in return in the Oslo accords, they "unwittingly sent the message that they were weak and demoralized," Pipes said. "The force of the violence now stems from the fact that Palestinians saw what Israel was doing and misread it."

Pipes does not agree that Palestinian violence represents an attempt to get a better [land-for-peace] deal. "The idea that Israel could be destroyed never went away." Even Palestinian crossword puzzles perpetuate the idea, he said, citing the clue "Palestinian city" and the answer "Haifa," which "implies that all of Israel is Palestine."

But the Palestinians' two-year-old "strategy of violence is not working," Pipes said, because Israelis are unified and determined.

The key barrier to peace is ongoing Arab rejection of Israel, Pipes believes. "Only when they come to see Israel as a permanent fact can there be a resolution."

The outside world needs to work for an Arab change of heart, he said. "This is what our foreign policies must address."

Only at that time can negotiations begin, he said, adding that Palestinians are paying a terrible price because of their own violence.

Israel is also paying a price, he noted, but Israel is functioning and Palestinian society is "stopped…When Arab rejection toward Israel dies, then and only then will the conflict die and the Palestinians find a better life."

YOM BIALIK: The students of Bialik Hebrew Day School recently put on two performances for "Yom Bialik," a celebration of the life of Chaim Nachman Bialik, the famous poet for whom the school in named. Seen above are students from class 1D showing off their artistic handiwork.

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Israel's first astronaut: A tragedy beyond translation

Continued from page 1

Until the fiery contrails began to seize and hold their televisions sets, many Americans had been unaware that the shuttle was aloft at all, so routine and seemingly dependable had space flight become in the 17 years since they had mourned for the Challenger crew.

For Israelis, however, there was nothing humdrum about the kosher food that had been specified by Colonel Ilan Ramon, a secular Jew who felt his allegiance belonged to his people at least as much to the credo of the Right Stuff, a tradition that might as well have looked askance on deviance from the American norm.

Neither was there anything the least common about his decision to take aboard a picture drawn by a star-struck boy later killed by the Nazis in Auschwitz, a place that Ramon's mother had somehow survived. The picture, dark and dreamy, showed the earth as seen from the moon.

Nor was there anything in the least ordinary about the fact that unbeknownst to him, the little boy's sister survived the war and moved to Be'er Sheva, where the little boy's niece was in Ilan's high school class. "My brother is finally getting a chance to go into space," said the slain artist's sister, as Columbia lifted off last month.

For many in Israel, the tragedy's cruelty slammed home with a force that seemed even more overwhelming than the tides of terrorism that had set cities aflame and claimed hundreds of deaths over the past 28 months. An uncommonly beautiful day turned without warning into a hell of waiting for good news that never came.

"We've known so many losses throughout this period, loss of life through terror and fighting, as well as loss of hope, and suddenly Ilan Ramon comes forward as a new hope for Israel, a symbol of the capability that we could feel again," clinical psychologist Yael Magal-David said Sunday.

The astronaut had also reminded Israelis of an Israel that itself seemed all but lost. In such gestures as listening in space to a poignant song by the pre-state poetess Rachel, Ramon displayed a respectful innocence that harkened to earlier, less disillusioned times.

"Flying into space, Ilan Ramon made childhood wishes come true for all of us – a piece of all of us travelled with him," Magal-David said. At the same time, "he very much strengthened our sense of unity and belonging, both in his actions and in the symbols of Jewish and Israeli heritage that he took with him to space," she said, using the untranslatable expression *melach ha'aretz*, connoting a quietly wonderful son of Israel's soil, to describe the fallen astronaut.

"He went in search of a better world," his widow, Rona Ramon, was quoted as telling Israeli Prime Minister Ariel Sharon late Saturday. In fact, he found it, and through him, his countrymen found it as well, in his poetically modest depictions of watching a little country of uncommon beauty that, from that vantage point, he was the first Israeli ever to see.

And Israelis watched him as well. For three days last month, children across the country rose before dawn to turn to the southeastern sky for a glimpse of what appeared to be a silver arrow poised above the Mediterranean – a tiny spaceship big enough to carry the dreams of a million children.

"When those rockets fire, we're going into space, I as well as all of you," Ramon said in his last interview to the uncustomarily exhilarated Army Radio interviewer Rafi Reshef, who confessed to an equally unexpected envy.

That envy was shared by many, along with the close identification with the flight – a state of affairs that made the fiery end of the shuttle mission that much harder to bear.

"My 14-year-old daughter always really wanted to be an astronaut, that's what she always said," a Rishon Letzion resident named Riki told a television call-in show Sunday morning, during a segment devoted to counselling parents of children distraught over the shuttle disaster.

"She was glued to the [shuttle] liftoff, and every day was so interested and watched all the broadcasts on the flight. She envied Ilan Ramon so much. Yesterday, she was on a picnic, and after she heard the news, she called us up, and said it had happened because of her, because of her envy. Until 11 o'clock last night, she simply could not stop herself from crying."

"This country, so accustomed to cynicism, looked up to its man in space," wrote *Ha'aretz* commentator Ari Shavit on Sunday. "This country, so used to looking down on itself, held its breath at the prospect of a different reality, that of a country that can defy the gravity of its fate."

The white contrails that signalled the disaster, Shavit wrote, came to symbolize "this hope that keeps shattering, the hope of freeing ourselves from our gravitational destiny, of floating in some weightless normalcy in utter disregard of the gravity of our existence."

Magal-David noted that the grief was also influenced by the fact that Ramon – in 1981, he had been the last F-16 pilot to attack the Iraqi nuclear reactor and thus the most vulnerable to anti-aircraft fire – had been killed in an American craft. Israelis could therefore cast their anger elsewhere.

"We don't have to feel that we didn't do enough to prevent this. We are, therefore, left with our feelings of grief and loss," she said.

The tragedy "goes against every single thing we were taught at home and in the *gan* [kindergarten]," said a Jerusalem-area woman, an Israeli-born daughter of Holocaust survivors who grew up in the United States and for whom the shuttle launch had rekindled memories of the fevered excitement that space flight had generated in the otherwise gravely troubled America of the 1960s.

"We were told that under no circumstances do we leave the bodies of the fallen in the field. When did we last leave people going up in flames in a metal box that belongs to someone else, where they turn into ashes? In Auschwitz. I thought we didn't do that anymore. That's what they told me. That's why I'm here. Because we don't do that anymore. So how could something like this have happened?"

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Israel & the Jewish World

'Part of the heavy price for exploring other worlds'

Continued from page 1

Sagi Moran, 17, whose older sister participated in the science project, said they both cried when they learned of Ramon's death. "Every time I look at the pictures, I get a chill. I still can't digest it," she said.

The deaths of the seven astronauts were not in vain, Prime Minister Ariel Sharon said Sunday, and there will be other Israeli astronauts in the future.

"The day will come when we will launch more astronauts into space," he said at the opening of the weekly cabinet meeting. "I am sure that each and every one of them will carry in his heart the memory of Ilan Ramon, a pioneer in Israeli space travel."

The explosion of the shuttle is part of the heavy price for exploring other worlds, he said.

"Americans and Israelis are brothers indeed, on Earth and in space," said U.S. ambassador to Israel Daniel Kurtzer at the government meeting. He said Israel and America shared losses as well as victories, and that they would remain partners.

"The chances an accident would happen in space are very small," Ramon told *Ma'ariv* last month. "As far as safety goes, I'm not concerned at all," he said.

"During takeoff you are sitting on a barrel of explosives that contains two million litres of fuel. The shuttle consumes 4,000 litres a second during the first eight hours of takeoff, until it starts orbiting around the earth," Ramon said. "In NASA, safety takes precedence over everything else. The shuttle has backup upon backup upon backup."

Ramon, 48, was an air force colonel. His military career included the 1981 bombing of an Iraqi nuclear reactor, a milestone for Israeli aviation, since the planes flew over Arab territory for hours without detection. The pilots flew in a tight formation to send off a radar signal resembling that of a large commercial airliner.

Ramon, who got his wings in 1974, had logged 4,000 hours of flight time and was part of the first Israeli squad to pilot American-made F-16 fighter jets in 1980. He also fought in the 1973 Yom Kippur War and in the Lebanon War.

"I joined the Air Force exactly 30 years ago, and have been flying ever since," Ramon told *Ma'ariv*. "I was involved in several accidents, two of them serious. I had to abort, but thank God I made it in one piece. Accidents in fear are history for me."

In 1983, Ramon left the IDF to take an undergraduate degree in electronic and computer engineering at Tel Aviv University, which he received in 1987. One year later he returned to the Israel Air Force (IAF) as second-in-command of a Phantom squadron. He became colonel in 1994.

In 1997, he was selected to be Israel's first astronaut. "One evening, someone from [IAF] personnel called me and said, 'Do you want to be an astronaut?'" Ramon told *Yedioth Ahronoth* prior to the Columbia launch. "I said, 'Stop kidding me, I don't have time for jokes.' Then he told me that the air force commander had asked us to find someone to become an astronaut," Ramon said.

Ramon said that as a child, he wanted to be a basketball player, but he wasn't tall enough. Since the shuttle cabin is two square metres, "this time I'll benefit from my short height," he said.

He began his preparations as an astronaut in 1997 as a payload specialist. He spent much of Columbia's 16-day flight aiming cameras in an Israel Space Agency study of how desert dust and other contaminants in the earth's atmosphere affect rainfall and temperature.

Ramon, whose mother and grandmother survived the Holocaust, brought onto the space shuttle a small pencil drawing titled *Moon Landscape* by Peter Ginz, a 14-year-old killed in Auschwitz.

He also had a tiny Torah scroll a 13-year-old boy received in Bergen-Belsen from the rabbi of Amsterdam in order to study for his bar mitzvah. The boy, Yehoyahin Yosef, survived the Holocaust, immigrated to Israel, became a professor of planetary physics and was the person who oversaw the Israeli experiment on board the shuttle to check the impact of dust on climate conditions.

In addition, Ramon packed a credit-card-sized microfiche of the Bible given to him by President Moshe Katsav, as well as some mezuzot.

Ramon's wife Rona and their four children, who have been in the United States with him since he began his training as an astronaut, and his father Eliezer Wolferman, 79, were on hand for his take-off into space.

At the time, Wolferman said the media blitz in Israel about the Columbia mission was excessive, and called for "a little more modesty" about an Israeli's first space mission.

Ramon's brother Gadi left a sealed letter aboard the Columbia – his brother was to read it only after the shuttle went into space. The astronaut's 15-year-old son Assaf also left his father a note to be opened only in space. Assaf said that he would also like to be a pilot or astronaut and said he misses life in Israel.

Ramon was not religious, but asked to eat kosher food in orbit – the first time it was ever placed on a space mission.

"I'm secular in my background, but I'm going to respect all kinds of Jews all over the world," Ramon said. "For Israel and for the Jewish community, it's a very symbolic event."

In a conversation with Prime Minister Ariel Sharon and Education Minister Limor Livnat last week, Ramon said, "Israel looks from here just like it does on the map, small but charming… We have a wonderful people, and it is very important to preserve our heritage," he said.

The IDF has set up an e-mail address for the public to send condolence messages to Ramon's family. The address is ilan-family@mail.idf.il.

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It's time again for our annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2003 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 21, 2003. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 28, 2003.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 13, 2003. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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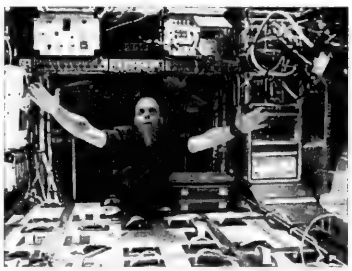

THE COLONEL ON BOARD: In the centre photo, Ilan Ramon receives his rank of colonel from former Israel Defence Forces chief of staff Ehud Barak on Aug. 25, 1994. Ramon's wife, Rona, and two of their children are on his left. Surrounding the centre photo are scenes from the 16-day orbit aboard the Columbia.

[Photos by Isranet and *Ha'aretz*]

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Canada

Mubarak surprises Sharon with invitation for peace talks

By ALUF BENN
Ha'aretz Daily Newpspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon won his first political points after his election victory last week when Egyptian President Hosni Mubarak surprised the Prime Minister's Office with a phone call to congratulate Sharon and invite him for talks after he forms a new government.

The venue and date have yet to be set, and according to a PMO statement, "the two discussed the peace process in the Middle East."

Mubarak has so far refused to meet with Sharon. He has also often attacked him, and the two have exchanged barbs on a number of occasions. Last week's invitation surprised the PMO, but Mubarak prepared his own public for the political shift with comments before the Israeli vote that "we must step up the contacts with Sharon, who will be re-elected, and deal with him in a different way, because silence has not helped."

In recent weeks, Egypt has been trying to re-establish itself as a leader of the Mideast peace process, in the hopes of improving its relations with Washington. Cairo orchestrated and conducted so-far-unsuccessful cease-fire talks among Palestinian factions. According to Mubarak, "Egypt is not asking the Palestinians to end the jihad or the resistance to the occupation, but just to agree to a cease-fire that would embarrass Israel."

Mubarak adviser Osama el Baz escorted Mubarak's son Gamal on his first trip to the United States for formal meetings with senior Bush administration officials this week. They visited New York and Texas and Washington, D.C. Before leaving, el Baz said Egypt fears chaos and instability in the region because of the collapse of the peace process and the possible ramifications of an American attack on Iraq.

Israeli officials believe Egypt will ask the Americans for special aid on the eve of the Iraqi war, as Israel, Jordan and Turkey have done. The United States has so far linked such aid to Egypt's performance in case of war in the region.

The Egyptians have responded to the U.S. signals, which were accompanied by threats to cut off aid, and a few weeks ago released a high-profile civil rights activist, Saad Eddin Ibrahim, who has been granted a new trial on charges of "tarnishing Egypt's reputation."

Mubarak called Sharon about 10 days after a visit by Suleiman to Sharon's ranch to discuss the "Gaza First" plan proposed by Ben-Eliezer. But Sharon refused to take the call, saying he was busy. The next day he called back.

Three weeks ago, Halevy visited Cairo openly for the first time as chairman of Israel's National Security Council, and not as chief of the Mossad. The Egyptians reportedly got the impression Israel was seeking to broaden the dialogue between the two countries and that Halevy had a mandate for that dialogue.

That might be the reason for Mubarak's optimism when he said last week: "Maybe there will be some improvements in Sharon's positions and this will be a new opportunity after the elections to push the peace process forward and cease the violence."

Changes to Belgian war crimes law could snare Sharon

Ha'aretz Daily Newspaper Ltd.

BRUSSELS — The Belgian Senate ratified two key amendments last Friday that aimed to keep alive a 10-year-old war crimes law under which international leaders can be indicted. Under the amendments, Israeli Prime Minister Ariel Sharon could stand trial in Belgum after he retires from politics.

Following a four-hour debate, the 71-member upper chamber of the parliament ratified the amendments 34 to 6, with 6 abstentions, clearing the way for Belgium's House of Representatives to approve them in the next few weeks. The two revisions aim to toughen the 1993 law and make it easier for victims of war crimes to bring cases against sitting or retired world leaders.

One of the proposed amendments would allow Belgian prosecutors to start preliminary investigations into suspected war criminals even if the suspects are not in Belgium, doing away with current restrictions in the law that state accused persons must reside in the country. However, the amendment also allows Belgian authorities to better screen out and reject those cases which do not have a link to Belgium.

The second proposed law would grant Belgian courts jurisdiction over cases that can't be brought before the new International Criminal Court.

Human rights groups and the Belgian government – which backs the amendments – have argued that without the changes, the law would be useless in bringing war crimes cases to Belgian courts against such world leaders as Sharon or Cuban President Fidel Castro. Both of them, along with other notable leaders such as Iraqi President Saddam Hussein, have had claims brought against them in the last few years.

Eight human rights groups, inciuding Amnesty International and Human Rights Watch have urged the Belgian government to move quickly in adopting the revisions, saying time is running out. The amendments must be fully approved by the national parliament before it dissolves ahead of May 18 elections.

"Laws like this one are essential to overcome the walls of immunity behind which tyrants and torturers brutalize people in their own countries," the group of eight said last week.

The Sharon case was thrown out last June on the basis that he was not living in Belgium, raising doubts whether cases against other world leaders under the contentious law could go ahead.

Israel has already expressed its strong concerns to Belgium on the amendments, fearing it could restart the case against Sharon. Belgian prosecutors accused Sharon of responsibility for a 1982 massacre of Palestinians by Lebanese Christians near Beirut.

So far, the only people to have been tried under the Belgian war crimes law are four Rwandans. The four were sentenced last year to between 12 and 20 years in jail for their role in the 1994 genocide of the country's Tutsi ethnic minority.

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The editor

Jan. 27

• Three Palestinians, including one key Hamas operative, were killed in a blast in Gaza City, which Israel said was caused by a work accident, making homemade bombs.

Jan. 28

• In 2002, 436 Israelis were killed by Palestinian violence, as compared to 198 the preceding year. Seventy-six percent of those killed were civilians.

Jan. 29

• Israel's Ashkenazi chief rabbi, Yisrael Meir Lau, appealed to the Pope to intervene to press for humanitarian assistance in the case of Elchanan Tannenbaum, who was kidnapped by Hezbollah while on a business trip in Europe in October 2000.

Jan. 30

• Prime Minister Ariel Sharon's office said that he is expected to visit Washington, D.C., in late March. Sharon has accepted an invitation to attend the annual AIPAC policy conference, but he would only travel to Washington, his aides said, if he could also visit with U.S. President George W. Bush.

• Five Palestinians were killed in clashes with the army – two in Tulkarm, including a local leader of the Al Aqsa Martyrs Brigade, and three in Gaza while they were preparing to fire a rocket at an Israeli target. Seventeen Palestinians were also wounded in clashes in Jenin.

Jan. 31

• The army launched a large-scale operation in Hebron with combined ground and armored forces carrying out search missions in an effort to capture terror suspects. The operation, code-named "Hot Winter," is scheduled to last a month. In the past 2½ months, 22 Israelis have died in attacks by Palestinians in the Hebron area.

Files from JTA and Ha'aretz

Israel girds for Iraqi attack

By SHELDON KIRSHNER

Mideast Analysis

Anticipating a massive U.S. invasion of Iraq within weeks or months, Israel went on high alert on Jan. 15, mindful that a cornered Saddam Hussein might unleash chemical and/or biological weapons against what he contemptuously refers to as the "Zionist entity."

Although no one can be certain whether Iraq will target Tel Aviv and other Israeli cities, Israel, as Defence Minister Shaul Mofaz noted recently, has prudently prepared itself for that grim scenario.

Apart from the precautions of distributing gas masks and inoculating thousands of health care workers and soldiers with smallpox vaccines, Israel has taken two major steps in anticipation of the looming war in Iraq.

Last month, Israel successfully tested its homegrown Arrow anti-missile system as well as its improved Patriot missile batteries. About 600 American troops, currently based in Israel, participated in the exercises.

The Arrow is designed to detect and destroy enemy missiles at altitudes of more than 50 kilometres. The Patriot is supposed to intercept missiles at lower altitudes. Both work in conjunction with the Green Pine radar system and the Ofek-5 spy satellite.

Produced in tandem with the United States, the Arrow was developed in reaction to the Patriots' disappointing performance in the 1991 Gulf War, when Iraq fired 39 Scud missiles at Israel.

Experts consider the Arrow a state-of-the art weapon, but it is not foolproof. Still, as Israeli armed forces chief of staff Gen. Moshe Ya'alon has said, Israel is better prepared today than the last time around.

Bolstered by the Arrow and the Patriot, and Iraq's military decline since the imposition of United Nations sanctions, Israel is far stronger than it was in 1991.

As Ya'alon put it, " I am not losing any sleep over the Iraqi threat, since over the last decade, a significant gap has opened between the Iraqi and Israeli capability."

Picking up on this theme, Prime Minister Ariel Sharon said Israel will know how to defend itself should Iraq lash out at Israel.

Several months before his resignation last year as Israel's defence minister, Binyamin Ben-Eliezer said that the probability of an Iraqi attack was high. But subsequently, he modified his view, saying the chances were low.

Israel's head of military intelligence, Gen. Aharon Ze'evi Farkash, told reporters recently he does not expect an Iraqi attack at the beginning of an American campaign to depose Saddam and his Ba'athist regime. But if Saddam feels he is doomed, he will reconsider his tactics, Ze'evi Farkash added.

By all accounts, Iraq still possesses long-range Scuds capable of hitting Israel.

Assuming that an act of Iraqi aggression will originate in western Iraq, Israel reportedly sent special forces there on covert reconnaissance missions last summer. Their objective was to determine whether Saddam can launch missiles, aircraft or unmanned drones from bases in western Iraq.

It is a vitally important issue.

Bowing to U.S. demands, Israel stayed out of the 1991 war to mollify Arab opinion and to keep the coalition intact. In the process, Israel eroded its deterrent posture.

In return, American forces promised to search for Iraq's mobile Scuds. These missions, however, were a fiasco. Not a single mobile Scud was destroyed, and Israel suffered the consequences: widespread property damage and two direct fatalities.

Cognizant of its failure, the United States has assured the Israeli government that one of its highest priorities in a new war will be to prevent an Iraqi attack on Israel. Washington's name in the Arab world, already sullied, would be mud if Israel also attacked Iraq.

Last October, in a White House meeting with Sharon, U.S. President George W. Bush said he fully expects Israel to retaliate in the event of an unprovoked Iraqi attack. But in fact, the Bush administration wants Israel to stay out of hostilities.

Israel will remain on the sidelines if the war is confined to Iraq. But if Israeli citizens are attacked by weapons of mass destruction and the casualties are serious, Israel will respond in kind, Sharon has warned.

American and Israeli troops near Tel Aviv. [Isranet photo]

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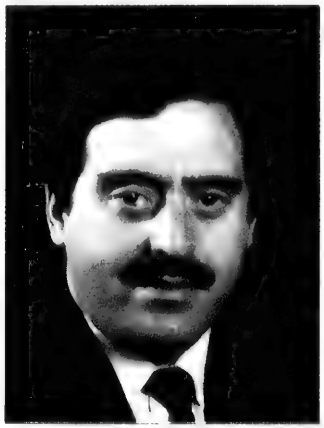
Deadline for applications: February 17, 2003
Only successful applicants will be contacted for an interview.

Revitalized mandolin orchestra performs Feb. 9

By ERIC STEIN
Special to The CJN

A mellifluous tremor grows in the distance. At first, it soothes as gently as a trickling mountain stream. Then it grows into a playful clamour, like autumn leaves rustling in a woodland. Soon it climaxes in a powerful crescendo, invoking a gale wind sweeping across a plain. Although these sounds appear organic, they are not produced by the elements. No, this is the sound of a mandolin orchestra, one of the most unique and rarely heard orchestral forms.



Alexander Veprinsky

Toronto is home to one of the world's leading mandolin orchestras. Founded in 1956, the Toronto Mandolin Orchestra is among Canada's oldest community performing groups. It has performed in venues such as Massey Hall, the Ontario Place Forum and the National Arts Centre, in concert tours across Canada, in two separate tours of Ukraine, and they have collaborated with world-class artists and groups.

Now, Toronto audiences will have an opportunity to hear the TMO in concert on Sunday, Feb. 9 at the Leah Posluns Theatre.

The performance, called Songs of Love and Passion Through the Ages, will include classical arias and duets, folk and popular songs and orchestral showpieces. Seven vocal soloists will sing in English, French, Italian, Russian and Ukrainian.

Though founded within the Ukrainian-Canadian community, the group's membership has always been ethnically diverse (members are Russian, Jewish, Italian, Hungarian, Yugoslavian, Dutch and English), making it a truly Canadian, multicultural enterprise.

Like the violin-family of instruments, the mandolin comes in a range of different sizes, all of which are featured in the TMO. Entire sections of first and second mandolin, mandola, tenor mandolin, mandocello and mandobass are augmented by a five-piece wind section and percussion, providing a lush musical palette for the interpretation of works that ranges from Slavic and eastern European folk composers to classical, popular and Canadian composers.

Today, the TMO is experiencing a renaissance of sorts. A decade ago, its membership had begun to age and the group's artistic activities needed revitalization. But some recent developments have changed that.

In 1995, Alexander Veprinsky was hired as artistic director. A conservatory-trained professional conductor and arranger from L'viv, Ukraine, Veprinsky broadened the group's repertoire with unique orchestrations of music never before heard in the mandolin orchestra setting, such as Prokofiev's *Peter and the Wolf*. He also raised the orchestra's level of musicianship, imposing a kind of discipline more often seen in professional symphonies without sacrificing the TMO's friendly family atmosphere.

The TMO has also collaborated with some notable soloists and groups over the last decade, including Tamara Volskaya, a world-renowned virtuoso of the domra (Ukrainian four-string mandolin). Six separate collaborations with Volskaya have yielded two critically acclaimed live CDs, and some of the most memorable musical moments in the TMO's history (the highlight of which has been performances of Veprinsky's show-stopping arrangement of Gershwin's *Rhapsody in Blue* for solo domra and mandolin orchestra).

Members of the Toronto Mandolin Orchestra in performance.

Perhaps as a result of these developments, the orchestra has attracted many younger members in the last five years, a number of whom are professional musicians.

Last October, the TMO hosted its 16th annual convention of the Classical Mandolin Society of America (CMSA) in Toronto. The five-day event was attended by 200 delegates from across North America and Europe, and more than 1,000 Toronto concert-goers.

The amazing calibre of the group's performance at the convention prompted Charley Rappaport, a CMSA board member, an expert on American mandolin history and a great mandolinist himself, to remark: "The Toronto Mandolin Orchestra is undoubtedly the premier mandolin orchestra in North America."

High praise indeed, yet the TMO remains a fairly well-kept secret in Toronto. The group is launching a number of new initiatives in an effort to raise its profile. To keep abreast of its activities, visit its Web site at <www.geocities.com/shevchenko1951>, e-mail <infosme@bellnet.ca> or call its office at 416-533-2725. Tickets for the Feb. 9 concert are $20, $18 for seniors/students and $10 for children.

Eric Stein plays mandobass in the Toronto Mandolin Orchestra and is the founder of the Toronto klezmer band Beyond the Pale.

THE DINING GUIDE
ADVERTISING FEATURE

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Watch for the next DINING GUIDE in our April 25 issue of
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THE DINING GUIDE

ADVERTISING FEATURE

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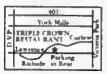

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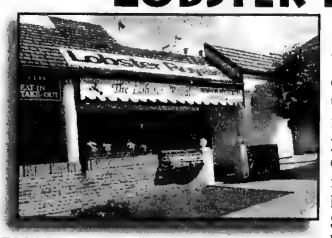

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Eye on Arts

By Bill Gladstone

SHEK SHINES SPOTLIGHT ON WRITER REGINE ROBIN AT WINCHEVSKY CENTRE

The Cranbrooke Friendship Club of the United Jewish People's Order presents a lecture by **Prof. Ben Shek** on the writings of **Regine Robin**. A radical historian-sociologist, Robin is the author of *L'Amour du Yiddish* and the winner of the 1987 Governor General's award for non-fiction. Her work is imbued with images of the Holocaust and a deep love of Yiddish.

Shek is professor emeritus at the U of T and a fellow of the Royal Society of Canada.

Winchevsky Centre, 585 Cranbrooke Ave. $7 includes light lunch before program. Monday Feb. 10, 12:30 p.m.

* * *

Biblical Temptresses: Writer-storyteller **Dorothy Lichtblau** presents *Dangerous Women*, in which "Eve and her daughters interrogate the Bible temptresses who use sexual wiles to get what they want. Or, feisty chicks prepare to ... be bold! Come hear rebel women from the Bible tell it like it was."

Lichtblau's "audacious interpretations of biblical lore" are accompanied by the music of acclaimed guitarist **Brian Katz**. The program is part of Listen Up!, the 25th annual Toronto Festival of Storytelling. Miles Nadal JCC. $10 in advance, $12 at the door. Saturday Feb. 15, 8 p.m. 416-924-6211.

* * *

Calls for Submissions

• The 3rd annual Montreal Jewish Student Film Festival is seeking submissions by Jewish student filmmakers or student films with Jewish content. Open to all students and even some recent graduates. Deadline Feb. 10, details at www.mjsff.com.

• The Toronto Outdoor Art Exhibition seeks entries for Canada's largest juried outdoor art event, July 11 thru 13 on Nathan Phillips Square. Deadline March 1, details at www.torontooutdoorart. org.

* * *

Dramatic Notes

• **Dov Mickelson** has written an "extremely dark musical dramedy" about Theresienstadt whose title and contents may be too risque for this column, but not for this year's Rhubarb Festival, which showcases works that "dare, disturb and defy."

Port, a play by young Jewish playwright **Daniel Karasik**, is also featured at Rhubarb, which runs at Buddies in Bad Times Theatre, Feb. 5 to 23.

• *Dying to Be Thin*, a play by **Linda A. Carson** starring **Sharon Bajer**, is about a teenaged girl struggling with bulimia. Lorraine Kimsa Theatre for Young People. $18. Feb. 9 to 16. 416-862-2222.

• As it readies to mount a production of **Clifford Odet's** 1935 play *Awake and Sing* in March, The Company theatre troupe presents a staged production for one night only of *Waiting for Lefty*, Odet's play about trade union corruption. Victory Cafe, 581 Markham St. $10. Feb. 10, 8 p.m.

• Ryerson Theatre School presents *Cabaret*, directed by **Michael Shamata**. Ryerson Theatre, 43 Gerrard St. E. Adults $16. Feb. 11 to 20. 416-979-5118.

• Markham Little Theatre presents *The Importance of Being Earnest*, by **Oscar Wilde**. Markham Theatre for Performing Arts, 171 Town Centre Blvd. Adults $19.50. Feb. 12 to 15, 8 p.m. 905-305-SHOW (7469).

* * *

A scene from *Undying Love*

Arts Briefs

• New paintings by **Gideon Tomaschoff** are on view at the Edward Day Gallery, 33 Hazelton Ave. until Feb. 23. Opening Feb. 1, 2 to 4 p.m.

• *Undying Love*, a one-hour documentary about Holocaust survivors who found love or soul mates amidst the ruins of war, focuses on four couples, including two originally from Poland and Russia, now living in Toronto. Written and directed by **Helen Klodawsky**, the special airs on CTV, Feb. 7, 9 p.m.

• Toronto Winterfest ("Don't hibernate – celebrate!") brings free theatre, celebrity food demonstrations, film, live music and ice skating shows to Nathan Phillips Square and Mel Lastman Square. Feb. 7 thru 9. www.toronto.ca/special_events.

• **Dr. Stuart Schoenfeld**, chair of sociology at York's Glendon campus, expounds on the Bar-Bat Mitzvah: All in the Family. Miles Nadal JCC. $5 (members free), includes coffee and bagels. Sunday Feb. 9, 11 a.m. 416-924-6211.

* * *

Out of Town

• *Scattered Among the Nations*, a photographic exhibit of isolated Jewish communities in Azerbaijan, India, Peru, Zimbabwe and elsewhere, opens this week at the Centre for Jewish History, 15 W. 16th St., New York. Until May 1. www.cjh.org

• Singer **Theresa Tova** performs with the **Jeff Johnston trio** at Le Upstairs Jazz Club (514-931-6808), 1254 Mackay St., Montreal, Feb. 14 & 15, and at Maison de la culture (514-872-6889) in Cote-des-Neiges, Feb. 26.

Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

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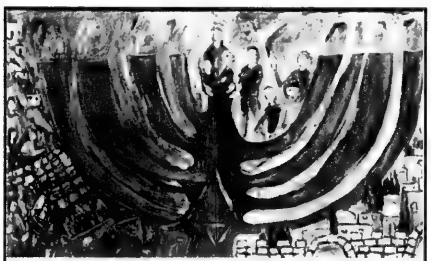

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Edmonton artist seeks exposure for her Jewish paintings

By TAMARA STECYK
Special to The CJN

EDMONTON — Helen Muskal embraces themes from the Torah in her painting, and she hopes more Canadian galleries will show her Jewish-inspired work in the future.

"Since I've been painting Judaic work, it's been harder for me to show the Judaic work," the Edmonton artist says.

Muskal explains that it's more difficult because many galleries are not familiar with Judaic themes and may not be able to give the context behind the art.

The Pittsburgh native was inspired to capture her Jewish roots on canvas during her first trip to Israel for a work-study program at age 18.

"Something happened to me when I went to Israel. It just focused my whole life work on painting and Jewish philosophy," she says.

While studying art and working on a kibbutz, she met her future husband, Matt Cohen of Edmonton. They lost touch, but Cohen, who now teaches geology at an Edmonton college, later wrote Muskal a letter after she returned to the United States expressing interest in visiting her.

In 1981, the couple married and Muskal moved to Alberta for a short period before spending four years in Toronto, where she studied at the Art College of Ontario and was influenced by abstract painter Gershon Iskowitz, who took her under his wing.

When Muskal and Cohen moved to Edmonton, Muskal staged her first solo exhibition at Strathcona Place in 1987. Since then, her paintings have been featured in a variety of group and solo shows in Edmonton and Pittsburgh.

Helen Muskal with her self-portrait.

But it took a chance meeting between Cohen and another Jewish professor from California at a conference in Banff to set up her most recent exhibition of paintings at Beth Jacob Congregation in Irvine, Calif., last November.

The professor's wife had organized art shows and was willing to put together an exhibit for Muskal at the shul.

"By that meeting, I thought it was meant to be," Muskal says.

At the synagogue, Muskal showed watercolours, mixed media paintings of Judaica, landscapes of southern Alberta and still lifes.

She says her exhibit was well-received and she was able to sell a number of works. The exhibit also boosted her confidence, she says, because she was feeling marginalized as an artist by living in Edmonton.

Muskal has decided to take the next year off from her job as a substitute art teacher with the Edmonton Public School Board and to work in her two studios, building on the themes of Ruth and Naomi in the Bible.

She uses her personal experience as a bridge to unite biblical themes with contemporary Jewish experiences and says Ruth and Naomi show how women can connect and relate to each other today.

Muskal studies Torah every week with a women's group at Edmonton's Orthodox Beth Israel Congregation. "I make the connection between what I'm reading at the time and try to weave together themes," she says.

She says she is also inspired by the Alberta landscape and spends time walking in Edmonton's ravines to find more ideas for her paintings.

Muskal hopes to have her work represented by a Toronto or Montreal gallery, to give her more financial stability as an artist. The Chemers Gallery in Tustin, Calif., and an Internet-based gallery, Galerie Woltjen in Edmonton; currently represent her.[email mscohen@shaw.ca]

In the meantime, she is working on commissioned pieces and is busy raising her two children.

"I've been blessed to have a productive and well-received career," Muskal says.

Documentary chronicles plight of child Buchenwald survivors

By JOSEPH SERGE
Arts Editor

When American troops liberated Buchenwald in the spring of 1945, they were shocked to see children still alive among the concentration camp's prisoners.

Few children survived the camps during the Holocaust. But those that did had to start a new life without family and little hope.

The documentary *The Boys of Buchenwald*, airing on History Television, Feb. 6 at 9 p.m. ET/PT, focuses on a group of boys liberated from the camp and sent for rehabilitation to a group home in Normandy run by Organisation Secours les Enfants (OSE). Nobel laureate Elie Wiesel was one of these boys.

Many of them built a bond that lasts until today. Others lost touch until they held their first reunion in Israel in 1988.

For the boys, this was the start of a new life.

"We realized we couldn't go home," one of them says in an interview for the film. "We had to begin a new life, and this was the beginning of that journey."

Without family, the boys were forced to bond with each other. "It was a fraternity based on need," Wiesel says.

Obviously they carried a lot of baggage. Fist fights and fire-starting were common. Judith Hemmendinger, one of the staff who worked with the boys says, "They looked to me completely wild."

Teachers were brought in to educate the boys, many of whom were very young when they were taken into the camp. But at first, the children were very unmanageable.

"I felt sorry for the educators," Wiesel says. "What could they tell us? We knew more than them."

Eventually the boys were split into smaller groups and sent to smaller homes, where, over time, rivalries and violence began to subside and they settled into adolescence. Some even developed schoolboy crushes on staff members and neighbourhood girls.

After two years in the care of OSE, the older boys were left to themselves to find a trade and move on. Many emigrated to Australia, Canada and the United States.

The documentary combines archival film, interviews and footage of some of the boys, now older men, returning to the OSE homes in France 57 years after their liberation.

"We started together and we want to finish together," one of them says.

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Business Profile

Andras Hamori is one of Canada's best movie producers

By SHELDON KIRSHNER
Staff Reporter

The spotlight seldom shines on Andras Hamori, but he is accustomed to relative anonymity.

Hamori is a movie producer, one of the best in the business, yet he lives in the shadow of actors and directors.

He probably could not care less. His films, ranging from *Sunshine* to *The Sweet Hereafter*, have been nominated for two Academy Awards and three Golden Globes, and they have won a succession of prizes at international film festivals.

> *Worked with Atom Egoyan and David Cronenberg*

Something of a jetsetter who divides his time between London, Los Angeles and Toronto, Hamori, 49, has worked with some of the world's finest directors, from Hungary's Istvan Szabo to Canada's Atom Egoyan and David Cronenberg.

Last month, Hamori's newest production, *Max*, starring John Cusack and Noah Taylor, debuted in Toronto after opening in New York City. Directed by Menno Meyjes, it turns on the imaginary relationship between two World War I veterans – Jewish art dealer Max Rothman and aspiring Austrian artist Adolf Hitler. Describing *Max* as a smart and audacious film, Hamori said, "I'm very proud of it."

Max, he explained in a recent interview in a Toronto cafe, basically deals with two overlapping themes: the nature of evil and the phenomenon of anti-Semitism, which he calls "this vulgar, infantile reaction of the masses to problems of society."

As 2003 gets under way, Hamori, founder and president of H2O Motion Pictures, is as busy as ever. In development are three films – the first a love story about a celebrated Spanish bullfighter, the second a political drama concerning the dissolution of an American family and the third a dark comedy from the author of *The Singing Detective*.

By any measure, Hamori's achievements are quite impressive. But they are all the more remarkable considering the fact that he arrived in Canada only two decades ago, without a single word of English in his vocabulary.

The son of Hungarian Jews who barely survived the Holocaust, he was born and raised in Budapest, the only child of Sandor and Eugenia Hamori, both of whom still live in Hungary.

Hamori's father, whose original surname was Heller, converted to Christianity in the winter of 1943-44, desperately hoping to avoid persecution. But his conversion of convenience was in vain. He was banished to a forced labour camp, and although he escaped, he led a precarious existence for the rest of the war, hiding in a silk factory.

Hamori's mother had a close brush with death as well. When she was 18, she was taken to a collection camp at a brick factory.Twenty-four hours before she was due to be transported to Auschwitz, her mother, in a stroke of inspired guile, saved her from a certain death. She told a young Hungarian guard that Eugenia was a virgin and that she would not be safe in the camp overnight.

The guard allowed her to leave, on the understanding that Eugenia would be brought back the following morning. But that day, mother and daughter locked themselves up in a neighbour's apartment, never to return to the brickyard. Toward the close of the war, Eugenia was almost shot by a member of the Arrow Cross, the local fascist militia.

In postwar Hungary, the Hamoris lacked little, being members of the ruling Communist party. Sandor was an economist and civil servant, while Eugenia was a textile factory manager. "We had a privileged life – an apartment, a car and a cottage," Hamori said.

His interest in cinema began when he was a child. " I went to this daycare where Russian movies were shown every day. I grew up on *The Battleship Potemkin*, on epic Russian war films."

At university, Hamori studied law. On the side, he finished a diploma in film and theatre journalism. He wrote for a variety of publications and worked for Hungarian state television, but his burning ambition was to be a movie producer. He fulfilled that goal after meeting John Hirsch – a fellow Hungarian Jew living in Toronto – in Budapest.

Hirsch, then head of CBC-TV drama, convinced Hamori to settle in Canada. Then he sponsored him as a new immigrant.

Andras Hamori

Recalling Hirsch, who died in the late 1980s, Hamori said, "He was my mentor. He was one of the smartest men I have known. What I didn't get from my parents, I got from John. He had time for me."

Hamori was glad to leave Budapest. "Hungary was too small for me."

Hungary, too, was not all that hospitable to Jews. "Hungary is a deeply anti-Semitic country," observed Hamori, who, nevertheless, is attached to its sophisticated culture. "You feel it. It's in the air."

Hungary, he added, has yet to come to terms with its role in the Holocaust. "Ordinary Hungarians, from waiters to barbers, helped take away Jews, and they blamed it on the Germans. I could never, never live in Hungary anymore."

> *'Hungary was too small for me'*

After settling in Canada in 1981, Hamori, a bachelor, got his second big break. "I was lucky. By a total coincidence, I met [film producer] Robert Lantos. He called me, saying he was starting four movies and wanted me as his assistant. Hungarian Jews have this thing for each other. I needed a job and he needed an assistant."

Under Lantos' guiding hand at Alliance Entertainment, Hamori produced *Night Heat*, the popular television series carried by the CBS and CTV networks. "I learned the business on *Night Heat*. I learned everything there."

At Alliance, Hamori also produced *Never Talk to Strangers*, a thriller with Rebecca De Mornay and Antonio Banderas, and *The Gate*, a fantasy adventure that garnered the Golden Reel Award for the highest grossing Canadian picture of 1987.

Two years later, Hamori struck out on his own, forming Accent Entertainment Corporation, based in Los Angeles. There he produced a series of television films, *Mrs. 'Arris Goes to Paris* and *Sweating Bullets* among them.

In 1993, he co-produced *Mesmer*, which won an award at the Montreal Film Festival. Hamori returned to Alliance in 1995 to run its feature film arm. It was a productive period for him. He produced Cronenberg's *Crash*, which captured the Prix Spécial du Jury at the 1996 Cannes Film Festival, and he served as executive producer of Egoyan's *The Sweet Hereafter*, which was nominated for two Oscars.

One of his greatest triumphs was *Sunshine*, the story of an upwardly mobile Jewish family in 19th and 20th century Hungary. It was one of the top grossing films in 2000.

Hamori started H2O Motion Pictures 2½ years ago, and since then, in addition to *Max*, he has produced three films: *The 51st State*, starring Samuel Jackson; *Morvern Callar*, starring Samantha Morton, and *Owning Mahowny*, starring Philip Seymour Hoffman.

If his newest ventures strike a chord with audiences, Hamori will maintain his status as one of Canada's most successful producers, even if most Canadians have never heard of him.

Sonny Goldstein, CFP
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WORD SEARCH

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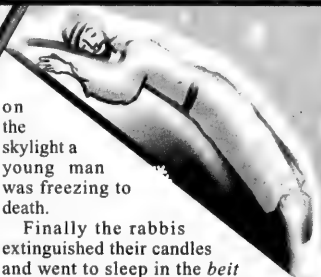
HILLEL ON THE ROOF *based on the Gemara*



About 2,000 years ago lived a man named Hillel. He loved to learn Torah in the communal *beit midrash* (house of study) of some of the greatest rabbis of the generation. However, there was a fee of one silver dinar to get in.

Hillel was a woodchopper, and he barely earned enough money to purchase food for himself, let alone pay to enter the *beit midrash*.

One stormy winter day, no one bought any wood. Snow was falling so heavily that few people even ventured out of their homes.

After spending futile hours on the street with his bundles of wood, Hillel trudged off to the *beit midrash*. As he approached it, he heard the words of the Torah scholars emerging from within, as they learned and spun brilliant Torah insights.

Hillel's spirits were lifted by their holy words. He ran up the snow-covered gravel walkway and up to the door. As he crossed the threshold, a pair of hands grabbed him.

"Hey, where d'ya think yer goin'?" asked the toll-taker. "Ya don't think yer gettin' in fer *free*, do ya?"

"I...I don't have any money...please, please let me in," entreated Hillel.

"Uh-uh!" said the bouncer casually. "**He** paid, **he** paid, **he** paid... Why do ya think yer diff'rent? If we start letting **you** in fer free, we'll start havin' to let **ever'one** in fer free!"

Disheartened, Hillel slowly wandered away. He wanted desperately to join the scholars inside, but what could he do? Hillel turned around, and gave the *beit midrash* a parting glance. And then he stopped. There was a skylight on the roof! He ran up to the side wall, and realized that with effort he could scale it. Ten minutes later, a nearly frozen Hillel was on the roof. He numbly crawled to the skylight, and put his ear to the glass. He could hear the learning going on inside!

Hillel stayed there, listening and listening, unaware that night was falling, unaware that he was being covered by a thick blanket of snow, unaware that his ear was almost frozen to the window. And down below, long into the night, the rabbis learned by candlelight, unaware that on the skylight a young man was freezing to death.

Finally the rabbis extinguished their candles and went to sleep in the *beit midrash*. And up above them, Hillel, who had been straining to hear their words, fell into a deep slumber.

The next morning, the rabbis awoke from their rest, washed their hands, and returned, invigorated, to their studies.

"It's dark today," remarked one of the rabbis as they opened their *sforim* (books).

"Well, that is to be expected; the skylight's covered with snow," said another.

"I guess you're right," agreed the first one, as his gaze travelled upward to the skylight... "Hey, there's something up there!"

"What... you're right! It looks like... a person!"

A ladder was quickly brought out of the storage room, and the two of them raced to the roof. There was Hillel, covered with a thick layer of snow, and almost frozen with frostbite. They carried him down the ladder and placed him in front of the fireplace.

Hillel's eyelids began to flutter, and then he opened his eyes completely. "What... where am... what's going..." he mumbled.

"Don't worry, just rest for now," said the rabbis.

Later on, after Hillel had thawed out, the full story came out. The *rosh yeshiva* (head rabbi) said to him, "I can see that Torah is very important to you. The rule that one entering the *beit midrash* must pay was not written for you. From now on, you may come in and learn whenever you wish."

And Hillel did! In fact, he became a great scholar himself, and his opinion is often cited in the mishnah as the opinion of *Beit Hillel* (House of Hillel)!

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Young researcher puts focus on spinal cord repair

By CYNTHIA GASNER
Special to The CJN

Molly Shoichet, an associate professor of chemical engineering and applied chemistry at the University of Toronto heads a team of 15 researchers who are testing methods of repairing spinal cord injuries.

The researchers are working on a high-tech polymer tube that wraps around living tissue and promotes regeneration of the spinal cord.

'We are nowhere near human trials, but I believe we are moving in the right direction'

Recently, Shoichet, 37, won the first-ever Young Explorers competition held by the Canadian Institute for Advanced Research (CIAR). In celebration of their 20th anniversary, CIAR presented 20 awards.

The award recognizes young Canadian researchers, 40 and under, who have made a significant contribution in their fields.

Shoichet holds a Canada Research Chair in tissue engineering, combining the disciplines of chemistry, biology and engineering in trying to repair the complex structure of the spinal cord.

The synthetic flexible tubes contain protein fragments. They slide over the damaged portion of the spinal cord and the protein is released, promoting nerve tissue regeneration. This gives the new tissue something to adhere to as it repairs the damaged area.

At this time, the research is being tried on rats. Shoichet says that in a common test of paralysis, the results seen in rats treated with polymer tubes have been optimistic. But she cautions that "we have just taken the first baby steps. We are nowhere near human trials, but I believe we are moving in the right direction."

Their cross-disciplinary research could improve the lives of approximately 30,000 Canadians with spinal cord injuries, she adds.

Shoichet has presented her findings to more than 75 international conferences and has published more than 60 academic articles.

She founded two companies, matRegen and BonTec, and says she hopes to seek out private sector partners to help develop her research commercially.

Shoichet attended the Toronto French School, and in the early 1980s, she entered the Massachusetts Institute of Technology, planning to become a medical doctor.

That all changed, she says, in an undergraduate chemistry lab. "My lab partner convinced me to close my eyes and stir a certain polymer. The fluid polymer became almost impossible to move. It was fascinating and I was hooked."

She received a PhD in chemical engineering at the University of Massachusetts and went to work in private industry.

In 1995, she accepted a teaching and research position at U of T and began her research on spinal cord repair with a multifaceted approach.

Molly Shoichet

The scientist comes by her drive and creativity honestly. Her parents, philanthropists and community leaders Dorothy and Irving Shoichet, set a pattern for success. In a home where she learned to reach out for what seems out of reach, she developed the skills to handle many tasks, and despite her modesty, she has excelled in them all.

With a growing international reputation in the scientific world and while raising two sons, Emerson, 4, and Sabastian, 2, she even finds time to work out.

"I have always done what I am good at and I saw that there was an opportunity to make a difference. I felt I could make a contribution to biomedical engineering by combining my knowledge of materials with my interest in medicine."

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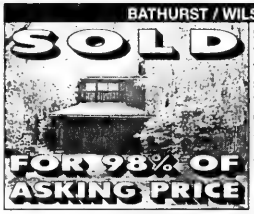

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330 OBITUARIES

CARGOTCH, Bella – on Jan. 20, 2003, late of 3560 Bathurst St.

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330 OBITUARIES

DACKS, Ida Irene – on Jan. 20, 2003, late of 192 Burbank Dr.
POMERLAN, Lottie – on Jan. 22, 2003.
AZRILYANT, Rita – on Jan. 22, 2003, late of 120 Promenade Circle.
PERLMAN, Czeslaw – on Jan. 23, 2003, late of 10 Queens Quay W.
LIGHTMAN, David – on Jan. 24, 2003, late of 184 Brickstone Circle.
WEINSTEIN, Gerald Yosef – on Jan. 24, 2003, late of 88 Old Hill St.
WEISZ, Emil – on Jan. 24, 2003.
PETROFF, Annie – on Jan. 25, 2003, late of 3560 Bathurst St.
SLAVIN, Sylvia Sebbie – on Jan. 27, 2003.
SCHWARTZ, David – on Jan. 26, 2003, late of 7601 Bathurst St.

Steeles Memorial Chapel

GOODBAUM, Julie – on Dec. 24, 2002, late of 65 Skymark Dr., Apt. 205.
LOKIEC, Iser – on Jan. 12, 2003, late of 205 Cummer Ave.
CHAIKOF, Mania – on Jan. 16, 2003, late of 55 Ameer Ave., #810.
BERMAN, Valerie – on Jan. 15, 2003, late of 7700 Bayview Ave.
ZEVIT, Aaron – on Jan. 16, 2003, late of 77 Finch Ave. E., #50.
STAR, Shirley – on Jan. 18, 2003, late of 55 Skymark Dr., #1203.
SHUSTERMAN, Jennie – on Jan. 16, 2003, late of 380 Sherin Dr., #232.
CHAIKOF, Mania – on Jan. 16, 2003, late of 55 Ameer Ave., #810.
ESSEBAG, Myriam – on Jan. 17, 2003, late of 1 Emerald Lane, PH #3.
MEYER, Joyce – on Jan. 18, 2003, late of 21 Hendon Ave.
GLUSKIN, Ida – on Jan. 18, 2003, late of 3560 Bathurst St.
SHERWIN, Nathan – on Jan. 18, 2003, late of 62 Tanbark Cres.
ISENBAUM, Morris – on Jan. 18, 2003, late of 97 Allingham Gardens.
RECHT, Ruth – on Jan. 21, 2003, late of 41 Marbury Cres.
WISE, Ben – on Jan. 21, 2003, late of 35 Avenue Road, #1403.
FINSTEIN, Ruth – on Jan. 22, 2003, late of 1303 Wilson Ave., #802.
SVETLITSA, Nadia – on Jan. 23, 2003, late of 790 Eglinton Ave. W., #1.
ISEN, Dora – on Jan. 23, 2003, late of 97 Allington Gardens.
HELLMANN, Thelma – on Jan. 24, 2003, late of 3560 Bathurst St.
COOPER, Leonard – on Jan. 24, 2003, late of 7 Bison Dr.
KANAREK, Norma – on Jan. 23, 2003, late of 246 Searle Ave.
ESTRIN, Phil – on Jan. 25, 2003, late of 3600 Yonge St., #338.

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5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS WANTED
68 HOUSE SITTERS AVAILABLE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR RENT
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
336 CARD OF THANKS
338 SHIVA CATERING

SERVICE DIRECTORY
345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
404 FITNESS & WEIGHT LOSS
405 FURNITURE
406 GARAGE DOORS
407 GIFT SERVICES
410 HEALTH & BEAUTY
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
416 HOME INSPECTION
419 INTERNET SERVICE
420 INVITATIONS/PRINTING/CALLIG.
425 JEWELLERY
427 JUDAICA
430 LEASING
431 LANDSCAPING/LAWNCARE
432 LAWYERS
433 LESSONS
434 LIMOUSINE/TAXI SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
476 SATELLITE & EQUIPMENT
477 SECOND HAND STORES
478 SCHOOLS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
496 TRAINING
498 TRAVEL & TOURISM
500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

Seniors Scene

Spadina furrier retires at 89

By HEATHER CHEIFETZ SHERMAN
Special to The CJN

Irving Strasberg says he isn't really the sentimental sort.

But Strasberg, 89, one of the last remaining Jewish furriers on Spadina Avenue, says it felt strange to retire last fall after nearly 75 years on the job.

He said it was stranger still to pack up his small office in the historic Balfour Building for the last time.

"I was making money, making a living, so I always thought, 'Why should I quit?'" says Strasberg. "But then the neighbourhood changed, the industry. It just didn't make sense to stay."

Strasberg's grandsons Michael Noble and Jamie Ruben helped him move out his belongings and equipment.

Noble refers to the move as "the end of an era."

He says, "I think it wasn't just a question of money, or of personal joy and pride in his work. It was something he was good at – the making, the selling, the shmoozing. My zaide really did it all."

Irving Strasberg

The youngest of five children, Strasberg was born in 1913 in a small village in prewar Austria (later Poland). After emigrating to Canada in 1928, the family settled first in Winnipeg, where Strasberg, then 15, was placed in a kindergarten class with four- and five-year-olds so he would learn English.

At first, he said, "I couldn't understand a word they were saying. But it worked."

Strasberg began his unanticipated vocation as a furrier with a starting salary of $5 for four weeks of work with a local manufacturer. Singled out by a boss who admired his work, Strasberg realized quickly he had found his calling.

In 1930, his family moved to Toronto, where Strasberg found work at Spadina & Adelaide Furriers, as a "blocker," which involved wetting the furs and stretching them to a certain size. There he made $14 a week – a small fortune at the time – and, like many new Jewish immigrants, dreamed of striking out on his own.

A few years later, Irving and his brother Sam did just that, starting I & S Furs out of a small room in their home on Lippincott Street. By 1936, business had improved and the brothers took on another partner, changed the company name to Arctic Furs and re-opened on Spadina, where Irving quickly took charge, proving he had a knack for business as well.

"I did everything," he says. "I did the cutting, the stitching, the selling, went on buying trips to New York. I knew each customer by name."

He recalls a time when customers were loyal and deals were closed on a handshake.

Meanwhile, Spadina Avenue was evolving, as was Toronto's Jewish community.

"Between 1901 and 1931, Toronto's Jewish population jumped from 3,000 to 45,000," writes Rick Salutin in the forward to his book *Spadina Avenue*.

The majority of new Jewish immigrants clustered together, living and working on Spadina and its surrounding neighbourhoods, building a community that would eventually migrate north.

At the time, business was booming for the Strasberg brothers. They soon began selling fur trimmings for coats to department store giants Eatons and Simpsons on consignment. Building on its initial success, trimmings became the core of Strasberg's business for the next six decades.

By the end of the 1930s, the Eatons chain was the biggest customer of the area's flourishing garment industry, despite years of labour strife, mostly led by Jewish immigrants. As a self-employed businessman, Strasberg never belonged to a union.

In 1940, Strasberg met Anne Burstein. They courted for nearly a year before getting married in a small ceremony in Toronto.

But just one week after the wedding, the Japanese launched a surprise attack on Pearl Harbor, prompting the United States to join the war effort in support of the British.

In 1943, Strasberg was drafted into the Canadian army and sent to a base in Sydney, Nova Scotia, where he operated heavy machinery and made 50-pound bullets. A year later, he sent for his wife, who gave birth to twin girls, Susan and Rhona, nine months later. After they came back to Toronto, they had a third daughter, Debbie.

In order to get by while Strasberg completed his military service, his brother Sam had taken another partner to keep the business afloat. When he came home, Strasberg decided to go back into business for himself and reacquainted himself with his old customers.

Business had picked up significantly during World War II, with orders for military uniforms and other accessories. But by the mid-to-late 1950s, the industrial – and Jewish – era on Spadina was coming to an end.

"In 1955, Jewish-owned businesses and factories still operated, but with less Jewish workers in them," writes Salutin, adding that imports had "cut heavily into the Canadian market."

Strasberg started up a number of new ventures during those years, including a magazine store at Yonge Street and Sheppard Avenue. That experience ended abruptly a short time later, when police officers caught a group of thieves with a book of matches from Strasberg's shop who were wanted for robbing a nearby store.

"We lost our shirt," he remembers. "Once the customers knew they had been in our store, that was it. They were scared. They never came back."

After sinking most of their savings into the business, Strasberg and his family were forced to sell their home and start from scratch. So he went back to what he knew best – furs.

It took a while to build back the momentum, but by 1960, Strasberg's new company, Willow Furs, was doing so well that he bought a new car – a Pontiac – and made Anne a fur coat. The couple also joined Maple Downs Golf Club that year (where they remain members) and took their first vacation to Miami.

Making the decision to retire wasn't easy, Strasberg says. Attitudes and styles have changed over the years, aging customers have died and the neighbourhood demographic has shifted significantly (the fur business has largely been taken over by Greek, Italian and Portugese furriers, and the neighbourhood has seen a significant increase in Chinese-owned businesses). Although Spadina has retained much of the once-bustling garment industry, new businesses have caused rents to increase astronomically, making small operations like Strasberg's unaffordable.

When Strasberg received a notice from his landlord early last year, saying that his rent had more than doubled, he decided he'd had enough.

Retirement-bound and having recently celebrated his 61st wedding anniversary, Strasberg said he and Anne consider themselves very lucky and plan to make the most of their retirement, spending time with friends and family, including their eight grandchildren, and going on daily walks to the local coffee shop near the apartment they have lived in for more than 30 years. They also look forward to re-uniting with family (many of whom now live in Israel) this summer at their grandchild's wedding in August.

"I have lived a good life," Strasberg smiles. "And now, it's time to live a little more."

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women seeking men

DOWN TO EARTH
Jewish female, 54 years old, 5' 7", 182 lbs, brown hair, brown eyes who is caring, down-to-earth, quiet, who enjoys bowling, checkers, dining out, movies, music, flea markets seeking male 50-63 years old with similar interests for friendship **AD#1193**

WARM SMILE
Female, very attractive with a warm smile, slim, fit, caring loyal, considerate who enjoys travel, music, books, theatre seeking male 55-65 years old with a sense of humor, affectionate, with similar interests **AD#1453**

AUBURN TRESSES
Petite, single, Jewish female, 47 years old, smoker, red hair, intelligent who enjoys movies, theatre, skidooing, campfires, country drives seeking single jewish male 45-53 years old, stable, independent, spontaneous, generous and affectionate **AD#1027**

LET'S TRAVEL
Jewish female in 40's, 5' 5", creative professional who enjoys travel, theatre, fine dining seeking male 43-55 years old, who is fit, established, sincere and trustworthy with similar interests **AD#1058**

PROFESSIONAL FEMALE
Female, 40's professional, 5'1" brown eyes, brown curly hair who is fun, caring and passionate seeking male who is kind, gentle, understanding who is down-to-earth and open to new experiences and adventures. **AD#1228**

ATTRACTIVE & ACTIVE
Divorced female, attractive who is active and enjoys cooking and exercising seeking a professional male who is mentally and financially stable and is understanding with similar interests **AD#1417**

GIVE ME A CALL
Single Jewish female 31 years old with a sense of humor seeking male who is trustworthy, genuine and enjoys the outdoors and animals **AD#1302**

FIT & GOOD NATURED
Jewish Female, 5' 5", brown hair, brown eyes, single, who is fit, good-natured, sincere, kind, creative, non-smoker seeking Jewish male over 45 years old, 6' non-smoker who is handsome, single, honest caring, intelligent with a great sense of humour. **AD#1357**

SEEKING FRIENDSHIP
Female seeking male 57-65 years of age who is well-established for friendship. **AD#1394**

LET'S GET TOGETHER
Jewish Female, 50 years old, educated, who enjoys music, movies and dining out seeking male with similar interests **AD#1163**

INDEPENDENT FEMALE
Female, 50 years old, 5' 4", slim, well-educated, energetic, independent who enjoys music, movies, dancing, dining out, sports seeking male who is well-educated, witty with a sense of humor with similar interests **AD#1023**

DIVORCED MOTHER
Female, 43 years old, divorced mother, ambitious and hard-working who enjoys dining out, dancing, cooking, sports, cross-country skiing, skating, fitness, reading seeking male 43-50 yrs old who is handsome, hard-working with similar interests **AD#1003**

ATTRACTIVE & FUN LOVING
Single, Jewish female with kids who is attractive, fun loving, warm seeking involved single father with a sense of humor who enjoys bowling, movies, skating and play station **AD#1066**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests **AD#1427**

KIND & CARING
Single Jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship **AD#1057**

ATTRACTIVE & FIT
Female, 50'ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests. **AD#1018**

SPIRITUAL FEMALE
Professional female, early 40's, 5' 2", spiritual, easy going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship **AD#1115**

SINGLE FEMALE
Well-educated single female seeking male for companionship **AD#1136**

LONG TERM RELATIONSHIP
Single jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship **AD#1057**

LET'S GET TOGETHER
Female who enjoys dining out, movies, singing and music seeking male with similar interests. **AD#1099**

ATTN: WIDOWS & WIDOWERS
I would like to start a small social group for 50-60 yrs old only. No divorcees. Thank you. **AD#1273**

DIVORCED MOTHER OF 2
Divorced female, mother of two, 56 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests **AD#1306**

I WANT TO MEET YOU
Divorced female with one son, 43 years old, hard-working, ambitious, outgoing, who enjoys dining out, dancing, eating, cooking, swimming, movies, reading, internet, hiking seeking male 43-50 yrs old, handsome, out-going, ambitious and hard-working **AD#1134**

SINCERE & SPONTANEOUS
Professional female in her 40's, 5'5", brown hair, hazel eyes who enjoys travel, theatre, fine dining seeks male 43-53 yrs old who is fit, established, sincere and spontaneous with similar interests. **AD#1503**

ATTRACTIVE & OUTGOING
I am an attractive outgoing jewish lady 5' 7", medium build, auburn hair, blue-green eyes, with a great smile who enjoys singing, and dancing. I am seeking a tall attractive jewish male with a full head of hair, in good shape, outgoing with similar interests. **AD#1373**

GOOD SENSE OF HUMOUR
I am single, 50'ish, non-smoker, conservative, classy, kind, who enjoys dining out, dancing, travel and the beach. I have a good sense of humor who is seeking a male 50-65 yrs of age, non-smoker, secure, fit, compassionate, good natured with similar interests. **AD#1261**

HARD WORKING FEMALE
I am 40 years old, slim, attractive, hard-working female who enjoys dancing, dining out and sports. I'm seeking a male between the ages of 40-50 with similar interests for a long term relationship. **AD#1011**

MY BABY JUST CARES FOR ME
Hi, I'm a separated 43 yrs old, mother of 2 teenagers. very pretty, intelligent, loves to laugh. I enjoy jazz, dancing, theatre, outdoor walking, and I'm looking for an accomplished, intelligent, fun loving, warm, cuddly gentleman who can be a great partner to enjoy life with. **AD#1155**

MATCH MADE IN EDEN
I'm a stable, sensible & optimistic Jewish female in my early 30's searching for my match made in Eden. I am a serene individual who enjoys movies, reading & spending time with friends and family. If you are a Jewish male in mid-late 30's with the same traits & interests, please call. **AD#1306**

ZEST FOR LIFE
Single Jewish female, attractive, intelligent, kind, fit, 5' 5" and good natured. Seeks single Jewish traditional male between 45-55 yrs young with 6', handsome, established, exciting, caring, non smoker and one who loves life. **AD#1414**

A RARE GEM
Unique, attractive Jewish female, 5' 5" tall, brown hair/eyes, kind, sincere, creative & lots of fun to be with Seeks traditional a Jewish gentleman under 55 yrs young w/ handsome over 6" genuine, kind, intelligent, non smoker, financially stable & humorous **AD#1476**

OPTIMIST
Single Jewish professional woman, would like to meet Jewish male, 45-55 yrs, non smoker I'm looking forward to hearing from you **AD#1172**

LOOKING FOR YOU
Hi I am a Jewish widow, 54 yrs. I'm a warm person, honest, very open and out going I'm a good listener and good to communicate with I'm friendly, and I enjoy people I'm looking for a widow 54-62 yrs for friendship first. **AD#1403**

GIVE ME A CALL
This 65 yr old female is a radiant shapely beauty. She's independent, educated, articulate and with a zest for life She is seeking an easy going witty man to dance, hike and attend the theatre with. **AD#1275**

ARE YOU MY MATCH?
Hi there, I am a feisty, fun, focused, funky, sometimes foolish, flirtatious and perhaps a little fussy female, who has yet to find her match. I am a successful & accomplished 35 yr old Jewish gal who is looking for an equally successful & accomplished 35-40 Jewish guy. **AD#1056**

PASSION & ZEST
Do you have a passion and zest for life & adventure? Hi, I'm a mysterious, European female I'm 5' 2", 43 yrs mother of 2, with an adventurist spirit & wide range of interests and a very easy going nature. I'm looking man between 38-55 yrs, 5' 10" who's up for friendship leading to marriage **AD#1113**

LET'S GET TOGETHER
Hi, I'm a single female in late my 30's. I'm slim & attractive. I have brown hair,light blue eyes Some of my interests include swing dancing, biking, hiking, tanning on the beach & nature walks. I'm interested in meeting a single man that is family oriented & attractive, 35-55 yrs. **AD#1160**

LET'S MEET
Hi I am a youthful, 58 yrs old, warm, kind compassionate female. I don't smoke, I'm financially secure and would like to meet someone to share my interests. I enjoy going to movies, theatre, and taking romantic walks. I'm looking for loving partner for enjoying life with. **AD#1032**

CALL ME
Hi, I am a Jewish widow, 54 yrs old. I'm a warm person, honest, very open, out going, good listener and good to communicate with. I also friendly, and I enjoy people Looking for a widow 54-62 for friendship first. **AD#1403**

ROMANCE & LOVE
I am a widow in my 50's, and I'm starting over. I'm a non smoker, who's friendly, down to earth, loves cooking and baking, enjoys people, romantic quiet times listening to music and sitting in front of a fire I would to like to meet a widower, 55-60 yrs **AD#1344**

DOWN TO EARTH
I'm a Jewish widow and I would like to meet a widower, 55-63 I like music and old movies. I'm a caring, sharing, romantic and warm person, I'm down to earth and like to smile a lot. I have no baggage, and would like to meet someone with similar interests. **AD#1191**

MAKE YOU LAUGH
I am a professional woman in my mid 50's. I have been a widow over a year and would like to meet someone. This person must be someone who's single and professional, with whom I can share my interests with, Preferably someone who lives in metro-toronto. I am outgoing, funny to be with and easy to talk to. **AD#1461**

QUIET TIMES
I am widow in my 50's and I'm starting over I'm a non smoker, friendly, down to earth, love cooking and baking I enjoy romantic, quiet times listening to music and sitting in front of a fire I would to like to meet a widower 55-60 **AD#1344**

WARM SMILE
I am a Jewish widow, and would like to meet a widower 55-63, likes music, old movies. I'm a caring and sharing, romantic, warm person, who's down to earth and likes to smile a lot. **AD#1191**

YOUNG AT HEART
I'm a youthful, 58 yr old single female who's warm, kind and compassionate. I don't smoke and I'm financially secure. I would like to meet someone to share interests with like going to movies, the theatre, walking and other interests. Looking for loving partner to enjoy life with **AD#1032**

WIDOWS ONLY
Would like to start a widows group social, 50-60 yrs only, no divorcees. **AD#1040**

A REAL FIND
I'm a smart, kind hearted, loyal, very very funny female who's cute, youthful, physically fit, & professionally successful with no strings, I'm looking to meet a wonderful Jewish man 50-60 yrs of age to share, enjoy & enrich our life experiences. **AD#1156**

A MENSCH FOR ALL SEASONS
Michelle is an engaging, fun-loving, energetic, fanatically-fit widow with a zest for life & a passion for work & family Friends say she is attractive & fun to be with. She is looking for a mensch. (by definition a life loving man of integrity) **AD#1012**

LET'S MEET
Hi, I'm a sincere lady with a warm smile. I'm kind, caring & compassionate I'm also honest & have a good sense of humour. I love animals & seek a gentleman for companionship between 60-65 yrs I also enjoy long walks, dancing, theatre & music. **AD#1447**

FINER THINGS
Hi, I'm an attractive professional woman in my early 50's. I'm 5' 6", red hair and have 2 grown wonderful children. I'm sincere, respectful, caring, romantic and fun loving. I enjoy cooking, fine dining, dancing, theatre, opera, travel, walks in the park, and I love to sing. **AD#1402**

NEW LIFE WITH YOU
I'm a widow who would like to rebuild a new life with a widower or a single male 54-60 yrs. I'm active, outgoing and down to earth I enjoy life, non smoker I like art, adventure & travel Seeking a mature relationship. **AD#1383**

LET'S MEET FOR COFFEE
Hi, I'm 39 yr old single female. I'm seeking a male 39-49 yrs, who's attractive, hard working like myself, and easy going Looking for friendship, hopefully leading to a relationship. I like dancing, going out to eat & movies **AD#1269**

EUROPEAN WIDOW
European, retired widow, is looking for a loving relationship w/ widower or divorced man, loves music, art , swimming, walking & tennis. **AD#1182**

SPEND TIME TOGETHER
I'm a widow looking for a widower between 50-60 yrs. I enjoy music and reading. I'm very open, caring, romantic, enjoy country drives and holding hands. Looking for a warm person with a great smile, and sense of humour with similar interests. **AD#1380**

STREETCAR NAMED...
Hello my name is Stella, looking for a serious relationship w/ a honest man who is intelligent & has a sense of humour who likes the outdoors, music, travel & many other things. I enjoy outdoor activities I'm sincere, outspoken person. Seeks quality time w/ someone. **AD#1450**

PLAY GAMES WITH YOU
Hi, I'm a tall, attractive, Jewish woman, 39 yrs, independent, honest, down to earth, love to read, do crossword puzzles, play scrabble, dance, long walks, I'm looking for a tall Jewish, warm, intelligent & kind man who knows what he wants out of life. **AD#1152**

men seeking women

MAKE YOU LAUGH
Male, 30 years old, 6' 2", well-built, brown hair with a sense of humor who enjoys sports, music, movies seeking female 22-30 years old who is sensitive, sweet and attractive. **AD#1065**

HANDSOME & ADVENTUROUS
Single, white male who is handsome, open-minded, adventurous spontaneous with a sense of humor who enjoys swimming, riding motor-cycles seeking white curvaceous female with long hair, out-going, open-minded, romantic, compassionate, sensual with high energy **AD#1480**

DEPENDABLE & HONEST
Single Jewish male, 5' 11", in 40's, high school teacher, handsome, slim, dark brown hair, brown eyes, non-smoker dependable, honest, down-to-earth who enjoys movies, skiing, swimming seeking Jewish female 5' 4" plus, slim to medium build, non-smoker. **AD#1192**

NON-SMOKER/DRINKER
Male in early 30's, 5' 7" 160 lbs, non-smoker, non-drinker who is affectionate seeking female who is slim, educated and refined. **AD#1219**

LOOKING FOR YOU
Jewish Male, 40 years old who enjoys sports, music and long walks seeking female with similar interests **AD#1024**

ATTRACTIVE MALE
Attractive male 29 years old, 6' 2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests. **AD#1187**

LOVE & LAUGHTER
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests. **AD#1187**

LONG TERM RELATIONSHIP
I am a 37 yr old male. I have brown hair, blue eyes and like nature and the outdoors. I am seeking a Jewish lady 25-39 years of age for a long term relationship **AD#1064**

LAUGHTER AND MUSIC
I am in my early 60's, 5' 5", 135 lbs who enjoys walks, laughter, classical music. Some of my paintings are in exhibits. I am seeking a caring, warm, compassionate lady for companionship. **AD#1474**

JOIN THE WAR ON LONELINESS!
33 yr old professional male, seeks recruit 25-35 for Operation ROMANCE. Must be university educated & preferably spiritual not religious. Let's be all we can be For security reasons, all baggage must be left at the door. **AD#1469**

THE WASTED WARRIOR
Seeking a free spirited female, 40-45. No commitments. Take the challenge if you dare. **AD#1475**

ROMANTIC MAN
Hi, I'm a Jewish male, late 50's, who's looking for a sharing & caring woman, non smoking, 45-58yrs. I'm a romantic who likes long walks & enjoys nature, quiet evenings cuddling together at fireside **AD#1478**

LONG TERM RELATIONSHIP
Hello my name is Michael. I'm a 41 yr accountant, and have been working for many years. In my spare time during the summer I enjoy playing baseball, bike riding and hiking. I also enjoy getting together with friends. I'm looking to meet a young lady with similar goals, which hopefully leads to long term relationship **AD#1370**

PROFESSIONAL MALE
Hi I'm a single 40 yr old male, professional, physically fit easy going, who enjoys meeting people and have a joy for life. I'm looking for a female 30-40 yrs, who meets my common interests. **AD#1286**

DIAGNOSIS: LOVE
I'm 51 yrs and work as a medical doctor. I have 2 daughters that live with me and I'm a devoted father. I'm slim, fit, energetic, and intense. My interests range from art, philosophy to foreign languages & ballroom dancing. I'm looking for a younger female of intelligence, energy and beauty **AD#1469**

LET'S GET TOGETHER
I'm a man in my 50's w/ blue eyes, dark brown hair, who would like to meet a woman, also in her 50's. She should enjoy travel, museums, the arts & musical theatre. Looking for someone who can share lots of laughs w/ a good sense of humour. Home cooked meals would be a definite bonus. **AD#1234**

LET'S MEET
Hi my name is Marvin, I'm a warm & thoughtful person, single. 60 yrs old and I live in GTA. I'm a romantic, white, self-employed businessman, who loves to travel, watch movies, take long walks, rides in the country. I also enjoy great conversation, nice quiet times at homes, and I love to read. **AD#1074**

HEALTHY WEALTHY
Hi my name is Arnon, I'm a white executive living in Thornhill I look in the mirror & I see a healthy young 1939 model w/ no deficiencies, I'm told that I'm not bad to look at either. I've got salt & pepper hair, beautiful blue eyes, slim,. 5' 10" and I have good teeth too. My passions are the sun & sea. **AD#1005**

UNEMPLOYED BUM
Are you looking for a ugly, short, fat, bald, unemployed bum? Well keep looking because I'm none of the above. I'm honest, successful, good looking with no dependents. I love gourmet foods, wine tasting, movies & I'm a very good cook. Seeking a woman between 38-48 yrs. **AD#1227**

DO YOU JUBU?
Physically & spiritually active male, 33 yrs old. Seeks non materialistic female with insight, aged between 25-35 yr old for mindful & compassionate relationship. **AD#1315**

FRIENDSHIP & LOVE
Single Jewish male of Indian background, 40 yrs, never married, U of T graduate, 5' 9", caring, friendly & honest. Seeking an educated, loving & caring female, mid 20-30's interested in friendship leading to marriage and having a family. **AD#1459**

FUN GUY
Marvin is a fun sort of guy, great conversationalist, likes to talk, walk, travel, all kinds of things. Enjoys relaxing at staying home & reading, Seeking someone who he can communicate with, has a great smile, great disposition, a lot of fun to be with for long walks & holding hands. **AD#1368**

LET'S TALK
I want to enjoy all the things in life like any normal person. I'm not interested in marriage. but would like a steady relationship. If you're slim, good looking, with a nice personality & would like to meet a nice, funny, good looking, 70 yr old, 5' 6", slim guy, let's talk. **AD#1055**

PICTURE THIS
I'm a writer & photographer, specializing in travel I enjoy art galleries, movies, documentaries, live jazz, theatre, many & various films, travel & a lot more, If you find this brief introduction interesting, leave a message. **AD#1442**

EASY GOING
Steve is an easy going Jewish male, fun loving, enjoys walks and good conversation. Seeks attractive female up to age of 39 yrs who's easy going, enjoys the simple things in life, such as going out for dinners and other things. **AD#1390**

LET'S GET TOGETHER
Chaim, 5' 10", athletic, non smoker, seeks female between 34-38 yrs, 5' 8", athletic, interesting, non smoker is a must, who wants to share in the good & bad times, and would love to raise a family in a ,wonderful atmosphere. **AD#1239**

UNIVERSITY EDUCATED
Single Jewish male, 47 yrs, 5' 7", university educated, youthful, sensitive, humourous & adventurous, interested in building a serious relationship with a health conscious female. **AD#1178**

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Israeli national junior hockey team visits Canada

By PAUL LUNGEN
Staff Reporter

Eden Nemenoff has made an important life-altering decision, but he hasn't told his mom yet.

Nemenoff, the diminutive 12-year-old backup goalie for the touring Israeli junior hockey team, wants to return to Canada to pursue his dream of playing goal in a competitive hockey environment.

He knows that in Israel, games are few and far between, while in Canada, it's hockey, hockey, hockey all year round.

With his wool toque festooned with a Maple Leaf logo, he looks like the quintessential Canadian hockey rink rat, but his passport says he hails from a small moshav on the Golan Heights. His home rink is a two-hour drive away in the Canada Centre in Metulla, which houses the only international-size hockey surface in the Middle East.

The lack of a hockey infrastructure makes improving one's skills an iffy proposition at best, and there's just not enough hockey at home to satisfy his cravings. Nemenoff says he'd be willing to move to Canada to play in a local league and improve his skills.

Perhaps there's hope for this Patrick Roy wannabe, who is quick and who loves to be the focus of the team's attention.

Nemenoff was one of 15 Israeli youngsters who recently wrapped up a week-long, two-city tour of Canada that saw them play five exhibition games against mostly Jewish teams in Toronto and Montreal.

While in Montreal, they also enjoyed some on-ice instruction from former Montreal Canadiens head coach Jacques Demers and other Habs alumni. (Demers also coached Canada's hockey team at the 1997 Maccabiah Games to a gold medal.)

Although they only managed a 1-4 record, the Israeli boys said they learned a lot, and the games helped them prepare for the International Ice Hockey Federation (IIHF) Division 3 tournament next week in Sarajevo, the capital of Bosnia-Herzegovina.

The Israelis will face off against teams from Iceland, Turkey and Bosnia, with the winner advancing to the larger Division 2 next year.

The Israelis will be boosted by the addition of four Canadians who qualify to play for Israel.

Ron Gal, a goalie with Richmond Hill Stars AA, Michael Lubinsky, a right winger with Toronto Avalanche Midget A, Ziv Zukier, a left winger with Vaughan Panthers Midget A and Aaron Zimner, a centre with Toronto Penguins Midget AA, will join the team in Sarajevo for the tournament. A fifth ringer, defenceman Eden Friedman, will join the team from New York City.

Team coach Eddie Revniaga, an oleh from Riga, Latvia, who played junior hockey with NHLers Sergei Zholtok and Sandis Ozolinsh, believes his boys are good enough to move on to Division 2.

Sergei Matin, president of the Ice Hockey Federation of Israel, said the Canadian trip was "very good preparation" for the team.

The visit served as a mini training camp, giving the team the opportunity to play together and practise in advance of the Sarajevo tournament, Matin said. It also helped solidify the bonds between Canadian Jews and Israelis, with hockey as the binding agent, said Moshe Eizenman, one of several tour organizers.

In Montreal, 1,000 people turned out to watch the Israelis tangle with local favourites from Bialik High School in a game Bialik won 9-2.

In Toronto, about 300 spectators watched the Israelis beat the Vaughan Selects 5-3 while another 300 saw the Forest Hill Selects beat the Israelis 6-4. The Avenue Road Selects beat the Israelis 6-3 and in their last tune-up, the CHAT Tigers beat the Israelis 5-2 at RINX.

During their stay in Toronto, the Israelis were billeted with 14 families and, Eizenman said, there was a bigger supply of billets than there were players.

"I felt I did not bring enough children," joked Matin.

A variety of volunteer supporters underwrote the costs in Canada of the trip, including ice time, food, travel and recreational activities. Canadian organizers also pledged to raise $25,000 to support the development of hockey in Israel, Eizenman said.

Israelis will also be returning home with new equipment – something invaluable in a country that doesn't have any sporting good stores that sell hockey gear.

Equipment in Israel is in such short supply that during one game, an Israeli player took a penalty for holding onto a broken stick because he didn't want to let it go in case he lost it, said Jeff Budd, the Canadian-based manager of the team.

Despite its difficulties, Matin believes this version of the Israeli national junior team is better than any he's seen since the inception of the Israeli junior program in 1995. In Sarajevo, the team will add 17-year-old Roman Laren, who played at the top junior level in Khabarovsk, Russia, he said.

Revniaga, who grew up in a hockey culture in Latvia, acknowledges that the Israeli-born players seem to lack the emotional connection to the game that Canadians and Russians have.

"A problem for our guys is that they can't feel it. They don't know that style of life that is hockey. The atmosphere in Israel is not a hockey atmosphere. They don't respond in the same emotional way."

On the ice, however, the Israeli juniors seemed to enjoy their immersion in Canada's hockey culture.

Nemenoff, for one, is one of three hockey-playing brothers, a sort of Israeli version of the Hunter or Sutter brothers.

His oldest brother, Matan, travelled to Canada one summer to attend Roger Neilson's hockey school, but his hockey development was cut short by military service. Instead of fighting for the puck, he's now fighting the Palestinians, piloting a Cobra helicopter gunship.

Israeli juniors (from left) Tal Popkov, Raviv Bull, Oren Zamir and Ra'anan Moscovich ham it up after a practice in Toronto last week. [Paul Lungen photo]

The middle brother, Shalev, will join the Israeli Defence Forces (IDF) in a few weeks, while Eden Hof, another 18-year-old member of the junior team, will not get to play in Sarajevo. He was due to report to the IDF four days after returning from Canada.

Raviv Bull, the team's 15-year-old captain, hails from Kibbutz Shamir in Israel's north. He's been playing hockey for a few years now and said learning to skate was the hardest skill to acquire. Now that he has the hang of it, he said he loves to play his centre ice position.

"You're up on attack, down on defence. You've got to be everywhere at once," Bull said.

A fan of Steve Yzerman, Bull acknowledged the team was a bit down in the dumps after losing to Canadian select teams. "We know it won't be easy at the [IIHF] championship," he said.

The Canadian experience was beneficial, he continued, especially since the team was trained by Europeans. Now the boys know "the hits come more often. We're getting used to it and hitting back."

Oren Zamir, a 14-year-old native of Metulla, has been playing hockey for six years. He started out with skating lessons and was convinced to give the sport a try by assistant coach Boris Mindel.

A left-winger, he loves "the combination of power, speed, strategy. I really like it. I really like the nice passes and good plays."

Ra'anan Moscovich, from moshav Kidmat Zvi in the Golan Heights, had skated for a few years before a friend told him he should try hockey. Moscovich, 16, gave it a go and enjoyed it. He's been playing for only two years."I like the roughness and you have to do everything fast," he said.

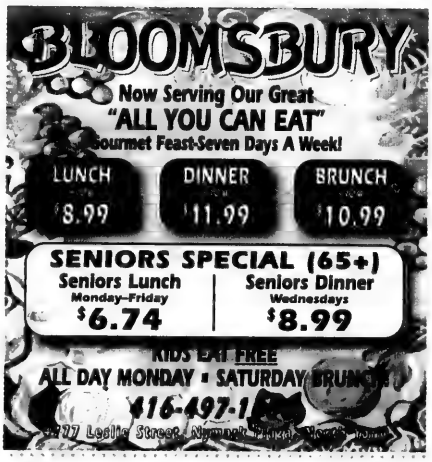
Defenceman Tal Popkov was born in Vitebsk in the former Soviet Union, but moved with his family to Israel at age five. Now a resident of Kiryat Shmona, Popkov, 17, started out practising short track speed skating in the Canada Centre. The hockey team had the ice after his practice and he stuck around to watch them play.

"I just fell in love with the game and I started to play. I love the speed, the excitement, the teamwork," said Popkov, who attended one session of Roger Neilson's hockey camp in Metulla.

Nemenoff is also a confirmed hockey addict. As a goalie, he said "I always like to save the team. It's all in your hands. Seventy per cent of the game depends on you. I like it.

"I think I will go to Canada to live and return for the hockey."

Nice idea, but let's wait to hear what his parents have to say.



Recommended Reading

FICTION

• ***The Book of Intimate Grammar***, by David Grossman, Picador USA, $20, SC.

Another magnificent creation by one of Israel's most profound writers. This novel, set in the '60s, centres upon an adolescent boy's coming of age.

• ***The Heart is Katmandu***, by Yoel Hoffmann, W.W. Norton, $33.99, HC.

According to the *Jewish Exponent*, this stunning literary work by Israel's brilliant, avant-garde novelist is "not just a simple love story. It is also about the beauty of the ordinary and the everyday."

NON-FICTION

• ***Saving the Lost Tribe***, by Asher Naim, Ballantine Books, $39.95, HC.

The captivating story of the rescue and redemption of the "Beta Israel," written by the former Israeli ambassador to Ethiopia.

• ***Getting Started: A Memoir of the 1950s***, by William Weintraub, McClelland & Stewart, $22.99, SC.

A delightful literary history with letters by Mordecai Richler and other prominent Canadian writers.

• ***The Enemy Within***, by Rabbi Abraham J. Twerski, M.D., Mesorah Publications, $33.99, SC.

In this book, the renowned Dr. Twerski discusses a wide range of modern ills and, using his insights from the Torah and human psychology, makes us feel we can overcome them.

• ***The Rescue of Jerusalem***, by Henry T. Aubin, Doubleday, $22.95, SC.

A unique theory about the alliance of the Hebrews and the Africans in 700 BC and its impact on the future.

• ***Militant Islam Reaches America***, by Daniel Pipes, W.W. Norton, $37.99, HC.

This fascinating (and frightening) book discusses the profound difference, according to the author, between Islam the religion and militant Islam. Pipes, a brilliant, respected political thinker, believes that the latter, which he also terms Islamism, is the greatest threat to western civilization and to security and freedom since the Cold War.

• ***"If There's Anything I Can Do..."*** by Rebecca Bram Feldbaum, Feldheim Publishers, $38.99, HC.

This remarkable memoir of personal loss – beautifully written with warmth, honesty and even a touch of humour – offers advice and strength to those experiencing tragedy and emotional trauma. It also serves as a wonderful guide for helping others, including the dos and don'ts for supporting those experiencing difficult times.

YOUTH

Ages 8-12

• ***Margit***, by Kathy Kacer, Penguin Books, $7.99, SC.

The latest novel by the award-winning author (*The Secret of Gabi's Dresser*, *Clara's War*) is part of the Our Canadian Girl series and focuses on Jewish immigration to Canada in the 20th century. (The author will read from her work at Beth Avraham Yoseph, 613 Clark Ave., Thornhill, on Sunday, Feb. 9, 3 p.m.)

Ages 6 and up

• ***Jewish Holidays All Year Round***, by Ilene Cooper, Harry N. Abrams, $29.95, HC.

This visually attractive gift book, illustrated by Elivia Savadier, clearly explains the history, meaning and relevance of these special occasions. Written in association with the Jewish Museum in New York City, it includes artwork and artifacts from the museum as well as crafts and recipes. Useful for adults interested in gaining a basic understanding of the holidays, and appropriate for all denominations.

Ages 3-6

• ***There's Room In My House***, by Malky Weinstock, Ohr-Light Press, $27.99, HC.

An adorable book about the mitzvah of hospitality. Colourfully illustrated by Melanie Schmidt.

Recommended Reading appears monthly and is compiled by Atara Beck of Israel's Judaica Centre.

ROASTED BANANA SQUASH SOUP

1 1-1.5 lb. banana squash, peeled & diced
1 whole apple, diced
1 oz. fresh ginger, peeled & grated
32 oz. vegetable stock
1/2 finely chopped onion
4 oz. milk or cream
2 tblsp. oil
salt & pepper to taste

Garnish: 3 oz. sour cream
chopped fresh basil & parsley

Sauté onion, apple and banana squash in oil. Season with salt and pepper, add ginger and sauté for a few minutes until tender. Add stock. Bring to a boil and simmer for about 45 minutes. Add milk or cream until blended. Pureé entire mixture. Pass through a strainer, then bring back to a boil. Serve with sour cream and fresh herbs as a garnish.

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About Teens

Dear Karilani,

I'm in my last year of high school and I'm feeling extremely stressed out. All of a sudden this year, I have more tests and assignments, and there is a much bigger buildup to the mid-year exam period. The work is also harder. I feel as though the teachers have been going easy on us students up until now and are suddenly changing completely. The load is very difficult to handle because I need to do better this year than I have in the past. I am a nervous wreck! Help!

Wreck

Dear Wreck,

First of all, sit back and take a deep breath. The very fact that you are so concerned with your schoolwork probably means you are doing better than you think. And I know you have probably heard this before, but your teachers are probably trying to prepare you for next year. Still, I can see where you're coming from.

The best advice I can give is to stay organized. Set aside half-an-hour as soon as you can and organize your binders and papers, making sure everything is in its place. Go through your planner and write in every test, assignment and quiz you have. If you're not sure when something is due, ask someone in your class (Teachers get annoyed when you ask them something you're already supposed to know.) Plan out your evenings and weekends to do what is due soonest first. I'm sure you have been told this before, but if you stick to it, you will feel much more confident about your grades and your academic abilities in general.

Despite what I said before, do not hesitate to ask teachers specific questions about lessons and assignments – that's what they're there for! And study with people you work well with. You will stay focused if you are with other people who are focused rather than if you study by yourself. Also, talk to someone about your concerns – your parents, friends or a teacher you like. You'll find they have gone through, or are currently going through, exactly the same thing.

Best of luck!

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

CROSSWORD PUZZLE

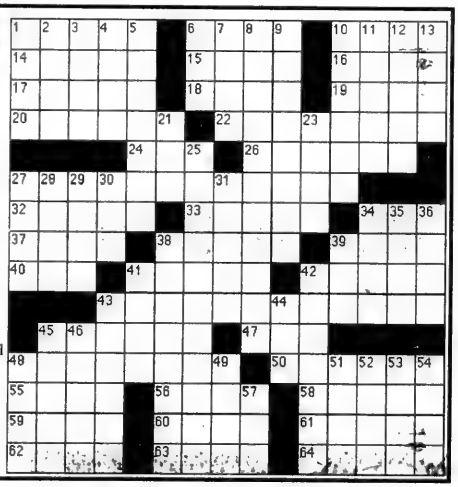
The Canadian Jewish news

(Answers to the crossword are on page 39.)

Good Things at the 'J'
© 2003, R. Bernard Mann

Across
1. A minimum of laugh sounds
6. Set of organ pipes
10. Woody fibers used for rope
14. Latin number
15. Stanley Gardner
16. Chili con c-____
17. January, in Jerez
18. Load on freight
19. David and Beniyah each killed one
20. Depardieu
22. Total collapse
24. Rowboat propellor
26. Sparse item
27. Spelling contest at the 'J'?
32. Gather in large amounts
33. Shoreline protection feature
34. Comedian Newhart
37. Oodles
38. Cry out
39. Epidermis feature
40. Adversary
41. "_____ down over there, please."
42. Portly
43. Persuasive qualities of the JCC's fundraisers?
45. Monotonous speaker
47. Be still, in Yiddish
48. Barbecue at the 'J'?
50. Waning
55. Play part, in Paris
56. Any number of this on desktops
58. Hackneyed, flat
59. Armstrong's first on the Moon
60. Concern
61. Make up for a misdeed
62. Lip sound equivalent to 47 across
63. Simians
64. Mortise's partner

Down
1. Welcoming rite, with 42 down
2. Not a one
3. In infinite time
4. Wife of Zeus
5. In a loving mood
6. Goes with poivre in Provence
7. Trolley
8. Seniors at the 'J' prefer to think of themselves this way
9. Lose some sunburnt skin (3 words)
10. Hairless guy, familiarly
11. "Seinfeld's _____!", popular appraisal
12. Owl or egret
13. U.S. state
21. Israeli bus company named for tribal region
23. Transport on ferrocarril
25. Correct Roth investment limitation (3 words)?
27. Elsie's offspring
28. Melville opus
29. Ship's petty officer
30. Author's drafts
31. Three, to Theroux
34. Uncultured one
35. "Yo ho ho, and a bottle _____" (slightly contracted)
36. Wagers
38. Baste or tack heather genus?
39. School org.
41. Transmitted
42. Celebrated by every Jewish community
43. Jewish boy, became big in Egypt
44. Guevara
45. MD's
46. Evaluates
48. Carpenter's or tinsmith's tool
49. Certainly not less
51. Curtail
52. Privy to
53. Prefix meaning dwarf
54. Secluded vale
57. ___-cafe, instant brand



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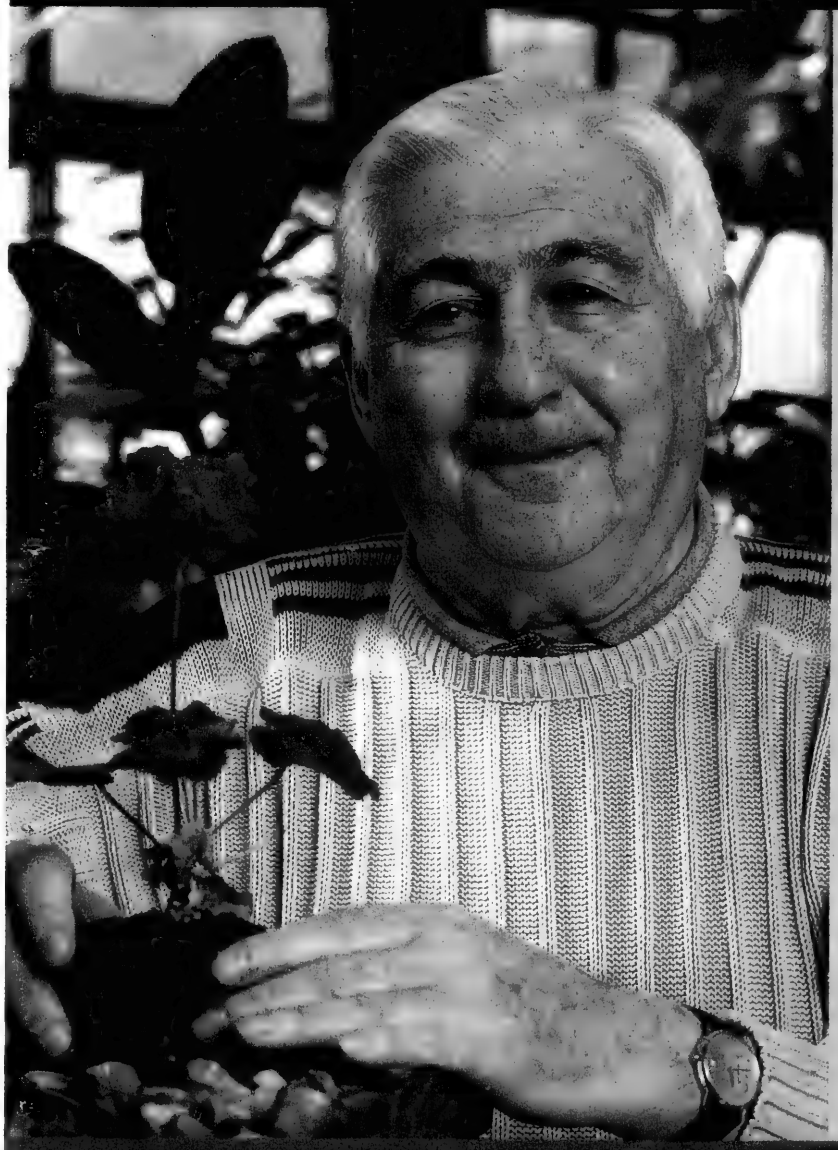

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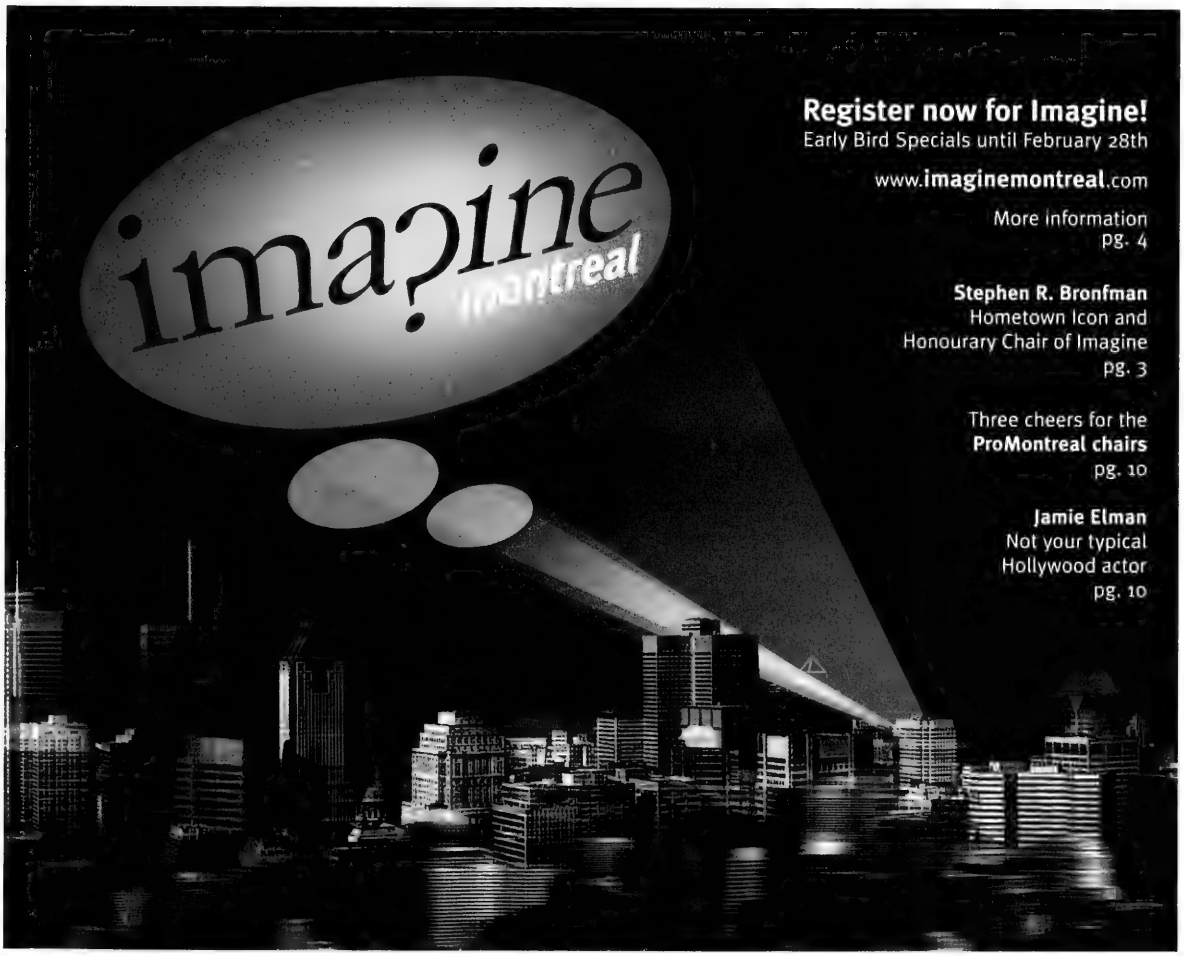

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Honourary Chair of Imagine
pg. 3

Three cheers for the
ProMontreal chairs
pg. 10

Jamie Elman
Not your typical
Hollywood actor
pg. 10

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SUPPLEMENT TO THE CANADIAN JEWISH NEWS

PROMONTREAL

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letter from the editor

To you from failing hands we throw the torch. Be yours to hold it high!

This quote is borrowed from that most famous of Canadian poems; "In Flanders Field" by John McCrae, but if you're a Montrealer, or a former one, this phrase has only one prevailing association. It appears emblazoned in the dressing room of the Montreal Canadiens, the most storied franchise in professional hockey, if not all of professional sports. Given the long and venerable history of the Montreal Jewish Community, this excerpt could just as easily find a home in the atrium of Cummings Square, the nerve centre of Jewish Montreal.

To our regular readers, I hope you will enjoy this exposé of who we are, a little self-indulgent perhaps, but I believe you will be filled with nachas at our achievements. While this issue does not deviate too much from our usual offering, please allow me to apologize, in advance, as we reduced our French content in this issue.

To our national readers, these sixteen pages should give you a sense of our communal strength. Some of the best examples of this strength bear repeating; unparalleled Jewish day school enrollment, high synagogue affiliation, low intermarriage, unwavering support of our brethren in Israel and unrivaled per capita commitment to the principles of Tzedakah as evidenced by our annual fundraising Campaign.

These accomplishments don't just happen, however, they are developed, supported and nurtured by a strong and enduring communal infrastructure where one generation is shaped and inspired by the skills, experiences and aptitudes of the previous one.

One of the key programs which has been instrumental in fostering this next generation of leadership is ProMontreal. Since its inception ten years ago, 5,000 graduates have found jobs in our city with the help of Contact ProMontreal, the job placement service. Fourteen businesses have received over $50,000 in start-up capital through the ProMontreal Entrepreneurs initiative. Tens of thousands have attended ProMontreal bashes and countless thousands have been informed and entertained (ok, humour me) through the pages of this magazine.

Why is the reinvestment in this community such a challenging task? Let's face it, Montreal has taken its lumps over the last few decades. Young people have been leaving for seemingly greener pastures and who can blame them. Traditionally, Montreal has not provided adequate opportunities in various industries, and the separatist sword of Damacles has hung over this city for 27 years.

But oh, the times they are a changin'. The sword has been returned to its sheath, at least for the time being. Montreal's economic strengths are evident in the aeronautics, pharmaceutical and telecommunications industries, to name three. Montreal is like a spunky street fighter, it takes its shots but remains standing, ready for its next challenger.

And now, look around at those of us under 40, not the less ambitious who have been left behind, but those who have made the conscious decision to remain. We have done so because we have identified opportunities, we recognize that the standard and cost of living in this city converge in a place unmatched elsewhere, and we believe the importance of living in the same city as parents and grandparents is one of those intangibles that cannot be quantified.

There is a generation of confident, passionate and competent successors to the leadership of this great community, a responsibility not to be taken lightly. A generation which will not only safeguard what has been achieved, but one that is willing and more than able to carry the proverbial torch into the future, to seize the opportunity and to solidify Montreal's rightful place as one of the great Jewish communities of the Diaspora.

I hope you enjoy this little taste of Montreal. Like the first bite of a St-Viateur bagel, I hope it will delight you, but I warn you, it may keep you longing for more.

IN MONTREAL

IN MONTREAL is published by PROMONTREAL an initiative of FEDERATION CJA (the central address for Jewish philanthropy and community service in Montreal).

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10 years of success!

by PENNI KOLB, DIRECTOR PROMONTREAL

I can't believe it's been 10 years!!

Seventy-five issues of InMontreal Magazine have been published. 1.8 million copies have been distributed. We have told the story and printed the photos of over 1,000 young people living and thriving in Montreal. We've listed 1,200 jobs for graduates and 2,000 events for young people. We have been cloned in other communities, we've won design and creative awards.

How did it all begin? Why did it begin? ProMontreal was born 10 years ago to create opportunities and encourage young people to build a future in Montreal. The founders knew they had to find a way to communicate with a target market (18-40 year olds) which clearly is not known to read community newspapers in any serious manner.

We had to get a message to them; a message that young people have a future here, that their peers are doing fascinating and productive things in this city and that they can too. We needed to provide the information and resources that would help them begin to build that future. We needed to provide solid role models. We needed to look young, hip, cool, "phat" or whatever word was in vogue 10 years ago. It had to be an easy, interesting read that delivered a message that was positive and strong, but not Pollyanna.

I remember when we were trying to come up with a name for the magazine, someone in the room said that the word he heard most often from his young adult kids was "Out" in response to his most frequent question: "Where you going?" And so, "IN" was born. It took a while to fall off the tongue, but once it did, it stuck.

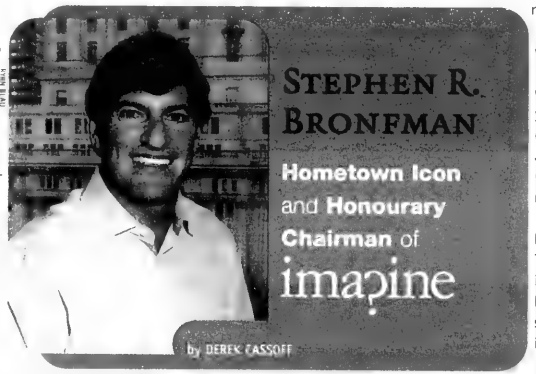
So many individuals and companies have been part of the "IN" family. From our first Editor-in-Chief, **Stanley Plotnick**, whose passion, smarts and guts made our first issue possible, to **Susan Levine** whose understated and intelligent leadership added so much, to **Ross Paperman**, **Helen Levy** and **David Lisbona**, our current Editor-in-Chief, who is one of the most amazing and admirable young men with whom I have ever worked. "IN" has been blessed with the best!

InMontreal has been consistently supported by a leading team of ProMontreal chairs. Special thanks to **Steven Cummings** (current President of FEDERATION CJA), **Susan Levine**, **Stan Plotnick** (a past President of FEDERATION CJA), **Robert Zittrer**, **Harvey Levenson**, **Lynne Kassie**, **Laurence Paperman**, **Etty Bienstock**, **Sylvain Abitbol** (President-elect of FEDERATION CJA), **Jack Hasen**, **Seth Dalfen** and **Gail Marcovitz**.

We have been fortunate to attract the greatest writing staff, both paid and volunteer. **Lois Liverman** and **Morrie Baker** always find ways to make finding a job or starting a business look feasible and fun. **Mitch Joel Cohen**'s titles and status have changed in the 6 years he has been involved, but his commitment and contributions have not. Special thanks to **Derek Cassoff** and the many volunteer writers too numerous to mention.

CONT'D ON PG. 14

1ST EDITION, MARCH 1993



When you are an heir to one of Canada's largest family fortunes, you can choose to live just about anywhere in the world. **Stephen R. Bronfman** has done just that – choosing to stay in Montreal, the very city where the Bronfman legacy began.

Snowy winters and a doomed baseball team aside, Bronfman says his connections to Montreal are so strong that he never considered setting up shop anywhere but in his hometown.

"I've had a lot of great experiences in my life and they are all related to Montreal," he says. "It's where I grew up and where my friends are. I've always been happy here."

For many, the Bronfman name is as much a part of the fabric of Montreal as hot bagels and Stanley Cup banners. It was in Montreal that Bronfman's grandfather, Sam, a Russian immigrant, built the foundations of the Seagram's Company. And it was in Montreal that Sam's son, Charles, kept the business growing while using his wealth and influence to help the city's Jewish community flourish.

It is hard to travel through Montreal today without spotting some sign of the Bronfman legacy – the Saidye Bronfman Centre for the Arts, Concordia University's Bronfman House, or the Bronfman Jewish Education Centre, to name just three.

Stephen Bronfman, now 38, is in the midst of assuming his place as a business leader and community philanthropist. After venturing into the entertainment and soymilk arenas, his company, Claridge SRB Investments Inc., recently announced plans to convert an abandoned cinema on Ste. Catherine St. into a multi-million dollar commercial development. The project is expected to breathe new life into the area surrounding the old Montreal Forum – a neighbourhood that has fallen on hard times since the opening of the Bell Centre seven years ago.

"Montreal is doing really well," Bronfman says of the city's economic landscape. "Politically, things have been relatively calm, and foreign investment is pouring into the city. That's always a good sign."

On the community front, Bronfman has become involved in an increasing number of charitable ventures, ranging from the David Suzuki Foundation, which whets his appetite for environmental issues, to FEDERATION CJA's PME Fund, which hands out interest-free loans to young entrepreneurs in Montreal's Jewish community. Last spring, he headed up the Jewish community's Israel Emergency Campaign, which raised $15 million in a matter of weeks.

"Growing up, I remember that my house always felt like a reception hall. There was always some sort of fundraising event taking place," he says. "I'm happy to carry on the family tradition of supporting the Jewish community and institutions in Montreal and Canada."

He believes that his latest contribution, that of lending his name as Honourary Chairman to next April's Imagine, the International Young Leadership Conference and Mystery Ball, presents a wonderful opportunity to show Montreal off to the rest of the world.

"It's important for the world to see all of the great things that are going on here," he says. "People can read in the papers how much we raise for our community, but this is an opportunity for them to come over and get a first-hand look at our community."

NETWORKING • TRAVEL & FUN • INTERNATIONAL YOUNG LEADERSHIP CONFERENCE • MYSTERY BALL

For the *first time* on North American shores!

Imagine will be a weekend of international flavour that will both shake your body and roll your mind. This celebration will be an elevation of spirit for young Jewish people from around the world. Come join us from ***April 4-6, 2003****!*

The International Conference

From around the world top-tier talent and insight from business and entertainment to spirituality and motivation, will be on tap to get you motivated, interested and involved. A great way to network, learn and share with other young Jewish adults from around the world. Enjoy thoughtful conversations with some of the great minds that have helped turn imagination into reality.

Mystery Ball

Unveil the mystery at a black-tie affair you will never forget. Come experience the night-life you've read about as Montreal "comes alive". Included is a taste of the festivals that make the city so unique, be prepared for a veritable Cirque De Soleil of partying!

Club Med Day

The newly renovated YM-YWHA Jewish Community Centre has opened its doors and is ready for us! Spend Sunday afternoon working out or enjoying the health center. For those a little more daring, the Imagine team has created a day full of fun, action, activities, music and more.

Extension Trip to Quebec City

April 7th - 9th, 2003
You can also take advantage of our exclusive Imagine Quebec City Getaway. Check out what makes Quebec City one of the most European cities on this continent. Quebec City offers an unrivaled skiing experience along with exceptional cuisine, shopping and culture.

PLEASE LOG ON TO OUR WEBSITE FOR MORE DETAILS ABOUT THE PROGRAM AND SPEAKERS

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MONTREAL
expo
imagine
These are some of the people behind the scenes of
the Imagine National Steering Committee
or those who were able to get us a photo within 24 hours :-)

1 **Sandy Jesion,** MONTREAL

2 **Wendy Schneider,** HAMILTON

3 **Claire Wornovitzsky,** EDMONTON

4 **Jeff Kahane,** CALGARY

5 **Jeff Berkowitz,** MONTREAL

6 **Judi Price Rosen,** WINNIPEG

7 **Mitch Joel,** MONTREAL *(LEFT)*
Dean Mendel, MONTREAL
Benjamin Sternthal, MONTREAL

8 **Heather Adelson Zipkin,** MONTREAL *(LEFT)*
Karyn Saragossi, MONTREAL

9 **Barbara Rosenstein,** MONTREAL

10 **Steve Kleiman,** LONDON, ONT

11 **Naomi Cohen,** TORONTO

12 **Gila Metz,** EDMONTON

13 **Joel Guralnick,** VANCOUVER

14 **Lynn Kirshik,** TORONTO

15 **Stephen Gaerber,** VANCOUVER

16 **Frida Pesin,** EDMONTON

17 **Jack Haller and Nicole Druckman,** ATLANTIC PROVINCES

18 **Tracy Shapiro,** OTTAWA

19 **Robyn Winograd,** WINDSOR, ONTARIO

20 **Ricky Diamond,** TORONTO

21 *(FRONT TO BACK)*
- **Shari-Ann Fleming**
- **Gail Grief** *(LEFT)*
- **Fabienne Salem** *(RIGHT)*
- **Terry Ellner** *(CENTRE)*
- **Lori Anders** *(RIGHT)*
- **Leah Herzfeld** *(LEFT)*
- **Rhona Veisfeld** *(RIGHT)*
- **Natou Suissa** *(CENTRE)*
- **Amanda Wener** *(RIGHT)*
- **Tali Chemtob** *(LEFT)*
- **Svetla Protitch** *(RIGHT)*
- **Penni Kolb** *(LEFT)*
- **Yossi Lanton** *(RIGHT)*
- **David Janowski**

22 **Lance Davis,** TORONTO

23 **Leanne Spier,** TORONTO

insensed

by MITCH JOEL

While sucking back some souvlis at a local Greek eatery, a friend of mine (since the day I was born – that would be around 1971 for those still counting) recounted how insane life has become. In the past month, we've both been through a personal washing machine of random of acts of life – it has been pretty nuts. As we delved into the madness of how much life can change in the blink of an eye, there was a moment of silence and then, as he wiped the dripping tzatziki from his chin, mouth and upper right cheek, he just said "we are so lucky to be living in Montreal."

Without getting all Whitney Houston-preachy-like, I think he meant "Canada", but it was nice to hear "Montreal". While I'm not sure anyone feels completely safe after 9/11 and the impending war with Iraq (take two), I do feel completely secure in knowing that it's a fairly sweet ride we have here in Montreal. Looking back, specifically on the French/English issue, I'm kind of hoping both Anglophones and Francophones feel

the way I do: I like speaking English and I'm damn happy I have the opportunity to be able to function in French on a daily basis (the Hebrew and Yiddish is also a melodious gravy). I'm also not utterly smashed on Ouzo, and I know Quebec, like any other place in the world, has major issues with government, healthcare, taxes, etc..., but I'll take it – every place has its good points and bad ones. I just have my own Maslow Hierarchy of Needs – and most of the top ones revolve around not being too close to nuclear arms and people who want to kill those who have them. So, yeah, give me a longer wait at the hospital, take nearly half my salary in taxes (which goes to important stuff like reports on the practice of cheaper napkins at $0.99 pizza parlors on Saint Denis Street), because, in the end, Montreal (and Canada) has been quite successful at making its mark. We've managed to stay off the radar...and yet we're givers (we give): just take a look at Celine Dion, Olympic skating scandals, Corey Hart and those "I Am Canadian" Molson ads. Yasou!

Montreal (besides bagels, amazing festivals and all the nightlife a man can muster notwithstanding), is just a great place to be. Beyond the personal sigh of feeling safe in my own city, the community here is truly unique. Places like ProMontreal have afforded me many benefits – those include an amazing place where I fostered my editing skills as the former Editor of this magazine, a place where I met my girlfriend, a place where I've been able to meet others and network, a place to help those in need and, in the end, a place that has interwoven into my life and secured a strong foundation of giving back, helping others and expanding my horizons. As many of you know, I'm an avid reader. Recently, I was thumbing through an old book of business quotations. One discussed "how to get rich" and included this gem: "help others get what they want, and you'll get what you want." Living in Montreal and taking part in the Montreal Jewish Community has made me richer than my wildest dreams (you had me at "hello.")

Best of Montréal

Each year, the Montreal Mirror asks readers to rate the top spots in Montreal. Here are some results from the 2002 Best of Montreal survey:

(Open in Montreal, call us for more info: 514-345-2645 ext. 2639)

Best place to spot a celebrity
1. St. Laurent Blvd.
2. Globe restaurant
3. Buona Notte
4. Createc Plus
5. Crescent St.

Best architecture
1. Anywhere in Old Montreal
2. Olympic Stadium
3. St. Joseph's Oratory
4. Ex-Centris
5. Notre Dame Cathedral

Best pricey restaurant
1. Toqué
2. Gibby's
3. Globe
4. La Queue de Cheval
5. Milos

Best bagels
1. St. Viateur
2. Fairmount
3. R.E.A.L. Bagel
4. Faubourg's Bagel Place
5. DADs Bagel

Best steak
1. Moishe's Steak House
2. Le Bifthèque
3. La Queue de Cheval
4. Le Keg
5. Baton Rouge

Best poutine
1. La Belle Province
2. Lafleur's
3. Mondo Fritz
4. Mamma's Pizzeria
5. La Banquise

Best smoked meat
1. Schwartz's
2. Ben's
3. Reuben's
4. The Main
5. Dunns

Best bakery
1. La Première Moisson
2. Au Pain Doré
3. Boulangerie St-Laurent
4. Patisserie Belge
5. Patisserie Le Gascogne

Best Happy Hour
1. Peel Pub
2. Carlos and Pepe's
3. Brutopia
4. Foufounes Electriques
5. Cheers

Best Jazz bar
1. Biddle's
2. Upstairs
3. Casa del Popolo
4. Escogriffe
5. Jello

For Montreal, Israel is Real

GROUP MAGSHIMIM MAKING ALIYAH, AUGUST 2003

Up until six months ago, **Alexa Singierman** was typical of many Canadians in that all she knew about Israel was what she saw on CNN. Although she was raised in a Jewish household and had a traditional Jewish upbringing in Montreal, she did not attend Jewish day school. For her, Israel was a far away land that had experienced nothing but war and conflict since 1948.

Her view changed within the span of 10 days last August, when Singierman had the chance to visit Israel during a birthright israel trip. Seeing the country's spectacular beauty and rich heritage firsthand and meeting with ordinary Israeli citizens opened her eyes to the importance of Israel as a homeland for all Jews and awakened her to the struggles that Israel faces every day.

"The moment we landed in Israel, I was hit by an indescribable feeling. It was like magic," says Singierman, 25. "It made me realize how much we take Israel for granted and how Israelis are making sacrifices for all of us."

When she returned to Montreal, Singierman immediately signed up for Hebrew classes at the local Aliyah centre. She also joined an Israeli Advocacy committee and routinely attends conferences and workshops dealing with the Arab-Israeli conflict.

In doing so, Singierman has joined the ranks of the thousands of Montrealers with passionate feelings for Israel – a group that is eager to revisit the country at any opportunity and is willing to advocate on its behalf back in Canada.

Yair Szlak, director of Montreal's Bronfman Israel Experience Centre, says Singierman's metamorphosis from unaffiliated Jew to passionate Israeli advocate is the quintessential example of how a community with deep-rooted Zionist connections is able to pass along its concerns for Israel from one generation to another.

"There is a continuous bond that binds the Montreal Jewish community to Israel. It's a fantastic environment to work in," says Szlak, who moved to Montreal last summer from Toronto.

Jewish community leaders are divided over what are the driving forces behind Montreal's deep ties to Israel, but most point first and foremost to the city's strong network of Jewish day schools. Nearly three-quarters of all Jewish schoolchildren in Montreal receive some form of formal Jewish education, whether it be at a day school or at afternoon classes.

Many of these students visit Israel for the first time on high school trips, where the stories they read about in Bible class take on a three-dimensional meaning.

CONTD ON PG 15

networkin

sponsored by **Jewish Chamber of Commerce, the networking headquarters for Montreal's young Jewish business & professional community.**

A PROMONTREAL initiative of the Young Adult Division of FEDERATION CJA.

Jewish Chamber of Commerce Chambre de commerce juive

Networking par excellence

by JUSTIN VINEBERG

The Jewish Chamber of Commerce of Montreal (the 'JCC') was established in 1997 with the aim of promoting Jewish companies and educating Jewish business people and professionals about business issues as well as promoting economic development within Montreal's business community. It is actually the first Jewish chamber of commerce in North America intended to highlight and enhance the benefits of building a business or a professional career in Montreal. The JCC has grown since its inception and presently has a mailing list of over 1,500 people. Under the leadership of **Raquel Kelly Castiel, Evan Feldman** and myself, the goals of the JCC have been refined to focus on two key aspects: networking and business education.

JUSTIN VINEBERG, RAQUEL KELLY CASTIEL, EVAN FELDMAN

The JCC's main attraction lies in the valuable networking opportunities it offers. To this end, we hold several types of events: seminars, panel discussions, power breakfasts and cocktail receptions that are designed to cultivate business connections. Our breakfast series have been very popular, offering the chance to learn about a new company or a topic of interest ranging from law and accounting to finance and real estate. Often, we get a tour and an insight into an organization's operations. Our cocktails are a mix of networking and learning – in the past year, we have heard speakers on subjects as diverse as business in Israel and the working of Pfizer Canada. Our 'revolving tables' dinners have grown to provide a particularly effective networking environment. Last year, participants enjoyed a first-rate meal at the Ritz-Carlton Hotel as well as the opportunity to meet nine new people during each course.

Of great significance, the JCC enjoys excellent relationships with other chambers of commerce, including the Young Hellenic Board of Trade, the Canadian Italian Business and Professional Association, the Jeune Chambre de Commerce de Montréal and the Federation of Chinese Canadian Professionals. To further enhance networking possibilities and to forge strong links, we help organize and participate in cocktails with members of these organizations. This year's events will build on our rich history with participants continuing to foster relationships among Jewish business people as well as counterparts in other chambers. Finally, we are launching new initiatives; the "Choices" Business Club will provide certain members to broaden their circle of influence by creating synergies with similar minded people through group discussions and to learn from top business leaders. The Jewish Chamber of Commerce is the networking tool par excellence.

"Montreal is a unique and inspiring melange of culture, climate, creativity, curiosity and openness."

Jessie May Wolfe
age 27
Designer
Jessie May Designs

"Why do I love Montreal? The recipe goes something like: 1/2 day on the slopes, 1/2 day in the kitchen, a dash of 'je ne sais quoi' and 2 cups of friends and family, simmer at minus 20 deg. I can have my cake and eat it too!"

Ariella Anzarut
age 28
Pastry Chef
Cane et Cacao

"After a crazy workweek, when it comes time to unwind, the nightlife in Montreal is unlike any other city. The restaurants are top of the line, the clubs, bars and lounges are classy and there's something for everyone. Best of all, last call is at 3 in the morning!"

David Shragie
age 24
Sales

"What better way to work in design, content and technology than to live in a city as rich in culture as Montreal? The style and charm of Montreal was inspirational in creating our marketing company that blends the best in design with the latest in technology."

Aubrey Rosenhek
Mitch Joel
Mickael Kanfi
ages 25, 31 & 25
Twist Image

"One of my favorite parts of moving to Montreal is when my friends and family from the States come to visit, return home and look at their credit card receipts excited about what a bargain their trip was. As you can imagine, it makes coming to visit more appealing!"

Lisa Modell
age 26

"We have both chosen to stay in Montreal to study medicine because the medical community is strong both academically and in terms of patient care. We have always been proud of the Jewish General Hospital in Montreal, which not only makes our patients feel at home, but also has some of the best physicians and teachers in the medical profession."

Marie & Perri Gdalevitch
age 22
McGill Medical Students

"After having worked in New York, I moved back to Montreal for a few reasons. Firstly, family life in Montreal is far superior to that in New York. I believe in strong family values, and Montreal's family life is strongly reinforced in Montreal's closely-knit Jewish community. Secondly, everything is so well centralized – you can get anywhere you want to go in 20 minutes!"

Warren Albert
age 29
Lawyer
Fraser Milner Casgrain LLP

"Montreal is a city that offers great affordable Jewish day schools, a multicultural and multilingual environment, and lack of congestion, which is all that a young family could ask for when starting to raise kids."

Brian & Claudia Cytrynbaum
ages 30 & 29
Benjamin age 11 months - Brian is in private equity, and Claudia owns a clothing company

"I am an Engineer looking for work in Montreal and only in Montreal because the quality of life is amazing, the standard of living is phenomenal, and above all the women are beautiful!"

Jonathan Zentner
age 26
Career Challenged

"The amount of involvement that a cantor has in the community he lives in is vast. But the appreciation, positive reception and response of the people, are better in Montreal than any other place in the world (aside from Jerusalem). I am proud to be a part of this wonderful community."

Cantor Michael Moskowitz
age 30
Beth Tikvah Congregation

"As Montrea
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Michael Ho
age 38
Insurance B
H.W. Hollin

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ever leave?"

Eytan Bens
age 20
McGill Bio-C
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"Obviously I came to Montreal because of the nice weather!... But Montreal is really the city in North America with the most charm and ambiance. I was also lucky enough to have friends and relatives here, who helped me when I arrived from Hungary. I hope to be able to work here after finishing my studies."

Thomas Fodor
age 29
Concordia Student

"Some people wake up in the morning and go to a desk job. We go to bed in the morning and wake up to organize parties - and we do it in the city with the best nightlife in the world! Music, laughter and love are the products we offer, and revelers young and old are our clients. After dark, Montreal bares its famous joie de vivre. Locals and tourists will agree: Montrealers know how to have fun."

Matt Shalinsky
Adam Bultz
Jeff Anders
ages 25, 26 & 26
Founders FLUID Productions

« Nous sommes venus d'Argentine pour s'installer à Montréal en février dernier. JIAS nous a amené une aide si précieuse pour nos documents d'immigration ainsi que notre intégration dans la communauté juive locale. Nous avons choisi le Canada parce que nous croyons que cet un endroit tranquille pour y vivre et élever nos enfants, c'est un pays plein d'opportunités. »

Andréa et Fernando Frankel
âgés de 31 et 32
Andréa travaille au Centre Bronfman de l'éducation juive. Fernando travaille sur son Ph.D.

"Montrealers are 'bon vivant'. We like to live life to the fullest and we are always out and about. Yet, as a Jewish community we are also incredibly proud of our heritage, which is why many Montreal 'singles' attach importance to dating people who place value on preserving traditions."

Michelle Whiteman
age 36
Co-president
UrbanTraditional.com

"We're young, We're in love, We're engaged and we can't wait to start our lives together in Montreal!"

Tali Chemtob & Adam Silverman
ages 24 & 25
Tali is a Program Coordinator and Adam is the Regional Director of Cellular Solution Costco Division

"Having lived in Israel, California and New York and travelled extensively throughout the world, I am thrilled to return to my hometown of Montreal. Both Edie and I feel Montreal is a city of great balance, between big city sophistication and small town accessibility, European culture and North Americana. Moreover, the Jewish Community is vibrant and relevant. When it came time for us to decide where to lay down our roots, Montreal offered the highest standard of living."

Stephan & Edie Ouaknine
age 28
Stephan is president and CEO of Blueslice Networks Inc and Edie is an architect

« Montréal, cette ville magnifique et vibrante, est un lieu propice a l'épanouissement de tout entrepreneur désireux de se lancer en affaire. Cette ville en pleine ébullition, permet à ces citoyens d'avoir accès a l'ouverture de plusieurs marchés, notamment locaux, nationaux et internationaux. Cette métropole en pleine expansion est sans aucun doute une plaque tournante et incontournable du monde des affaires. »

Laurent Amram
âgé 35
Directeur du Developpement des Affaires CDL Medical Laboratories

"With so many Hollywood Productions being shot in Montreal, local talent is given unique opportunities to work with some of the most incredible actors and directors in the entertainment industry - creating amazing exposure for themselves in Canada and the U.S."

Marc Hamou
age 33
Talent Manager
Rozon Mercer Management

"It has big city attitude with a small town heart!"

Elysa Monk
age 31
Certified personal trainer and group instructor

« La diversité culturelle, les changements dans chacunes de nos saisons, l'art nos producteurs locaux font de Montréal l'endroit idéal pour les inspirations de l'art culinaire. »

Dan Medalsy
39 ans
Restaurateur

ALL PHOTOS BY RYAN BLAU

<PROMONTREAL> a cheer for the chairs

Here's a snapshot of all the past and present ProMontreal chairs who have helped shape and focus ProMontreal over the years. It is their guidance and dedication that inspire us. Ten cheers for these thirteen people. We can all look forward to a bright future for young people in Montreal thanks to their contribution and hard work (even though they all look like they're having fun!).

1 Stanley Plotnick
2 Sylvain Abitbol & Etty Bienstock
3 Robert Zittrer
4 Lynne Kassie
5 Jack Hasen
6 Susan Levine
7 Harvey Sternthal
8 Steven Cummings
9 Harvey Levenson
10 Seth Dalfen
11 Laurence Paperman & Gail Adelson-Marcovitz

in focus

Mark Bergman, AKA "The Birdman", is the evening DJ on MIX 96, Montreal's favorite radio station, and heard every night from 7-12.

Dreams come true

by MARK BERGMAN

JAMIE ELMAN - FRONT, RIGHT

Jamie Elman sits on his balcony, cell phone in hand, feet up, the famous "Hollywood" sign is in plain view. If you didn't know him any better, you'd think that he was your typical American Hollywood actor. But the first 3 minutes of our conversation convinced me otherwise. Aside from the fact that I can make out the distinct sounds of The Tragically Hip in the background, Jamie hits me with a statement that only a Montrealer can. "You know what I'd love right now?" Jamie asks me. "Nothing in the world would satisfy me more this afternoon than a Schwartz's old fashioned (medium) smoked meat sandwich, with an order of fries, a pickle, and a Cott Black Cherry."

Jamie Elman left Montreal for L.A. 3 years ago in search of a professional acting career. "I loved everything about Montreal. I was shooting Student Bodies there, I lived downtown on Durocher, I lived in the Plateau for a little while, my family and friends were there, and the decision to leave was the hardest one I ever had to make."

After 3 years in Los Angeles, Jamie has had his most productive month to date. "At times is was hard. It was very uncertain, very unstable, and not a lot of routine. The key to surviving in L.A. is being persistent and surrounding yourself with people who you feel comfortable with, and who support you. There were hard times, and finally it paid off."

When Jamie least expected it, it happened! While shooting a film in Montreal, he got a call from his agent who informed him that he was asked to audition for a new NBC drama called "American Dreams". Jamie flew back to L.A., and successfully auditioned for a guest starring role. With similarities to his own personality, Jamie plays the part of Luke Foley, a piano teacher and record store clerk who attempts to open the mind of

CONT'D ON PG. 14

by ESTHER DEUTSCH, CA

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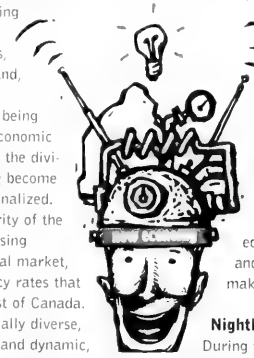
SNG

Montreal Pendulum

The last 25 years have been challenging for Montreal, to say the least. Sovereignty debates, high taxes and harsh winters caused an undeniable exodus. The silver lining for those left behind was low housing costs, smaller traffic jams and, a lower cost of living.

These benefits are being eroded as the city's economic tortures improve, and the divisive politics of the PQ become more and more marginalized. The returning popularity of the city is evidenced by rising prices in the residential market, and apartment vacancy rates that are lower than the rest of Canada. Culturally rich, ethnically diverse, economically modern and dynamic, Montreal has a unique atmosphere.



The New Economy

Montreal is becoming a leader in the realm of the "new economy", where the raw material is knowledge and the main tool is technology. The city has a high concentration of researchers in fields such as multimedia, biotechnology, and information technology. Enter-prises can rely on a highly educated, bilingual labor force, a product of our prominent universities and low tuition fees.

The Quebec government offers attractive tax incentives to corporations. Support is offered to start-up businesses in the form of a five-year Quebec "tax holiday". Investment in manufacturing and computer equipment is encouraged, as the purchaser is entitled to a 125% tax write-off. Research and development activities in Quebec are promoted with generous tax credits. There are further Quebec grants available to assist companies in acquiring equipment, upgrading technology, financing marketing plans, and job creation. The government has suggested that it wishes to make Quebec corporate taxes the lowest in the country.

Nightlife and Culture

During the day, the downtown core of Montreal is a thriving centre of business operations that span the globe. At night, the heart of downtown Montreal throbs with a nightlife that appeals to everyone, with hundreds of clubs, bars, and cafes. Montreal is one of the gastronomic capitals of North America, recognized for its varied cuisine to satisfy every taste, from French cuisine, to Italian, Oriental, and Jewish specialties. A cultural centre, the city plays host to festivals celebrating humour, jazz, and film. Montreal is also a popular filming location. Old Montreal is sought after for its architecture, which is reminiscent of older American and European cities. The four distinct seasons allow for a constantly changing menu of activities winter months are enjoyed with skiing, sledding, and skating, and summer months are filled with swimming, cycling, or a nature walk in Mount-Royal Park.

The signs of the renaissance of this great city are evident everywhere, if you don't believe me come witness it yourself.

Esther Deutsch, CA, works for SNG and can be reached at (514) 866-8555, Ext.156 or e-mail esther.deutsch@sng.ca

Montreal: a city for the senses

The assignment seemed simple enough – write a few paragraphs about what makes Montreal so special. At different times in my career, I have written about space missions, plant biology and Ukrainian politics – things I know little about – so how hard could it be to write about the city I have called home for all but three weeks of my life?

It turns out that capturing the spirit of a city on paper is not an easy task.

Let us start with the obvious then.

Montreal is certainly known the world over as a world-class metropolis, cemented into the world's psyche by the 1967 World's Fair and as host of the Summer Olympics just nine years later. But long before that, perhaps as far back as Jacques Cartier's discovery of Mount Royal in 1534, Montreal has served as a gateway to North America – a launch pad for Canada's fur traders and a new home for hundreds of thousands of immigrants.

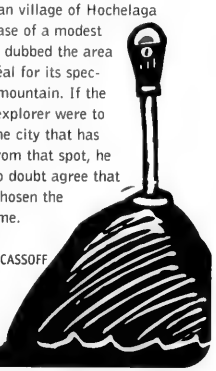
Today, Montreal is a vibrant community of 3.4 million people, a melting pot of languages and cultures and a centre of commerce and finance. The economy is strong and diversified, with the city's four universities providing highly-skilled talent for a growing network of high-tech companies. Montreal is home to 110,000 high-tech jobs, including 40 per cent of Canada's pharmaceutical industry. It is one of the leading centres of aviation and aerospace in all of North America. Cranes are sprouting up all over the city as developers rush to complete new office towers and shopping centres.

To witness Montreal's remarkable comeback from the North American recession of the nineties, one need only look at Rue Ste. Catherine – the commercial spine of Montreal. Gone are the rows of boarded up shops and "For Rent" signs, replaced by high-fashion boutiques, trendy restaurants and giant entertainment complexes. Even the empty Eaton's and Simpson's stores, landmarks from a bygone era, have been resurrected as new shopping and entertainment destinations.

But to capture the spirit of Montreal is to think about much more than census figures and economic barometers. From the cobblestone streets of Old Montreal to throngs of pedestrians on the downtown streets, Montreal is a city that brings out the best in your senses. It's the breathtaking view of the city's skyline as you cross the St. Lawrence River on the Champlain Bridge. It's the smell of hot bagels being flipped out of the oven at your favourite bagel shop. It's the taste of an ice-cold Orange Julep on a muggy August night. It's the cacophony of languages you pick up on a street corner on St. Laurent Blvd.

And speaking of St. Laurent – the Main -- is there anything more Montreal than darting into Schwartz's delicatessen for a smoked meat on rye, with an order of dill and a Black Cherry?

In 1534, Jacques Cartier sailed down the St. Lawrence River, spied the Indian village of Hochelaga at the base of a modest hill, and dubbed the area Mont Réal for its spectacular mountain. If the French explorer were to revisit the city that has grown from that spot, he would no doubt agree that he had chosen the right name.



by DEREK CASSOFF

a helping hand

When **Jordy Reichson** first started volunteering for the St. John Ambulance service, he admits that his intentions were anything but altruistic. What he really wanted was to see rock concerts and hockey games for free, and if that meant learning CPR and toting around a first-aid kit, then so be it.

But 10 years into his stint with the organization, it is the ability to provide emergency care to the sick and injured that has consumed Reichson, whether it be at a Montreal Canadiens hockey game, a sold-out Rolling Stones concert or a sedate art show.

Last fall, Reichson's contributions to the St. John Ambulance were recognized when he was inducted as a member of the The Most Venerable Order of the Hospital of St. John of Jerusalem – one of the more prestigious honours bestowed upon volunteers of the 900-year old organization. The induction ceremony took place at an Ottawa church and was followed by a reception hosted by Governor General Adrienne Clarkson at her official residence on Sussex Drive.

Although more than 200 Canadians were inducted into the Order, Reichson, 28, was one of the youngest honourees.

Since joining St. John Ambulance in 1993, Reichson has been posted to hundreds of community and sporting events. He and his colleagues at Division 777 are responsible for Montreal's West Island suburbs, include Ville St. Laurent, while all nine of the city's divisions share duties for events at the Bell Centre. Calls range from checking up on spectators who have been hit by a deflected hockey puck to administering care at the outset of a medical emergency.

"When security calls us over, we never know what to expect," he says. "You could be asked to give someone a Band-aid, or you could be responding to somebody in cardiac arrest."

But Reichson, who also volunteers with a first-responder unit, says it is the uncertain nature of the work and the ability to help those in need that keeps him coming back for more.

"There's something special about helping someone out when they're most vulnerable," he says. "They need help, they're unsure what has happened to them and they look to us to figure out what kind of care is required," he says.

Yet despite his penchant for helping others, Reichson says he never considered a career in medicine. By day, he sells computers.

"My mother, like any typical Jewish mother, always wondered why I didn't become a doctor," he says. "But I like treating people at the scene, in an uncontrolled environment. I'd rather let people who are smarter than me take care of them once they get to the hospital."

flirting with disaster

by STACEY BERMAN

It was Friday night and I was alone. I sat amidst a heap of worn invitations to the various events that promised to brighten a dark, cold Montreal winter evening: dinner parties, Matzah Ball, Speed Dating, book launches, play readings, coffee clubs, play readings in coffee clubs. But none held their luminous spell longer than the time it took to slice open the shimmering, cheerful envelopes and shake out the delicately-monogrammed cards.

I had already done The Matzah Ball and had found it too be too starchy and bloating. Speed Dating was fun, but I had learned from experience that, while it may take just seven minutes to meet a man, far more time is needed to rid oneself of a mismatch. Dinner parties were growing repetitive, as were overblown cultural events that somehow seemed to be bereft of culture. And one more purchase of an acquaintance's hastily self-published book would cement my status as a philanthropist of the arts. In boredom, in frustration, I gathered the various sheets of embossed paper and tossed them in the air. But as they landed in a scattered mess, one shiny, compelling, artfully-decorated envelope caught my eye. It was an invitation to a house warming. I reasoned that, at the very least, I was guaranteed good food and a comfortable couch, so I decided to tuck away my self-imposed winter blahs and head East for the night.

that glitters...

As I arrived, I was greeted with a house full of friendly smiles, beautiful decor, bright lights, and the comforting scents of mulled wine and honey cake. Eager to shake off the chill of the night, I joined a quiet group gathered around the fireplace. Next to me sat a lone, attractive man who was unencumbered either by a ring or a woman on his arm. A shy introduction begat sparkling repartée, which begat a four-hour-long conversation about film and government and The Simpsons and Phil Hartman — first alone, then with a crowd, then alone amongst the crowd, until our pyjama-clad hosts politely showed us the door.

The night was beautiful and crisply cool, so we continued our discussion as we set off on foot. By the time we hit St. Lawrence Blvd., the night air had given way to a temperate morning. So we declined a row of cabs and proceeded west, lost in laughter and charm and makeshift impressions of Krusty The Klown and Hanukkah Harry and Rhoda. An exchange of phone numbers under the buzzing streetlight near his apartment building and a promise to explore the city further, and I was off, alone but not lonely. As I made my way home, with the slowly-rising sun bathing the streets in a soft, warm glow, I realized that it is impossible not to be happy and hopeful in the city. Because in Montreal, you're always just one glittering invitation away from the Next Big Thing.

career questions

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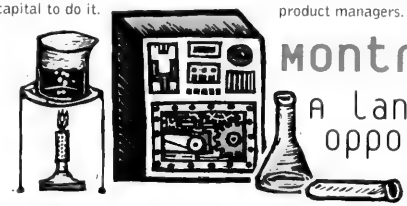

Montreal: A land of opportunity

by LOIS LIVERMAN

So the job market bites... or does it? There are jobs out there if you know where to look. Let's not dwell on high tech layoffs but examine what Montreal has to offer to those in the know.

Montreal is booming in a number of sectors. Montreal leads North America as a good place to invest for companies in the fast growing field of biomedical research. Our operating costs are low. A recent survey by Boyd Co., a consultancy based in Princeton N.J., examined 48 cities in Canada and the US. We came out ahead of the bunch in labour costs, wages and benefits, electricity, leasing rates etc. In other words, biomed firms love to open up for business here and are getting the investment capital to do it.

Montreal's standard claim to fame is its strength in Research and Development. In a city which boasts four world-class universities associated with eight teaching hospitals and other research centres, it is not hard to see that the talent is here.

The high tech industries including aeronautics, traditionally strong, are, at present, a bit weak. So is telecommunications. Those sectors will turn around, but not right now.

Pharmaceutical companies are hiring. They hire not only researchers but business types such as project and product managers.

The health sector is desperate for doctors, nurses, and para-professionals. Teachers are in high demand now and the shortage will be felt for some years to come. The social service industries always have openings at various levels, and if you are a fundraiser, the non-profit sector, universities and health institutions are more than willing to talk to you.

Last spring, the finance sector for example was not only hiring, (springing back from a disastrous year post 9/11) but hiring at very competitive salaries for new university graduates.

And Sales. There's always room for good salespeople. Call centres, manufacturers, retailers. Brush up on your language skills, on your smile and your shmooze appeal. There is always a place for a salesman who can bring in business.

So you see, Montreal has more to offer than just its great skyline, bagels, and St. Denis. So much more.

Lois Liverman is Director of Contact ProMontreal and a private corporate employment consultant.

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Compagnie Multimédia. Connaissances des logiciels Illustrator, Photoshop, Print Design & Preparations. Expérience de travail avec Flash, Actionscript, animation et création 3D et Axel Software. Créative, prend des initiatives et bilingue. (2520)

CHANNEL PARTNER COORDINATOR
Software company. Work with Director of Business Development & follow-up with channel partners. Qualify potential partners, give presentations & provide info & training. 2 years working in either sales, marketing or channel/ partner sales. Excellent interpersonal & communication skills. Excellent written/ spoken English. (2508)

COMMUNICATIONS COORDINATOR
Retail store chain. Identify communication needs between marketing, visual presentation & stores. Write, edit & translate various communications. Put together press releases, follow-up with newspapers/ magazines. 2 years experience in marketing or equivalent. MS Office (Word, Excel, PowerPoint). Bilingual with excellent communication skills. B.Comm. Communication, Marketing or relevant. (2507)

QUALITY ASSURANCE
Software Solution Company. Automate test cases, maintain test environment, test reports, software metrics & data analysis. Work closely with testers, developers & architects. Discover, describe, communicate & respond to bugs. 2yrs exp. in software/ Q/A related positions. Have set-up test plans. Experience in desktop, enterprise, web software products. Functional French. Related degree. (2476)

PROJECT MANAGER
Investor relations company. Coordinate projects, liaise with clients, prepare budgets, press releases and proofing. Work with graphic artist for the look of annual reports. 3-5yrs experience in project management, PR or marketing. Print production an asset. Bilingual, computer literate (MS Office), outgoing & confident. B.Comm. Marketing or Finance. (2496)

ADJOINT(E) AUX VENTES ET À LA MISE EN MARCHÉ
Manufacturier de vêtements sport junior. Assister le president dans le développement du marché américain. Coordonner les bons de commande des marchandises des clients ainsi que faire le suivi après-vente. Doit être ambitieux, apprendre vite et bilingue. Diplôme en mise en marché de la mode un atout. (2524)

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PRODUCT MANAGER
Pharmaceutical company. Develop and execute marketing strategies & plans. Develop short & long term sales & financial forecasts for brands. Develop & recommend marketing plans. Must have 5yrs work experience with a minimum of 2yrs previous experience in product management in either consumer-packaged goods, food products or pharmaceuticals. B.Comm. or MBA, Marketing. (8510)

SALES & MARKETING COORDINATOR
Manufacturer of cabinets. Market research, data entry, in charge of advertising/ promotions, brochure/ tradeshows. Typing bids & tracking potential projects. Some sales experience as well. Experience in dealing with public (promoting selling). Focused on sales/ marketing. Functional French. B.Comm. Marketing degree. (2480)

OFFICE MANAGER
Cosmetics manufacturer. Work with marketing & sales teams and report to president who is out of town. Deal with consumers & retail stores. Fast paced environment. Operational/ management experience. Autonomous, decisive & multi-tasker. Bilingual preferred. B.Comm. or relevant. (2485)

EDUCATORS
Daycare. For a group of children ages 3-4yrs. Team teaching, work with 2 other teachers. Articulate/ able to speak with parents as well. Team player, flexible, animated & charismatic. Related experience needed. French an asset 3yr DEC in ECE or degree in Education, Psychology, Child Studies or related. (2470)

CUSTOMER SERVICE
Industrial products Manufacturer. Answer customer inquiries, quote customers, enter orders, attend trade shows, service customers at sales counter, process and issue credit notes. Some experience needed. Computer literate. Must have perfect French, written & spoken. (2472)

Q/A MANAGER
Lighting company. Monitor & maintain quality levels and make recommendations. Develop systems for measuring quality levels, analyze problems, prepare solutions & supervise writing of procedures. 5yrs experience in Q/A within a distribution company. Good knowledge of ISO standards. MS Office & Visio. Strong analytical & communication skills. Functional French. B. Industrial Engineering. (2451)

FINANCIAL ANALYST
Cosmetics Manufacturer. Responsible for all accounting activities. Prepare & analyze monthly statements. Reconciliation of accounts & result statements. Budget follow-up and verification of allocations. 4 years experience in a similar industry. Good analytical skills. Knowledge of JDE System an asset. B.Comm. Accounting (CA, CMA or CGA or in progress). (2511)

MANUFACTURING ENGINEER
Waste treatment systems manufacturer. Mechanical design of components for waste treatment systems. Carry out productability studies and determine manufacturing methods. Cost estimating, troubleshooting/ resolve engineering related issues. 5yrs exp. in mechanical design & manufacturing methods. Proficient in AutoCAD. Excellent time management skills. Able to process data quickly & great communication skills. B.Mechanical Engineering. (2454)

NETWORK ADMINISTRATOR
Software Solution Company. Support client with software installation, internal user support. Maintain database & create Zip files with installation of Charter, Designer & Document generator. 5yrs experience. Strong computer skills. Functional French. Computer Science or Technical degree. (2499)

SOFTWARE PROGRAMMER
Software company. Program software in a development team working on projects & contracts. Critical & creative eye. Web programming (HTML, PHP, Javascript). Databases (Mysql). Highly organized, bilingual, good communication skills & willing to learn new skills. Background in science an asset. Related degree. (2506)

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10 years of success!

FROM PG. 3

To **Judith Leichter**, our proofreader par excellence, **Cathy Oiknine**, **David Janowski**, translator and **Ryan Blau**, photographer, milles merci!

People often ask how we always manage to look so good, so cool, so original and for so long. Very special thanks and all the credit goes to **Barbara Rosenstein**, of Studio Duotone, whose understanding and commitment to the magazine and whose talent and creativity go way beyond normal.

The true unsung hero is **Rhona Veisfeld**, whose relentless pursuit of those who miss deadlines, attention to detail and everything else concerning this magazine and the rest of my professional life, make it all come together.
Rho, thanks.

To our **advertisers** and **sponsors**, both current and past, our **INfluential Friends**, and our **Yellow Big Page subscribers**, there is no doubt, we would not be in business without you. We need and appreciate each of you. I must mention just three companies whose support of the magazine has been our financial backbone from day one and remain so until the present: the **Richter Group**, **Schlesinger Newman Goldman** and **Cimtel**. Thank you!

The **ProMontreal Team** is responsible for so many of the story ideas. Special thanks to **Gail Grief**, **Natou Suissa**, **Tali Chemtob**, **Lori Anders**, **Leah Herzfeld**, and **Carole**, **Fabienne** and **Terry**. To **Danyael Cantor**, Executive VP of FEDERATION CJA and my boss, thanks for your support.

Special mention to our partner agencies in the community; **Bronfman Israel Experience Centre**, **Hillel**, **Centre Hillel**, **Centre communautaire juif**, **Sephardic Educational Centre**, **Jewish Public Library**, **Jewish Family Services**, **Jewish Vocational Services**, **Jewish Information and Referral Services**, who feed us ideas and advertise when budgets allow or faithfully contribute to our upcoming events calendar when they don't.

A very special thanks to **our readers** who, time and again, responded to our surveys or simply told us how much they enjoy reading the articles, finding out what's going on, and learning what young people are doing. Thanks to **our so-called readers** who admit that they don't really read many articles, but love to look at the pictures – see who they know and what they are up to.

Thanks to all the people who have been featured for doing such interesting things and allowing us to tell their story.

So... have our young people been inspired and informed? Have they been helped to build a future in our great city and to contribute to our great community? Has our older generation been reminded of the amazing things our young people are doing? Have our community and our city benefited? I truly hope so and I truly believe so.

Join me in feeling proud of this great little magazine called InMontreal!

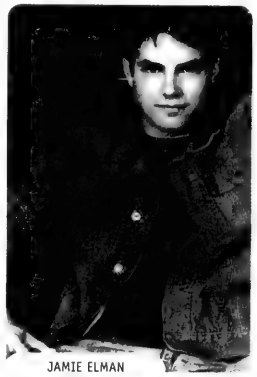
in focus

Spiegel Sohmer

FROM PG. 10

Meg Pryor (Brittany Snow) to the sounds of Bob Dylan. As time moves on, a relationship begins to unfold between Luke and Meg, and it is evident that there is an attraction between the two.

In its debut season, "American Dreams" has proven to be a successful drama, which has not only built up a following in the U.S., but right here in Canada as well. "It's so heartwarming, because I feel so far away from Montreal, so to get support from home is amazing! I've also had support from the Montreal media which makes me realize that Montreal is the type of community that supports its own, and is proud when a local boy makes good!"



JAMIE ELMAN

As we continue talking about Montreal, the excitement in Jamie's voice turns up a notch, as he talks about the best night life in the world, the greatest city to enjoy quality food, and the tight Jewish community that he still feels a part of.

"Jewish Montreal was such a part of my life growing up. I went to JPPS and Bialik, I went to the Y Country Camp, was a part of Hillel and went on the March of the Living." Jamie waxes nostalgic, "Doing plays at Bialik was one of the first times I realized that acting is a career that I wanted to pursue, so no matter where I end up, Montreal will be always be a major part of my life." At the moment, Jamie is shooting his 8th episode of American Dreams, and it looks like he'll be riding it out for the season. When I ask Jamie if he ever sees himself living in Montreal again, he takes a long pause..."You know what?" he says, "For as long as I live, I'll always feel like Montreal is home. I always dreamed of raising a family there, and having my kids grow up in the same environment that I did in Montreal, so you never know!" Now that's a Canadian dream.

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For Montreal, Israel is Real

FROM PG. 7

The birthright israel trips, funded in part by Montreal philanthropist **Charles Bronfman**, tend to catch the more unaffiliated Jews. Since the program's inception nearly three years ago, more than 1,000 Montrealers aged 18 to 26 have taken part in the birthright experience – one of the highest per-capita rates in North America.

Upon their return to Montreal, birthright participants are encouraged to become involved with Jewish community organizations. "We don't force anything on them," Szlak says. "They come to us and we help them find their niche."

Other than birthright trips, young Montrealers who want to visit Israel can choose from several options, including the March of the Living for high school students and volunteer programs such as Kefiada and Magen David Adom. The Israel Experience Centre also awarded 39 scholarships during the past two years to Montrealers who wanted to study at Yeshivot and universities in Israel.

The results of these efforts are easy to spot. Last spring, about 20,000 people thronged into Montreal's downtown streets for a rally in support of Israel's independence. And just this past December, Montreal high school students sent 2,000 postcards to soldiers serving in the Israel Defence Forces.

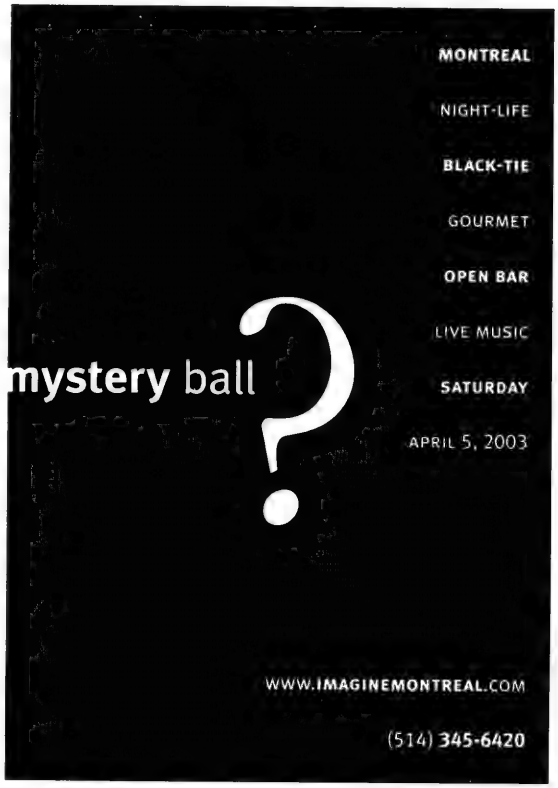
And for some Montrealers, their love for Israel is so overwhelming that it can only be satisfied with the ultimate move – Aliyah. One group of 18 Montrealers are set to pack their bags in tandem next August and relocate to Beer Sheva, Montreal's twin city under the Partnership 2000 project. **Arie Levy**, spokesman for the Group Magshimim, says the Aliyah is designed to emulate the mass Aliyot undertaken by Israel's first pioneers during the years preceding and following independence, when entire groups of friends or large extended families would immigrate to Israel together.

"We think it's an ideal way for people to move to Israel," says Levy, 23. "It will make it easier for all of us to integrate to life in Israel."

For **Ruth Benyayer**, 24, relocating to Israel represents the culmination of a lifelong dream she has had ever since she first visited her Israeli cousins when she was 11 years old. She has been back to Israel five times since.

"Ever since that first trip, Israel has grown in my heart and in my mind," she says. "I can't think of a single time in my life when Israel wasn't an integral part of my life."

And there are tens of thousands of Montreal Jews who share that sentiment.



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FEBRUARY 2003

February 6, 2003
What's the deal with the matzo ball? Is it a meal or is it a snack? Come find answers to this and other questions of Jewish culture. Interested? **E-mail: ray@hillel.ca**

February 7-9, 2003
Join hundreds of students from all over, for an unforgettable National Shabbaton in Montreal. Enjoy special services, meals, and a night on trendy St. Laurent Blvd, as well as tobogganing at Beaver Lake. **michal@hillel.ca**

Tuesday, February 11, 2003, 7:00 p.m.
Join Jewish Public Library's **Mother Daughter Book Review Club** "Tuck Everlasting" by Natalie Babbitt. For girls Grades 5-7 and their mothers/grandmothers. Admission: $5.00 to join, children must be members of the Library (annual membership is $10.00 per child). Fascinating new books and pertinent discussion. **Info: (514) 345-2627, Ext. 3028 or 3012.**

February 12, 19 & 26, 6:30-9:30 p.m. *Prémontréal*
"COMMUNITY 101": 4-part Leadership Development Series for Beginners, sponsored by PROMONTREAL. A fun and informative look at yesterday, today and tomorrow in the Montreal Jewish community. Intriguing speakers, exciting programs and thought-provoking conversations. Cost: $36/series. **Info: Tali, (514) 345-2645, Ext. 3085**

Dimanche, le 16 février, 2003, 20h30
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February 16-23, 2003
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Tuesday, February 18, 2003
Mega BIRTHRIGHT 3-year Reunion TIME Nightclub (997 St. Jacques West). Tickets: $7. **Info: (514) 345-6449, Ext. 3052.**

Sunday, February 23, 2003
Join YAD for a Snow Day Up North. **Info: Leah, (514) 345-2645, Ext. 3037.**

Thursday, February 27, 2003
The Jewish Chamber of Commerce will be having an evening of pure networking at its Revolving Tables Dinner. Three-course gourmet dinner incl. wine, sit at three different tables and expand your realm of contacts. Cost $50. **Info: (514) 345-2645, Ext. 2637**

MARCH 2003

Saturday, March 1, 2003
Spring Break is here and FedNext is throwing a Party! Drink Specials, Dancing and Shmoozing! **Info: Tali, (514) 345-2645 Ext. 3085.**

Monday, March 3, 2003
"The Magic of Makeup" – A night with Annie Young Cosmetics. Calling on women of all ages. Join FedNext for a night full of beauty, makeup tips and FUN! Ladies, don't miss it! **Info: Lori, (514) 345-2645, Ext. 3216.**

Thursday March 6, 2003
FederatioNext and Centre Hillel are hosting Bingo Night. This isn't your "typical" Bingo party! Booze & Prizes We guarantee you a great time! **Info: Lori at (514) 345-2645, Ext. 3216**

Thursday March 6, 2003
TWENTY FOUR HOURS FOR ISRAEL - Come help celebrate Israel – join our "Non-Stop 24-hour Marathon of Programs" about Israeli history, democracy and culture. Fantastic speakers, great food, music that will make your heart skip a beat – Don't miss out! Events will take place on all campuses, off campus, throughout the day and night to ensure that you join in on the festivities. **Call Ethy for info at (514) 934-0771.**

Wednesday, March 12, 2003
Sushi making is back! Here's your opportunity to not only learn how to make sushi, but to eat it to! Bring your friends, boyfriends, girlfriends, hus bands and wives This will be a cook ing class you won't want to miss! **Info: Tali, (514) 345-2645, Ext. 3085**

Saturday, March 15, 2003
Come Disco Bowl with YAD at their Purim Party. **Info: Leah, (514) 345-2645, Ext. 3037.**

Sunday, March 16, 2003
Come join in the fun at the West Island Young Adult Division Purim Carnival at the West Island JCC. **Info: (514) 345-2645, Ext. 3037.**

Monday, March 17, 2003
March's "A Mitzvah A Day"... It's Purim! FedNext is baking Hamantashen with the Cummings Jewish Center for Seniors. Come volunteer your time. **Info: Lori @ (514) 345-2645 Ext. 3216.**

Monday, March 17, 2003
Its time to P-A-R-T-Y...why? 'Cause we got to!!!!! Don't miss this year's PURIM PARTY. Join 2,000 of your closest friends and bring your sneaks 'cause the dance floor is gonna KICK! Hot DJs and local bands. The best night you won't remember. **Info: Ray, (514) 845-9171, Ext. 224 or ray@hillel.ca**

Friday, March 21, 2003
This year Hillel is teaming up with AEPi to create an incredible Shabbat experience for 100s of students in Downtown Montreal. Come out for a night of good food, drinks, and great company as we celebrate Shabbat together. **Info: Michal, (514) 845-9171, Ext. 222.**

Friday-Sunday, March 21-23, 2003
JIAS (Jewish Immigrant Aid Services) is sponsoring a Young Adult Shabbaton at Camp B'nai Brith Retreat Center **Info: Angela Braginskay, (514) 342-9351.**

March 23, 2003, 1:00-5:00 p.m.
Gutterball 2003 – A fun day of bowling, entertainment, and chances at winning huge prizes! Support Sun Youth & JCC Teen Services. Laurentian Lanes 222 Montée de Liesse / $15 (a chance to win a Playstation 2 system, if more than $50 a person, is raised). **Info: (514) 737-6551, Ext. 516.**

Thursday, March 27, 2003
Does your heart thump before the caller reads out B5? Does a sheen of sweat cover your brow as you mouth the words Bingo to yourself in anticipation? It's okay. We all secretly love it! Come play Bingo and help raise money for Camp Koby in Israel. A therapeutic summer environment for children who've lost someone in the recent terrorist attacks. Help these kids learn to cope with their grief. **Info: Ray, (514) 845-9171, Ext. 224.**

Sunday, April 6, 2003
Hillel and Centre Hillel are proud to present: Project Shamor Ve Zachor, Fashion Show fundraiser. All benefits will go to the Schijvechuurder and Dikstein families in honour of their parents and siblings who were murdered in two separate vicious attacks in Israel. Auditions T.B.A. **To get involved call Michal (514) 845-9171, Ext. 222 michal@hillel.ca**

Monday, April 7, 2003
April's "A Mitzvah A Day"... Come celebrate JVS & FederatioNext's 10th Anniversary Third Seder. Create the feeling of Passover with the employees of the JVS Workshop. **Info: Lori, (514) 345-2645, Ext. 3216.**

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This Week

National

Toronto businessman encourages investment in Israel. *Page 3*

NCJW launches 20th Passover food drive. *Page 12*

To Your Health

People are taking control of their personal fitness. *Special Section*

Arts & Travel

Biblical story of Job retold as a Hip-Hop musical . *Page 32*

Sports & Leisure

Hockey goalie inspired by Hayley Wickenheiser. *Page 42*

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 15
Just Between Us 17
On Campus 17
What's New 20
According to Reports 23
Coast to Coast 23
Israel & the Jewish World 27
Arts & Travel 32
Health & Lifestyles 36
Classified 37
Sports & Leisure 42

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Mulroney slams Liberals over Israel

Opens conference on anti-Semitism

By ADAM SEGAL
Special to The CJN

Critical of Canadian government policies during the Holocaust and more recently of its stand on Israel, former prime minister Brian Mulroney opened an academic conference on anti-Semitism with a passionate keynote speech Sunday night.

"Anti-Semitism, in my judgment, is born in ignorance and nurtured in envy," Mulroney told more than 150 people at the University of Toronto, host of the two-day conference Anti-Semitism: The Politicization of Prejudice in the Contemporary World.

Brian Mulroney

"It is the stepchild of delusion and evil."

He said contemporary anti-Semitism has made Israel a primary target and that Islamic and Arab extremists and others have "domesticated Europe's anti-Semitic themes.

"Israel has in effect become the new Jew," he said.

But "this does not mean that Israel should be immune from criticism," he added.

Chastising Canadian native leader David Ahenakew for the remarks he made last December to a journalist in Saskatoon, in which Ahenakew said Adolf Hitler had the right idea, Mulroney said Ahenakew's comments "testify to the intractability of the problem.

"As one grappling with what accounts for anti-Semitism's persistence, one is distressed by its incomprehensible resilience," he said.

He urged Canadian politicians at every level to not be ambivalent about anti-Semitism.

Continued on page 26

FALLEN HERO: The remains of Israeli astronaut Ilan Ramon are carried by an honour guard last week at Dover Air Force Base in Delaware. Ramon was buried on Tuesday in Nahalal in northern Israel *[RNS/Reuters photo]*

Shabbat: Tetzaveh
Candlelighting: 5:28
Havdallah: 6:33

Greater Toronto Area

Israel and the PA resume talks — please see page 27

The News in Brief

CANADA

New Scholarship

TORONTO — The Fraser Institute announced a new scholarship fund last month that will provide up to 50 per cent of tuition to 150 Ontario private school students in financial need in each of the next three years. Starting next September and continuing in 2004 and 2005, grants from the Children First: School Choice Trust, worth up to $3,500 annually, will be open to students up to Grade 8, who will be eligible to receive them until they reach eighth grade. The program is being run by the Fraser Institute, a Vancouver-based conservative think-tank, and funded by the Toronto-based W. Garfield Weston Foundation. For applications, call 1-866-924-8881 or visit www.childrenfirstgrants.ca.

Arson Suspects Sought

OTTAWA — The Ottawa police arson squad is seeking information on three males in connection with what it says was a deliberately set fire last month at the Jewish Youth Library in the city's west end, the *Ottawa Citizen* reported. Police said the blaze is related to others in the area in December involving three males.

ISRAEL

PA To Pay Egged

JERUSALEM — An Israeli court has ordered the Palestinian Authority and its president, Yasser Arafat, to pay the Egged bus co-operative nearly $11 million (US) for lost income from terror attacks on Israeli buses. It also ruled that a lien be taken out on tax moneys the PA was to receive from Israel. Since the current intifadah began in 2000, Egged buses have been targeted in 53 attacks that killed some 200 people, the plaintiffs charged.

Corruption Ranking

JERUSALEM — Israel dropped to 18th place in a 2002 global corruption report by Transparency International (TI), a Berlin-based non-profit institute. The higher a state's ranking, the less prevalent corruption is. In 2001, Israel was 16th, after climbing from 22nd in 2000. The annual measure, calculated from polls and estimates by academics, businesspeople and analysts, ranges from 10 points – the least level of corruption – to zero. For 2002, TI ranked 102 countries, and Israel and Germany both scored a 7.2, ahead of Belgium, Japan and Spain. Finland ranked first.

Negev Mosque Razed

JERUSALEM — An Israeli Arab MK warned of repercussions after Israel demolished a mosque last week in a Bedouin village in the Negev. Because the village is unrecognized by the state, no construction is allowed in it, and the building was declared illegal, *Ha'aretz* reported. Talab El-Sana said the demolition "could lead to a public uprising."

WORLD

Iran Five 'on Vacation'

LOS ANGELES — The last five Jews still held in an Iranian prison have been released on "vacation," although it remains uncertain whether they will be permanently freed. The five were among 13 Jews arrested in early 1999 for allegedly spying for Israel. In a case that drew worldwide attention, they were tried in the southern city of Shiraz, and 10 received prison sentences. Five have already been released after serving some of their time. Israel denies they were its spies.

$1 Billion Paid

NEW YORK — The Conference on Jewish Material Claims Against Germany (Claims Conference) has paid more than $1 billion (US) in Holocaust-related compensation to 58,716 Jewish Holocaust survivors in 39 countries under its Article 2 Fund since 1995, it announced last month. The Claims Conference negotiated the Article 2 Fund's creation with Germany in the early 1990s to pay survivors who had been unable to apply, or were ineligible for previous German government payments. In Canada, 2,962 survivors have received payments.

Umpire Out

VERO BEACH, Fla. — A major league baseball umpire has received a second punishment after referring to umpires administrator Cathy Davis as a "stupid Jew bitch" in a phone call with baseball officials last month. Suspended for 10 days without pay for the slur, Bruce Froemming was told to stay away from the Los Angeles Dodgers' adult baseball camp that began last week in Vero Beach, Fla. Froemming made the remark after being chastised for not letting the major league office handle his travel plans for an umpiring trip to Japan. He later apologized.

Ramon Memorial Fund Established

TORONTO — UIA Federations Canada has set up a memorial fund in the name of Israeli astronaut Ilan Ramon, who was to be buried Tuesday at Moshav Nahalal in the Galilee.

Donations can be made through local federations and will be distributed according to the wishes of Ramon's family. To make a donation in Toronto, contact UJA Federation of Greater Toronto at 416-631-5685.

Among Canadian memorials for Ramon, who died Feb. 1 when the space shuttle Columbia disintegrated on its return to Earth, the Winnipeg arm of the Jewish National Fund dedicated its annual telethon, held the day after the disaster, in his memory, *CJN* correspondent Myron Love reported.

During his flight, Ramon said he wanted to see 14 million trees – one for every Jew – planted in Israel on the anniversary of his launch. The telethon in Winnipeg, the twin city of Ramon's hometown Be'er Sheva, sold 1,400 trees, and calls flooded in last week from the wider community after local media reported on the campaign.

E-mail condolences to Ramon's family can be sent via the Israel Defence Forces to ilanfamily@mail.idf.il.

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Businessman encouraging investment in Israel

By PAUL LUNGEN
Staff Reporter

It's no secret that Israel has been going through a particularly rough patch in recent years. Not only is the security situation difficult, but the constant violence or threat of violence has dealt the Israeli economy a crippling blow.

Toronto businessman Izzy Kaplan believes he's hit upon an idea that will, at least in a small way, help the Israeli economy while boosting Israelis' morale and cementing relations between Toronto's Jewish community and Israel.

Kaplan, owner of Israel's The Judaica Centre, is promoting a project that would see local Jews purchase homes in Israel as either an investment, a retirement home or as a home base when visiting Israel. Kaplan believes if he can convince at least 25 people to invest, he will have attained the critical mass necessary to go ahead with the project.

With that minimum number of investors, Kaplan said, the Canadians will be able to negotiate a better deal with Israeli builders for the purchase of residential units in the new city of Modiin.

Real estate developers in Modiin are sitting on unsold units and are eager to make a sale, Kaplan said. A variety of units are available ranging from one-bedroom apartments of 90 square metres (970 square feet) to three-bedroom units of 140 square metres (1,500 square feet). Detached homes known in Israel as "cottages" are also available.

Prices for the units are well below the cost of equivalent homes in either Tel Aviv or Jerusalem and each city is only a short drive away, Kaplan said. For instance, a one-bedroom unit in Modiin can be had for around $100,000 U.S. and a three-bedroom home for approximately $180,000 U.S.

Kaplan said he has been in touch with an Israeli bank and he believes that if the project is successful, the group can negotiate mortgage rates of 4.5 per cent based on a 25 per cent down payment and a 25-year term. At that cost, a unit becomes easily affordable or easily rentable for those who are looking at it as strictly an investment, he said.

He determined that Modiin offered the best value

Kaplan has met with the mayor of Modiin, who is enthusiastic about the project, and he has put together a three-person team in Modiin to help market it to visitors. Sheri Wright-Pilo, an oleh from the Hamilton area, is part of the team, he said.

The idea of investing in Israel came to him in a rather oblique way. A regular visitor to Israel for both business and personal reasons, Kaplan has been looking into the Israeli real estate market for a number of years. With his frequent visits, it was beginning to make sense to him to have a home base in the country. What's more, his son and daughter-in-law who live in Israel have been encouraging him to take the plunge.

After some investigation into other locations, he determined that Modiin offered the best value with the best potential resale price. It's a bedroom community of 32,000 people, many of them young professionals and Anglos who work elsewhere. It was designed by renowned architect Moshe Safdie and it is nestled in the Jerusalem hills halfway between Tel Aviv and Jerusalem.

So far, Kaplan has been circulating his idea by word of mouth. He's been promoting it actively at his shul, the B'nai Torah. Coincidentally, Kaplan points out, many of the shul's members have children living in Israel. He's hoping that the Modiin project will appeal to those who travel to Israel often to visit their children, but he's also promoting it to people from other congregations and with other interests.

"If you want to come in at a digestible range, come in with us. We can be neighbours and it can build into a nice community," he said.

Some time in early March, he'll host an initial information meeting that will be open to the public. Kaplan is encouraging anyone interested in the idea to research Modiin on the Web (see http://www.mnet.co.il/olim/index.html) and even to visit the city on their next trip to Israel. Wright-Pilo is available to offer tours of the city and of the housing units, which are spread across the city, he said.

Continued on page 16

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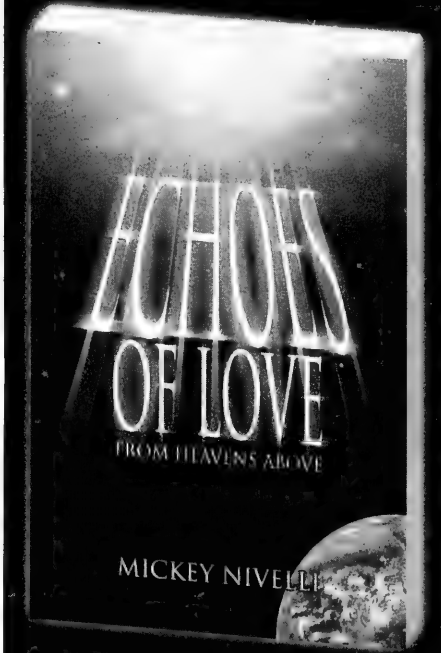

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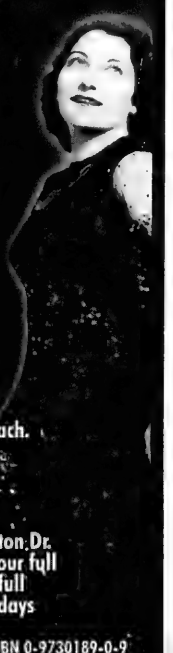

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Greater Toronto Area

The misuse of words

Jewish tradition bids us to be very careful with the way we use words. "Guard your tongue from speaking evil and your lips from deceitful speech" (Psalms 34:14). That statement neatly encapsulates the unambiguous, precisely worded prohibition against deliberate or reckless untruthful speech and writing. The prohibition exemplifies a theme that courses through our long-standing traditions.

The rabbis understood the unique harm to reputation and to soul that can result from the carelessly, recklessly or deliberately inappropriate use of words. The famous analogy of spoken words as feathers tossed to the wind effectively makes the point about the irretrievability of errant comments. The harm, once occasioned, cannot totally be expunged.

But reckless or mischievous language also causes unique harm to truth, to the record of history, as it were. In the past 2½-year campaign against Israel and Jews, truth has been so pummelled and history's record so mangled, it is unrecognizable.

The distortions and the deceits reached their zenith, perhaps, at the United Nations conference against racism in Durban, South Africa, in September 2001, and were reiterated in odious variation some seven months later as harrowing, but fabricated tales of the "Jenin massacres."

The conclusion is therefore inescapable that the rhetorical seedlings of extreme anti-Israel propaganda that were sown in the United Nations immediately after the Six Day War by the large, automatic, Muslim-centred, Third World-supported, Soviet-sponsored majority of nations have sprouted into a revised history of the Israeli-Palestinian conflict, an overgrown, tangled rainforest of lies and distortions which neither truth nor light seem able to pierce.

The underlying premises of the revised history are threefold: Jews as dispossessors; Israelis as oppressors; Jews and Israelis as all-powerful conspirators and racists.

The implications for Israel and its supporters of this wholesale mangling of truth and history are quite ominous.

To whom and how can we make the case of the justice of Israel's cause?

Having been exposed, for almost four decades now, to the revised "narrative" of Middle East history, even reasonable people, especially in the face of the unabating violence, having become ensnared by the clutching branches of the dark rainforest.

Two examples from the *Globe and Mail* last week illustrate the point.

In a commentary on the *Globe*'s oped page on Monday, Feb. 3, veteran political analyst Jeffrey Simpson wrote about the "hubristic U.S. attempt to remake the Middle East," which is what Simpson sees as the chief rationale for U.S. president George W. Bush's determination to oust Iraqi leader Saddam Hussein.

Simpson points out, as others have, that the U.S. administration believes a new, democratic government in Baghdad will open the door for more democracy throughout the Middle East, and will, in turn, lead quickly to a permanent resolution of the Israeli-Palestinian conflict. There is nothing exceptional about Simpson's analysis until near its end, when he writes: "But however history is read, today's facts are that the Palestinians are without a state, their land has been sorely encroached on by Israeli settlers and Israel is led by a prime minister *whose life's work has been to deny Palestinians that state.*"

This statement of "fact" is completely untrue. Setting aside the unravelling of the war in Lebanon, the original reason for which was to root out terrorists constantly shooting at Israeli citizens in northern Israel, Prime Minister Ariel Sharon served in the army, defending the lives of his people in 1956, 1967 and 1973. Those wars had to do with saving Israel and nothing to do with "denying the Palestinians their state."

The most regrettable disregard for truth in Simpson's analysis, however, came in his last paragraph: "But the Bush administration... allowed the Sharon government to guide U.S. policy, and knew it had to work with a Congress that would ask how high when the Israelis yelled jump."

Apart from being a gross insult to the legislators of the United States, the image that Simpson paints reinforces the dangerous canard of Jews as manipulators and all-powerful controllers of the unsuspecting gentile. In doing so, Simpson feeds the insatiable appetite of malign readers for more conspiracy theories about Jews.

In addition to the Simpson example of the usage of unfortunate language were the disturbing and highly offensive, but disguised falsifications in John Allemang's poem about Sharon in the previous Saturday's *Globe*.

In a vicious screed of contempt against Sharon, entitled *The Angel Ariel*, the writer conjures horrible images of babies dying and girls being raped and accuses Sharon of having committed a war crime. He also effectively describes suicide bombing as a model act of altruism.

Sufficient numbers of readers obviously complained because this past Saturday, the paper published something they called a "clarification," purporting to give the poem a context.

It did nothing of the sort. All it did was further prove how ignorance of, or worse, distortion of the truth, has now taken root in the minds of the people who have adopted the new, but false narrative of Middle East history.

"A word fittingly spoken is like apples of gold in settings of silver (Proverbs 25:11)."

—*MBD*

SeeJN

A MEMORIAL FOR THE FALLEN ASTRONAUTS: Several hundred people, Jews and non-Jews, gathered in Ottawa last week at Congregation Machzikei Hadas to mourn the loss of the seven astronauts who died in the Columbia shuttle disaster. Seen in this photo, from left, Anita Neville, Amir Gil-Or, Gerald Levitz, Bishop P. Coffin, Stockwell Day, Archbishop M. Gervais, Grbachan Singh, Elinor Caplan, Pierre Richard, Paul Celucci, Haim Divon, Rabbi Reuven Bulka, Herb Gray, Bill Casey and Pandit M. Sahasrabudhe.

Greater Toronto Area

Post editor sees good things come out of war in Iraq

By CAROLYN BLACKMAN
Staff Reporter

The United States needs to stick around after the war in Iraq and make sure democracy takes root, said Jonathan Kay, editorials editor of the *National Post*.

"By accomplishing its objectives and then getting right out, the weapons program would be resuscitated," Kay said at a recent executive meeting of Ontario Jewish Congress, Ontario region.

Jonathan Kay

If the United States takes an interest in fostering a democratic culture, and doesn't see a victory in Iraq as just another notch under its belt, then other governments in the area would follow suit, he said.

That scenario would result in the beginning of the end of current Arab civilizations, and have a benign affect on the war on terror, he said.

Every time there is a conflict in the Middle East, the prospect of terrorism in Israel arises, he said.

The conflict in Iraq would come about two years after the beginning of the current Intifadah.

"The attacks are now less frequent, and there has been talk of a Hamas ceasefire. There is not much evidence that a war in Iraq would do much to resuscitate the Intifadah."

The last Intifadah also petered out after two years, he said.

In net terms, said Kay, a sacrifice in money and lives lost would be worth it if the United States stayed in the region.

"It's an inexact science. How long does it take for democracy to take root in a society that has never had a democracy? I hope the United States stays the course, because to get right out would be a disaster," he said.

The United States defines Iraq as a major threat, he said. "Once Iraq is liberated, then maybe it can deal more harshly with other [countries in the region.]

"When you get rid of a major enemy, you no longer have to compromise with others. The United States pals around with Saudi Arabia because it is seen as the lesser of the evils. That will change when Iraq is liberated.

"In the long, and even in the medium term, good things can come out of a successful conflict in Iraq," said Kay.

Also at the meeting, Bernie Farber, executive director, CJC, Ontario region, said the organization's 31st triennial plenary is set for March 30.

The day includes the premier's luncheon, forums on political advocacy, Israel advocacy, and a workshop on cyber-activism.

Those how pre-register, he said, are eligible to win a trip to Israel.

For the first time, he said, the plenary will be Webcast, so people across the province can join online. "We can reach out to the entire province and have them be with us," he said.

In other Congress business, CJC recently presented a brief to the Department of Foreign Affairs and International Trade (DFAIT), on the occasion of the annual non-governmental organizations (NGO) consultations.

The brief expressed a wide range of concerns on issues pertaining to the Middle East, worldwide anti-Semitism and terrorism.

Among its recommendations, the brief said that any examination of the human rights records during the past year in the Middle East must be seen through the prism of the current realities of the likelihood of war in Iraq and the Palestinian terror campaign against Israel and the ongoing rise of worldwide anti-Semitism.

Among other things, it also asked that Canada vote against one-sided anti-Israeli resolutions that: blame only Israel and its policies for the conflict with the Palestinians; indict Israel's counter-terrorism measures with no reference to or condemnation of Palestinian terrorism; deny or undermine Israel's right to exist as a democratic Jewish state in the Middle East.

It also asked that Canada strongly condemn Palestinian suicide bombing and terrorism, condemn the bombings as crimes against humanity and war crimes, and hold the Palestinian Authority accountable for acts of terrorism committed against Israelis.

Jury selection begins in Baranovski murder case

By PAUL LUNGEN
Staff Reporter

Jury selection began last week in the Matti Baranovski murder case. A panel of 190 prospective jurors was assembled for the selection process in what Ontario Superior Court Justice David McCombs described as the largest courtroom in Canada.

The potential jurors were told the trial of three young men charged in the murder could take as long as four months. The three accused, Daniel Weiz, William Cochrane and Meir Mariani, are alleged to have murdered Baranovski on Nov. 14, 1999 in G. Ross Lord Park in North York.

McCombs instructed the jury panel they should not discuss the case with anyone, they should not attempt to research the case on the Internet and they should keep an open mind about the case.

The jury selection process was scheduled to continue through the week with the trial itself set to begin on Feb. 24.

Remember
Daniel Pearl

is remembered for his uncompromised objectivity and integrity; insightful and unconventional perspective; tolerance and respect for people of all cultures; unshaken belief in the effectiveness of education and communication; and the love of music, humour, and friendship.

"The terrorists who killed Danny stood at the other extreme of what Danny represents...They stole his life but were unable to seize his soul". – Mariane Pearl

Join the community for a special remembrance ceremony for Daniel Pearl and for victims of terrorism, hate and intolerance.
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A special address by Danny's father, Dr. Pearl
Keeping with the spirit of Daniel Pearl as a dialogue maker and bridge builder, we invite members of all faiths to join us in a united prayer for humanity and understanding, and a multi-faith solidarity against the hatred that took Danny's life.

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Israel Election 2003

Mitzna should rebuff Sharon's overture

By SHELDON KIRSHNER
Staff Reporter

Israel's Labor party should rebuff Prime Minister Ariel Sharon's call for a national unity government if it truly wants to be seen as a genuine alternative, Israeli scholar David Newman says.

Yet, as he noted in an interview, important members in the party, such as Shimon Peres, the former foreign minister, wish to rejoin Sharon's old coalition.

At this point, the third-ranking party in the Knesset, Shinui, led by Yosef (Tommy) Lapid, is more likely to enter a unity government, Newman said.

"Shinui is more centrist than Labor and it wants a taste of power."

But if the United States invades Iraq and Iraq fires Scud missiles at Israel that cause serious casualties, the Labor leader, Amram Mitzna, who currently opposes Labor's inclusion in a Sharon cabinet, may bow to Sharon's wishes, he added.

Newman, founder and chair of Ben-Gurion University's political science department, suggested that Labor, with only 19 Knesset seats after the Jan. 28 election, is in a state of decline.

"In a sense, it has negotiated itself out of the political debate."

Citing the results of a recent survey, he said that Israelis under the age of 20 have indicated they would not vote for Labor.

Since 1977, when it defeated Labor for the first time, Likud has won more elections than Labor.

And Labor, with the exception of Yitzhak Rabin's term of office from 1992 to 1995, has failed to create "a true ideological alternative" to Likud.

"Labor has not learned how to be an opposition party," observed Newman, pointing to its tendency to join national unity governments.

Sharon is sincerely interested in forming a unity government. A realist, he realizes he will need Labor at his side when Israel eventually reopens talks with the Palestinians.

David Newman

Newman is convinced there is a pragmatic Palestinian leadership with whom Israel can negotiate in good faith.

Sharon's efforts to isolate and sideline Palestinian Authority President Yasser Arafat have backfired, he argued.

Future negotiations should be conducted on the basis of the Taba talks, which ended shortly after the outbreak of the second Palestinian uprising in September 2000.

Sharon's notion of a small, territorially disconnected Palestinian state is not something either the Israeli left or the Palestinians themselves can accept.

But the fact that he appears ready to discuss Palestinian statehood is encouraging, he acknowledged.

Nevertheless, Newman does not regard Sharon as a leader who will sign a formal peace agreement with the Palestinians.

"What he would offer would not be sufficient."

The momentum toward Palestinian statehood will be immeasurably slowed if terrorism continues, Newman warned.

"The only solution is a two-state solution, but there is a limit to what you can do when you're being bombarded by suicide bombers."

Arafat does not exert the control he once had over groups like Hamas and Islamic Jihad. But the Israeli army has destroyed much of the terrorist infrastructure in the Palestinian autonomous areas.

Newman said that a trusteeship of the West Bank and the Gaza Strip under American, United Nations and European Union auspices may be necessary before the establishment of a Palestinian state.

"This could help convince Israelis to accept a two-state solution."

In any event, there is already a growing Israeli consensus of the inevitability of a Palestinian state.

"Sharon has partially moved toward it."

Israel Election 2003

'Labor party is needed for stability'

Newly re-elected Israeli Prime Minister Ariel Sharon cannot form a stable government without the backing of the Labor party, according to Israeli analyst Shmuel Segev.

Sharon, the Likud party leader, needs a strong cabinet because Israel is in the midst of a severe recession and because of the prospect of a resumption of peace talks with the Palestinians, he said.

Segev, a lecturer, writer and former newspaper foreign correspondent who currently divides his time between Tel Aviv and Winnipeg, spoke at a Shaarei Shomayim Congregation forum last week.

It was sponsored by Shaarei Shomayim's Israel Action Committee, the Canada-Israel Committee and the Israel Now Consortium.

Claiming that mainstream factions in Likud and Labor do not differ much over peace with the Palestinians, he said that only they can cobble together a government able to withstand political and economic turbulence.

He argued that Sharon cannot rely on smaller, mutually antagonistic parties for support.

"Every faction has something against the other," explained Segev, a former *Ma'ariv* reporter and author of *Crossing the Jordan*, a book about Israel's efforts to reach peace with its Arab neighbours.

Citing an example, Segev said that Sharon cannot depend on either the far right National Union or the National Religious Party, since both vehemently oppose the establishment of a Palestinian state.

As a result, Sharon must convince the Labor party, which bolted from cabinet last November after 19 months of cohabitation with Likud, to rejoin his national unity government.

In his view, Sharon is committed to the United States' Arab-Israeli peace plan – the road map - which Washington is poised to formally unveil.

The phased plan calls for a halt to Palestinian violence, a freeze in Israeli settlement activity in the territories, the creation of a provisional Palestinian state this year and of a full-fledged Palestinian state in 2005 after the completion of final status negotiations.

Segev speculated that the Bush administration will withhold $4 billion in emergency aid and a further $8 billion in loan guarantees unless Sharon accepts the road map in full.

Shmuel Segev

Likening the prospect of peace with the Palestinians to a dream, Segev said the best Israel can hope for now is a long-range interim agreement.

In an analysis of Israel's Jan. 28 general election, the fifth in 11 years, Segev ascribed the Labor party's poor showing to its identification with the failed Oslo peace process.

Labor's defection from Sharon's government, he observed, was inevitable, given its desire to present an alternative to Likud's rightist policies.

Turning to Labor's current leader, Amram Mitzna, Segev predicted he will not last long unless he moves to the centre.

In his judgment, Israel's political scene is being transformed by the presence of more than one million new Russian immigrants and by the growing numbers of Orthodox and haredi Jews.

The Russians, almost one-third of whom are non-Jews halachically, want to separate synagogue and state. Staunchly observant Jews yearn for an intensified Jewish spirit in Israel.

Sooner or later, he warned, Israel will have to deal with the tense relationship between secular and religious Jews.

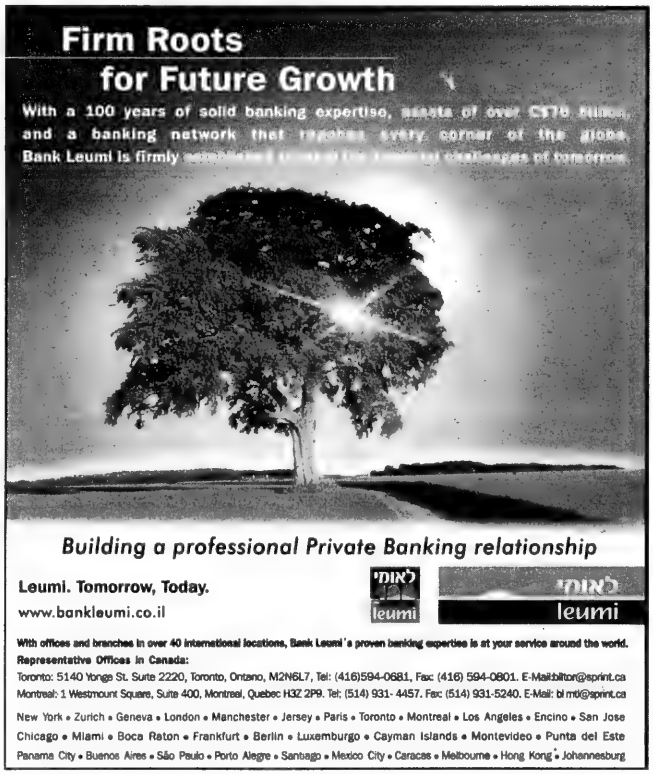
Speaking of the Russians, Segev said that 35 per cent voted for Likud, while 12 per cent cast their ballots for Shinui, Yosef (Tommy) Lapid's fiercely secular party.

Segev, who has known Lapid for many years, described him as both fervently anti-religious and anti-Arab.

Segev called Israel B'Aliya's loss of two parliamentary seats an encouraging sign, signifying the growing integration of Russian immigrants into Israeli society.

The party's Russian-born leader, Natan Sharansky, a Sharon cabinet minister, resigned from the Knesset in the wake of the election and merged his party with Likud.

—S.K.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Today, we mourn as one.

A message from Jewish National Fund Leadership worldwide.

The space shuttle Columbia crew, from left: David Brown, Rick Husband, Laurel Clark, Kalpana Chawla, Michael Anderson, William McCool and Ilan Ramon

It is impossible to comprehend the void created as the best and the brightest—all seven Columbia astronauts—were chosen and then taken from us. But a clear message was etched into our consciousness by the explosion in the sky: We are one. It was in this spirit, "to emphasize the unity of the people of Israel and the Jewish community abroad," that astronaut Ilan Ramon went into space. He took with him a Torah scroll that survived the Holocaust, copy of a drawing by Petr Ginz, a 14-year-old who perished in Auschwitz, and the dedication to conduct research for the benefit of all mankind.

We, too, must dedicate ourselves to Ilan's mission. There is no better way to honor his extraordinary achievements and exceptional potential than by fulfilling the one request he made of us as he circled the Earth: "Plant a tree in Israel during the coming year." It was Ilan's dream, and a wish shared by Prime Minister Ariel Sharon, to see 14-million seedlings in Israel growing skyward.

On behalf of Jewish National Fund's contributors and offices around the world, we honor the memory of astronauts Michael Anderson, David Brown, Kalpana Chawla, Laurel Clark, Rick Husband, William McCool and Ilan Ramon by bringing life to our planet and planting trees in the land of Israel.

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Contradictions, inconsistencies, mockery

Sadly, but tellingly, the debate surrounding the best way to disarm Saddam Hussein of his weapons of mass destruction has transmogrified into a debate about American foreign policy. Thus, the much publicized anti-war protests that have been held recently in various cities across Europe and North America have descended into veritable festivals of derision against U.S. President George W. Bush.

Some demonstrators actually sympathize with Saddam Hussein as a mean, but misunderstood man-of-his-people being picked upon by the giant American bully. Some even lionize him as revolutionary, though aged; most simply ignore him, preferring to pour their wrath onto the more "deserving" target: America.

Forgotten by most of the anti-war protesters, as if they ever cared, was the fact that Saddam Hussein was already found, seven years ago, to be in contempt of the world, as it were, not to mention the neighbouring countries and the thousands of people whose lives he destroyed. Saddam was ordered, then, to destroy the weapons of mass destruction he was known to have. The regimen of UN-led inspections was put in place at that time to verify that he had done so.

That the inspections are still being negotiated with Saddam is a testament to the profound impotence and moral vacuity that characterizes the UN.

In the latest round of discussions last weekend between the UN weapons inspectors Hans Blix and Mohamed El Baradei and the Iraqi government, Blix effused to the press that the inspectors had been given "a number of papers relating to high-profile issues" including anthrax, VX and ballistic missiles. Yet, these were among the very materials which, before the weekend, Saddam denied having.

There was also a report last weekend that international aid agencies have begun preparing for the human catastrophes that might result from a war against the Iraqi regime. Specifically, these agencies were preparing for the possibility of having to deal with thousands of "contaminated people." They would be the victims of Saddam's scorched earth rampage of reprisal, civilians fleeing Iraq, on whom he would use his chemical and biological weapons in an effort to destabilize the countries towards whose borders they would be fleeing. The weapons that the agencies fear, and for whose frightful release they are wisely preparing, are the very ones Saddam vehemently denies having.

The anti-American, anti-war protesters always disregard the blatant contradictions and inconsistencies in the transparent, cat-and-mouse manoeuvres by Saddam. But their disregard of Saddam's dissembling and deceit serves only a twofold purpose. It pushes the possibility of Saddam's departure much further away; and it makes a mockery of the idea that the UN can "take effective collective measures for the prevention and removal of threats to international peace and security."

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Ramin Farzam, Nasser Levi Haim, Farhad Saleh, Dani (Hamid) Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Dry Bones
MORE AND MORE EUROPEANS ARE WILLING
TO SPEAK OUT PUBLICLY ON THE ISSUE OF ANTI-SEMITISM
THE DOWN SIDE IS THAT UNFORTUNATELY
MOST OF THEM SEEM TO BE FOR IT!
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More on the Y's hours

I am writing to express my complete disagreement with Murray Dalfen (*CJN*, Jan. 23, Letters to the editor). Although the Y is not just a business, it relies on membership fees for a substantial part of its income. By closing on Saturdays and all Jewish holidays, including nights after the holidays, it deprives its users of services for more than almost 25 per cent of evenings.

Though I am an active Y member, I also frequent other fitness facilities on Saturdays and find many former Y members there who have quit in frustration because of its current hours policy. Others refuse to join the Y because of it, thus weakening this valuable community institution.

This policy does not unite the community but divides it. Those who want to use fitness facilities on Fridays and Saturdays must go elsewhere. Young people who would spend Friday night at the Y are left with no choice but to go to other fitness facilities where they may find non-Jewish partners.

The Y's current policy discourages the fitness of our community and encourages assimilation. The irony is that those who would not use the facility anyway on Saturday are preventing those who would use it from doing so.

I believe the Y, which also received tax examption from the city in exchange for being open to all citizens on a daily basis, must be open every day to meet the needs of the entire Jewish community. That would be a truly unifying message.

Hershey Dwoskin
Hampstead, Que.

* * *

More on the Y's hours (2)

Regarding "CJC-Q votes to keep Y closed on Shabbat" (*CJN*, Feb. 6), Canadian Jewish Congress board member Jeffrey Boro is quoted as saying, "The majority [of Montreal Jews] may not follow Orthodoxy, but they somehow believe in it." In my humble opinion, Boro could not be more wrong. I do not recall Boro being voted as our spokesman by the majority of Montreal Jews. If we do not follow Orthodoxy, it is precisely because we do not believe in it.

Boro continues by saying: "Orthodox Jews... kept Judaism alive for 6,000 years." Perhaps, Boro should give some credit to Conservative, Reform and Reconstuctionist Jews who are helping to keep Judaism alive today, as well. It would be nice if such appointed leaders of the Jewish community such as Boro refrain in the future from telling us what we think. He should show us a modicum of respect and just speak for himself.

Howard Hassan
Cote St. Luc

* * *

Memorialize righteous gentiles, too

I noted with particular interest and considerable anguish the half-page ad by the Canadian Society for Yad Vashem (*CJN*, Feb. 6) urging "members of the Jewish community to provide names of loved ones" who were murdered in the Holocaust. These are to be "carved on eight granite walls surrounding the Holocaust Monument" in Toronto's Earl Bales Park.

As a child survivor whose father, grandparents, aunts, uncles and a cousin perished in the concentration camps and open pits in Galicia, I should feel grateful for this opportunity to memorialize them. Indeed, they have been remembered and honoured in different ways and in different places, including Yad Vashem in Jerusalem.

My distress stems from the fact that I have been repeatedly denied the opportunity to honour, at this memorial, those righteous gentiles who, over a period of years, risked life and limb to save my life, and the lives of my mother and my sisters. I particularly wish to do so in the non-Jewish diaspora where I live.

Ever since this ad first appeared a few years ago I was told that there was no room for this on the monument. Eventually, I was informed that there would be a portion of the monument devoted to the "Righteous amongst the Nations," and so in fact there is. But it only includes the names and exploits of a few high- profile, courageous individuals such as Raoul Wallenberg.

I find it ironic that there was room to list the names of people who donated money for this project, and who are thankfully alive today. Why, however, am I and other survivors in this community, not afforded the opportunity of paying the requisite $180 per line to pay public tribute to those few other individuals who were truly a "light among the nations"? Why indeed?

Eli Honig
Toronto

* * *

Condolences to the Ramon family

I'd like to offer my warmest condolences to the Jewish community and to the family of Ilan Ramon who died in service of humanity. His loss is a great tragedy for everyone in the world. May his soul rest in peace and eternity in our hearts. Amen. Shalom.

Salaheddine Kessantini
Toronto

* * *

Ilan Ramon: In Memoriam

Pillar of cloud by day, pillar of fire by night,
that's how He led them to the promised land,
but not Ilan Ramon, for whom the pillar of cloud
joined with the pillar of fire to eat him alive.
When Ilan Ramon soared into space
aboard the shuttle Columbia, he said
if not a mezuzah, then the shema,
if not the shema, then some kosher chicken,
if not that, God and the Jewish people,
and the radio message he sent back
as the sun rose and set over Israel
was like the Passover prayer of thanks:
had You only taken us from Egypt,
only given us Sinai, only fed us manna,
had You but hallowed us with the Sabbath
it would have been enough,
but You brought us to the chosen land
and built us the chosen temple
and enjoined us to behave
according to the chosen word:
let Me not on your account
hear the cry of the afflicted,
but work to make life better.
And so every year we say
we are the Exodus, we are at Sinai,
we are going home and we shall be faithful.
Ilan Ramon left the earth,
Ilan Ramon did not come home,
but Ilan Ramon was faithful
and now he too has become
like the pillar of cloud by day
and the pillar of fire by night
that shall not depart from before his people.

Stephen Schecter
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
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Free and fair elections cannot be held in dictatorships

By MURRAY TEITEL

It is unlikely that the Canadian Broadcasting Corporation (CBC) radio host who interviewed Palestinian cabinet minister, Saeb Erekat, on the morning of Monday Dec. 23, 2002 was aware of the summer 2002 edition of the journal *Azure* which contained an article by Daniel Polisar called *Yasser Arafat and the Myth of Legitimacy*.

The interview concerned the cancellation by the Palestinian Authority (PA) of presidential and legislative elections scheduled for January 2003, a decision that Erekat, true to his philosophy of not letting facts get in the way of good propaganda, blamed on the Israeli occupation of parts of the West Bank since March 29, 2002 in response to an escalation of terrorist attacks.

Erekat failed to mention that Palestinian municipal elections scheduled for July 1996 and elections that should have been held prior to May 4, 1999 (when Arafat and his council's term ended) also did not take place, despite the absence of Israeli troops at those times. And, as in all CBC interviews of Palestinian spokespersons, embarrassing details were not raised.

Polisar had headed the observer team Peace Watch, a non-partisan Israeli organization accredited by the PA as an official observer of the 1996 Palestinian "election" in which Arafat received 87.3 per cent of the votes cast and his Fatah faction ended up in control of 67 of the 88 seats on the legislative council. Polisar's meticulously detailed article runs to 38 pages, 16 of which are devoted to 161 footnotes.

The article should be required reading for anyone who thinks that a free and fair election can be held in a dictatorship. If the presence of the Israeli army in the West Bank is indeed preventing the Palestinians from voting in another fraudulent election, then they should be thankful to Israel for sparing them the additional repression and intimidation that will accompany this exercise in futility. Since as minister of municipal government affairs, Erekat was responsible for preparing the elections, it is unfortunate that the CBC did not take advantage of his presence to gain firsthand knowledge of the abuses Polisar has documented.

Polisar exhaustively demonstrates that the 1996 election was a sham, not so much because of election-day abuses, but because of what had occurred in the 20 months before it. In that time, Arafat signed an agreement with Israel permitting him to set up a civil administration in the West Bank and Gaza. He worked feverishly to create a dictatorship that would ensure there would be no viable opposition to him or his Fatah faction by the time an election was held. He appointed a 24-member "cabinet" from among his loyalists and, though limited by the agreement signed with Israel to a police force of 9,000, had by 1995 appointed 22,000 policemen, creating what Amnesty International called possibly the highest ratio of police-to-civilian population in the world.

Arafat's government apparatus was turned into a large patronage machine. By February 1995, it included 830 directors general (one for every 19 workers), all appointed in Arafat's name. Arafat personally controlled economic activity through the awarding of monopoly concessions. He appointed judges on the basis of loyalty to him, not legal expertise. In Jericho, Erekat appointed a colonel with no legal experience to head the civil court. According to a senior official of the International Commission of Jurists, the colonel decided cases on the basis of his personal views rather than the letter of the law. Arafat's control of the judges ensured that their personal views reflected his own. But sometimes even this was not enough. One man accused of plotting against Arafat had been before the civil courts for three months without "progress." Accordingly, a High Court for State Security was established, which held secret trials in the middle of the night and rendered verdicts in 15 minutes.

At the time when Arafat assumed control, the West Bank and Gaza had the freest press in the Arab world. But unwilling to tolerate criticism of himself or his regime, Arafat silenced his media critics through intimidation and brute force. In July 1994, staff at *a-Nahar* received verbal and written threats from the Fatah organization in Jerusalem and saw distribution of their paper banned in the Gaza Strip and severely restricted in the West Bank. The night editor of *al-Quds*, Maher al-Alami, was summoned to Jericho by Col. Jibril Rajoub, head of the Preventive Security Service, for running a pro-regime piece on page 8 instead of on page 1. The colonel told al-Alami that if he didn't come, he'd be hacked to pieces, put in the trunk of Rajoub's car and brought to Jericho that way. Al-Alami was interrogated and held for nearly a week.

In this manner, the two largest dailies were brought into line. Publications that resisted were simply shut down, as was the case with *al-Umma*. Agents of the Preventive Security Service raided its office, confiscated documents and equipment and burned down its building. It hasn't published since.

Critics from human rights organizations were similarly dealt with. When Iyad a-Sarraj took over Palestinian Independent Commission for Citizens' Rights from Hanan Ashrawi, Arafat apologist and PA spokesperson, a-Sarraj tried to make it independent of the PA and told a European-sponsored conference that he had received no response to more than 400 complaints he had filed against the PA. He was jailed, but upon his release, he again criticized the PA. He was jailed three more times. On the last occasion, he was beaten up and charged with assaulting a policeman.

The silencing of Arafat's critics paralleled his establishment of an electronic media monopoly that became his most avid cheerleader.

The notion that a free and fair election can be held in a dictatorship is, of course, ludicrous. The question is not what happens on election day, but whether there is already in existence a free press, the right of assembly and an independent judiciary that permit free, informed voting to take place at all. Most important in "voters'" minds is what happens to them after the "election" and the Jimmy Carterish election observers have returned to their homes in the West. The idea that some benefit is to be derived from holding an election in Palestine (or indeed, in any Arab country) seems to have its origin in an observation made by former Soviet dissident and current Israeli cabinet minister, Nathan Sharansky, that never in the history of the world have democracies gone to war against one another. Therefore, by forcing an election down the throats of the Palestinians, you will create a democracy and, poof!, a miracle will take place and Israel and Palestine will be tautologically unable to fight each other. Do the same in other Arab populations, and you will have total peace in the Middle East.

Yasser Arafat in his office. [RNS/Reuters photo]

> 'Silencing of Arafat's critics paralleled his establishment of an electronic media monopoly'

U.S. President George W. Bush appears to be using this reasoning in a desperate attempt to placate critics of his upcoming invasion of Iraq. More than one commentator has speculated that with Iraqi leader Saddam Hussein gone, a U.S.-imposed democracy in Iraq will set off a chain reaction that will cause all the other tyrants of the Middle East – for clarity's sake, every other Arab leader – to succumb to the forces of democracy, which in turn will establish regimes that will co-exist with their fellow democracy, Israel.

This is utter nonsense. I would have thought that the experience of 9/11, replete with Arabs dancing in the streets and handing out candies in celebration, would have by now conclusively demonstrated the futility of applying western models of conduct to people who do not share western culture.

Democracy has about as much chance of taking root in the Arab world in the near future as palm trees do of flourishing in the High Arctic. The reason is that the Arabs first have to enter the modern era before they can become democratic. Once they are able to occupy themselves with trying to get a second car or where to go for a winter vacation or how to find a competent person to maintain a backyard swimming pool, once they have discarded their collective tribal mindset, once they will not find the presence of a western democracy in their midst an affront to their sense of honour and pride that requires Israel's eradication, then they will be ready for democracy. The proposition that western practices and institutions should be accepted by non-western cultures for their own good is western arrogance – a repackaging of the discredited imperialist belief that the world's indigenous peoples needed to be converted to Christianity for their own good.

But even if a free and fair election could now be held in the West Bank and Gaza, which it can't, what would it achieve? Keep in mind that democracy does not make people good. When it works properly, it is a vehicle for the expression of the will of the majority. As such, it is neutral. A democratic nation of pedophiles would likely elect a pedophile as its leader. A democratic nation of idiots will elect an idiot as prime minister. And a democratic nation of terrorists and their supporters will elect a terrorist as its leader.

A December 2002 poll conducted by the Jerusalem Media & Communication Center found that 62.7 per cent of Palestinians in the West Bank and Gaza support terrorism against Israeli civilians. (The good news is that this is down from 84.6 per cent in the week after 9/11.) Guess what kind of government they would vote in if an election were held tomorrow? Will such an election serve to legitimize terrorism? Does the fact that Hitler became chancellor of Germany on Jan. 31, 1933 legally and democratically legitimize Nazism? Even the Nazis only got 37.1 per cent of the popular vote in the penultimate election held in the Weimar Republic (far more than any other party), and in the last free election, on Nov. 6, 1932, they fared even worse.

The oft-talked-about Palestinian street wants Israel destroyed. It dreams of returning to homes abandoned in 1948. It considers terrorist attacks against civilians a legitimate means to achieve that end. Other than in statesmen's dreams, no "election" is going to change that.

Murray Teitel is a lawyer in Toronto.

On eagle's wings

Lawrence Hart in Hamilton

I was preparing to write about other current issues: maybe a piece on militant Islam, or the confusion of the recent Israeli elections, or the looming war with Iraq, or anti-Zionism on our university campuses.

But, as much as I tried to focus on any one of these, I could not. Instead, my mind kept wandering to that surreal image of the space shuttle Columbia hurtling to earth in a way that it shouldn't have and, in so doing, spilling its ever-so-precious cargo into a realm where survival would not be possible.

Just before the full impact of this awful tragedy began to sink in, there was a fleeting moment when I had actually forgotten, or maybe subconsciously refused to believe, that this was the very craft that carried the first-ever Israeli astronaut into outer space and that he, like the six others aboard that ill-fated vehicle, had now perished.

From what was known about him while he was alive and perhaps even more so from what we've learned about him since his death, there is no doubt that Ilan Ramon was a very special person, one of those rare human beings who set a standard of excellence and achieved greatness and recognition in just about everything he set out to do.

It was certainly not by accident that he was selected for the space program. With his impeccable record as both a fighter pilot and a scientist, he was likely without equal.

But when one reflects on Ramon's life, what comes through more forcefully and perhaps more importantly than what he did is what he was – and what he stood for. Both prior to the mission and during it, he was never heard to express even the slightest hint of equivocation about his Jewish roots and the immense pride he felt in his heritage. And at every possible opportunity, he would reaffirm his unwavering connectedness to his history and to his faith. The selection of keepsakes and symbols that he so carefully chose to take with him on the spacecraft reflected this in such a powerful and poignant way.

Israelis, and Jews around the world, could not have asked for a better ambassador, nor found ourselves a greater role model, than Ilan Ramon. For what beamed so clearly from the deepest recesses of outer space was his absolute devotion to the land that bore him and nurtured him and his profound wish for a united Jewish people that will forever prevail and prosper.

In these trying times, we need so badly to heed his message. So let us now hope that we're able to rise to the challenge of his legacy.

Lost in space

Robert Sarner in Jerusalem

The other day, I was working with two colleagues at the Jerusalem headquarters of Israel Television preparing the weekend edition of IBA News. In mid-afternoon, I knew that my family, like millions of others Israelis, would be gathered around the TV watching the landing of Ilan Ramon, the country's first astronaut, aboard the space shuttle Columbia.

Unlike in the United States, where shuttle trips have become almost humdrum, Ramon and his mission were major news in Israel. Well before he embarked on his 16-day voyage into space in mid-January, he had already captured the hearts of the nation. His sense of humanity, modesty and courage had endeared him to all Israelis. While high above the planet, he remained as down-to-earth as always in his frequent conversations with Israel via a live televised hookup. The nation seemed to hang on his every word.

A festive anticipation gripped much of the country just ahead of Ramon's return. People were eager to see the former air force pilot and his six American crewmates make their triumphant touchdown. Because of its historic significance, Israel's three main TV networks planned extensive coverage of the event. One of our rivals had Ramon's father as a studio guest to watch the landing.

I was slated to read the news that evening. For a change, instead of leading with yet another grim tale of terrorist attacks or political turmoil, I looked forward to starting the show with an uplifting story about Israeli achievement and a successful end to a journey that had engrossed the nation for the previous two weeks.

Ten minutes after when Columbia was due to land, I phoned home. It was around 4:30 p.m. in Jerusalem. At that point, even though the fate of the astronauts was still unknown, all signs pointed to trouble.

My 13-year-old daughter, Shani, answered the phone. She sounded terribly upset. "Abba, they're all dead, aren't they?!" she screamed, almost in tears. Without waiting for an answer, she cried: "Ilan Ramon isn't coming back." She passed the phone to my wife, who was equally distraught.

In the newsroom, what was supposed to be a straightforward story now pulsated with unwanted drama. The first hint of a potential disaster came just after 4 p.m. in a one-line dispatch on the newswires. It said simply that Mission Control in Houston had lost contact with the shuttle as it made its descent.

As I read those words, I wanted to believe they did not mean what I feared they meant. Surely it was just a delay, nothing serious.

Hours earlier, when we planned the lineup for the evening newscast, Ramon/Columbia was the obvious choice to lead with. This was the climax of a space dream that began in 1995 when former U.S. president Bill Clinton announced that an Israeli would join a NASA team on a shuttle mission.

Not since John Glenn orbited the globe in 1962 or Neil Armstrong walked on the moon in 1969 has a country embraced one of its astronauts with the emotion that Israel showed for Ramon.

With an Israeli flag on his space suit for the world to see, and taking with him objects symbolizing Jewish and Israeli heritage, Ramon was far more than an astronaut to Israelis. He was a hero who embodied the hopes, dreams and pride of an entire nation. He was part of the family.

It didn't matter that the scientific experiments Ramon conducted aboard Columbia were esoteric and far removed from the daily lives of Israelis. All they cared about was that a local boy and son of a Holocaust survivor had made it to the big leagues. Through him, every Israeli had a stake in the Columbia, and in outer space itself.

Ramon's trip was a welcome distraction from the reality on the ground. It diverted attention from the seemingly endless terror campaign by Palestinians, an economy that's in the pits and getting worse, an election that offered little hope and an impending war with Iraq. He gave Israelis something to cheer about when the country needed it most.

Sadly, with Ramon's fiery demise, Israel took another bad hit. Yet again the nation finds itself overcome by shock, grief and tragic loss.

Today, a small part of each of us remains lost in space.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

Ilan Ramon and the ties that bind

Gerald Steinberg in Jerusalem

The emotional roller-coaster that accompanied the triumphant launch and tragic death of Israeli astronaut Ilan Ramon was accompanied by an eerie reminder of events that happened more than 20 years ago.

On June 7, 1981, Ramon was the youngest member of the Israeli Air Force team that infiltrated the skies of Iraq to destroy Saddam Hussein's French-made Osiraq nuclear reactor. Former Israeli prime minister Menachem Begin's decision to bomb the reactor came after months of failed diplomatic efforts, particularly in Paris and Washington, D.C., to bring a halt to the flow of this deadly technology.

Since both the United States and France at the time were supporting Iraq in its war against Iran, Israeli intelligence information about the need to take steps to stop Saddam from gaining nuclear weapons was ignored. When all other options had been rejected there was little choice, despite the considerable risk, but to send the air force to insure Israel's security and survival.

Ramon's team returned as heroes (at the time, their identities were not revealed to the public), and the surprise precision attack stopped the Iraqi nuclear program for many years.

But this bold act of Israeli chutzpah was also considered to be politically incorrect, and most of the world, including the United States, condemned the Israeli action as an illegal infringement on the national sovereignty of other nations (including Saudi Arabia, over whose airspace Ramon's team probably flew). Israel was even suspended for a short time from the International Atomic Energy Agency for attacking the facilities of a fellow member.

Ten years later, in 1991, Saddam and his weapons of mass destruction were again the targets of preventive military action. By then, at least the Americans, joined by some knowledgeable but quiet voices in Europe, recognized the importance of the Israeli action to put the Osiraq reactor out of business. If Ramon and the Israeli Air Force had been unsuccessful in their mission, the United States and the rest of the world might have been facing a Saddam armed with nuclear weapons.

Yet, in 1991, the U.S. government stopped short of ridding Iraq and the world of the brutality of Saddam's dictatorship, assuming – wrongly – that the Iraqi people would rise up and do the job themselves. The mistakes and weakness of the Clinton administration and the craven short-term self-interest of many other countries, including Canada and most nations in Europe, allowed the economic sanctions that had been placed on Iraq to force an end to Saddam's regime to unravel.

As a result, when Ramon was rocketed into orbit on the U.S. space shuttle last month, Saddam was still in business, and for the third time in two decades, Iraq was on the verge of acquiring nuclear weapons.

Israel is waiting to see whether the United States will indeed lead the international community in making sure that the threat posed by these and other forms of weapons of mass destruction are not available to Iraq for use in attacking, intimidating or coercing its neighbors.

But now, in contrast to both 1981 and the tension-filled days of 1991 – when the United States kept the Israeli government at arm's length – Washington and Jerusalem are working closely together. Ramon's inclusion as an astronaut for the mission of the doomed U.S. space shuttle was a tribute to, and a visible symbol of, this co-operation.

Almost alone among the free and democratic countries of the world, America recognizes that Israel shares with it the same threats to its way of life and national survival. (Lately, the leaders of Australia and some Canadians have also begun to understand that Israel is, first and foremost, the only democratic country in the Middle East.)

The death of the seven astronauts – Ramon and six Americans, including a mission specialist who was an immigrant from India – was a terrible blow, but in grief, the ties that bind Israel and America have become stronger.

These ties will be extremely important in the coming weeks, when the evil unleashed by Saddam is finally removed.

The Kirshner File

It's time to stop appeasing Saddam Hussein

Hans Blix, one of the chief United Nations weapons inspectors, put it best.

"Iraq appears not to have come to a genuine acceptance – not even today – of the disarmament which was demanded of it and which it needs to carry out to win the confidence of the world and live in peace."

Sheldon Kirshner in Toronto

Delivering a much-awaited report on Iraq's proscribed chemical and biological weapons programs, Blix conveyed this blunt message to the Security Council on Jan. 27, some two months after UN inspectors resumed monitoring operations in Iraq. With this candid assessment, Blix put Iraqi strongman Saddam Hussein squarely on notice that failure to fully honour UN Resolution 1441, adapted unanimously last November after two months of intense debate, would result in "serious consequences" – a U.S.-led invasion aimed at toppling his repressive Ba'athist regime.

Buoyed by Blix's speech, U.S. President George W. Bush warned Saddam that Iraq has "weeks, not months" to disarm, while Secretary of State Colin Powell declared that "time is running out." Driving home the point, Secretary of Defence Donald Rumsfeld said that all options, except the use of force, have almost been exhausted.

For Iraq, the endgame is at hand. Washington has run out of patience with its persistent dissemblance. Yet Baghdad clings to the claim that it possesses no such chemical, biological or nuclear weapons. Its words ring hollow.

If Iraq does not conclusively prove that it has disposed of its deadly arsenal as demanded by Resolution 1441, it will pay dearly for its record of deceit and prevarication. The United States, backed militarily by Britain and others, is poised to launch a preventive war to decapitate Saddam's regime.

Barring an astonishing volte face by Iraq, which no one should expect, a war now seems inevitable. "The strike is coming," President Hosni Mubarak of Egypt asserted last month. Tariq Aziz, Saddam's obsequious spokesman and deputy prime minister, said recently that only a miracle can avert war at this late stage. For once, I agree with Aziz.

It is extremely unlikely that Iraq will come clean. Since the close of the 1991 Gulf War, triggered by Iraq's occupation of Kuwait, Iraq has been dodging and weaving, playing a cynical cat-and-mouse game with the UN. Saddam has repeatedly pledged to disarm, but his promises have been worthless.

Mindful of ancient Iraqi glories, Saddam will not rest until he expands Iraq's influence throughout the Middle East and destroys Israel. These are his strategic objectives.

In 1980, he ordered the invasion of Iran. The war, the bloodiest in the annals of the region, lasted eight years, consuming a million lives. In 1990, his army occupied Kuwait. A year later, he fired dozens of Scud missiles at Israel, Kuwait and Saudi Arabia. Last month, in a characteristically defiant speech marking the 12th anniversary of the start of the Gulf War, he declared: "Long live Palestine, free and Arab, from the sea to the river."

Since Saddam cannot achieve his long-range political goals without non-conventional weapons of mass destruction, he has no intention of relinquishing them, now or in the future. This is the key to divining his intentions.

UN monitors left Iraq in 1998, frustrated by Saddam's trickery. They had destroyed part of his stockpile, but knew they had some way to go before Iraq was completely disarmed and defanged and no longer in a position to threaten its neighbours.

With the departure of the inspectors, Saddam was better able to conceal his panoply of prohibited weapons. When the UN returned to Iraq, a country the size of California, they had in their pockets a checklist of about 1,000 sites they planned to visit. Being familiar with their itinerary, Iraq sanitized the sites and moved around equipment – which is why the whole inspection system is a sham and, really, a waste of everyone's time.

To no one's surprise, the UN has found no "smoking gun" during its most recent round of inspections. Saddam is aggressive, but he is not crazy. The onus is on Iraq to own up. The UN's role is to verify Iraq's compliance. The Bush administration is right. Iraq is guilty until proved innocent.

From examples set by South Africa and Ukraine, we will know when Iraq is truly and sincerely complying with its obligations. South Africa, after the era of apartheid, voluntarily dismantled its covert nuclear weapons program and submitted to rigorous verification by the International Atomic Energy Agency. Ukraine, after the fall of the Soviet Union, voluntarily discarded its nuclear apparatus, long-range ballistic missiles and heavy bombers.

Iraq, however, has not been forthcoming. In fact, as Washington charges, Saddam is committed to maintaining his arsenal. Last December, in keeping with the provisions of Resolution 1441, Iraq filed a 12,200 page declaration to the UN about its weapons programs. It was a farce, full of old and dated data and replete with glaring omissions.

To quote Condoleezza Rice, Bush's national security advisor, Iraq's report was designed to "cloud and confuse" the issue. By its actions, Iraq "is proving not that it is a nation bent on disarmament, but that it is a nation with something to hide," she wrote.

On the the most basic level, Iraq is prevaricating. Quite apart from a fundamental reluctance to lead inspectors to "smoking guns," Iraq is not allowing its cadre of scientists to be interviewed, in private or abroad,though Iraq permitted a biologist to be interviewed last week. Saddam, rightly, fears they will talk. Iraq's scientists are painfully aware that, in a harsh Stalinist state like Iraq, they and their families will be murdered if they reveal incriminating information.

In addition, Saddam is withholding permission for American U-2 reconnaissance planes to survey Iraq.

Under these circumstances, the hapless inspectors will find nothing of value, even if given months or years to complete their mission.

Iraq's flagrant violation of Resolution 1441 was methodically documented by Blix last month. Iraq has probably developed weapons with the nerve agent VX, one of the deadliest ever devised. Iraq has failed to account for 6,500 chemical bombs. Iraq provided no convincing evidence it had destroyed 8,500 litres of anthrax. Iraq is building two missile systems that violate UN restrictions limiting missiles to a range of 150 kilometres. The 12 empty chemical warheads discovered by the UN on Jan. 12 could be "the tip of a submerged iceberg."

Iraq's nuclear program may or may not still exist. Mohamed ElBaradei, the UN's inspector for atomic weapons, told the Security Council that his team had found no evidence of an attempt by Iraq to revive its nuclear capabilities, but Powell disagrees with his appraisal. (Iraq would have become a nuclear power by the mid or late 1980s had the Israeli Air Force not bombed its nuclear reactor in June 1981.)

The case against Iraq, which is compelling despite naysayers, was reinforced by Powell on Feb. 5. At the Security Council, he delivered an open-and-shut case demonstrating Iraqi evasion and deception. Powell presented damning satellite photographs and communications interceptions to prove that Iraq is continuing to play hide and seek with the UN. Again, there was no "smoking gun." But the weight of the evidence, plus Iraq's gamesmanship, strongly suggests that Iraq is in material breach of Resolution 1441, which he called Iraq's "last chance" to comply.

On Feb. 14, Blix and ElBaradei are scheduled to submit their next report, and if the past is any guide, we will be back to square one. Saddam will be chided for his lack of co-operation, and the argument will be made that additional time is required to disarm Iraq.

Washington, having adopted a pre-emption doctrine as a cardinal principle of its foreign policy, has no intention of being strung along any further. With good reason, the Bush administration rejects the notion that Iraq can be persuaded to meekly give up its weapons of mass destruction – as countries such as France and Germany contend – and scoffs at the idea that its war against international terrorism will be compromised if it attacks Iraq.

It is clear that containment is a bankrupt policy and that war, thanks to Iraq's recalcitrance, is the only remaining option left on the table. No sane person prefers war to peace, but Saddam has seen to it that there is no other alternative. The world must stop appeasing Saddam Hussein.

What gives at the UN?

We live in a topsy-turvy universe, but this craziness has been taken to new, infinitely absurd levels. Libya, which has little respect for the lives of its citizens, has been elected chair of the UN's Commission on Human Rights. Iraq, which is hoarding weapons of mass destruction, is slated to be the next chair of the UN's disarmament conference. Has the UN gone mad? Judge for yourself.

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NCJW launches 20th Passover food drive

By CAROLYN BLACKMAN
Staff Reporter

When 10-year-old Daniel Hochman was asked to help out at last year's Passover food drive run by National Council of Jewish Women, Toronto section, he thought he was in for a long, boring day.

After he delivered boxes to a few houses, however, he realized he was doing an important job.

Speaking at the recent launch of this year's drive, Daniel said that one couple "cried tears of joy when I brought the food. I know now how [important] it is to help people."

The drive, now in its 20th year, is sponsored by Mazon Canada and Canadian Jewish Congress. It assists about 10,000 recipients by supplying more than 3,000 boxes containing many of the essentials needed for the week of Passover, including juice, wine, chicken and Passover non-perishables, as well as candles and a Haggadah.

Referrals are received through Jewish Family & Child Services, Jewish Immigrant Aid Services, UJA Board of Jewish Education, Circle of Care, the Reena Foundation, Ve'ahavta – Canadian Jewish Human and Relief Committee, and from rabbis in the GTA.

While the project was originally launched to help immigrants, present referrals include those on a fixed income or without means.

The organization also delivers boxes to shelters, and provides food for a seder run by Ve'ahavta for the homeless, the hungry, and those who have nowhere to go.

Daniel Hochman

At the launch, Terry Winston, executive director, NCJW Toronto, said that as well as providing recipients with food, they want to give them the means to celebrate Passover.

For the first time this year, she said, they are enclosing an outreach package in the box so recipients will have access to community agencies.

Organizers are working towards the day when the drive will not be necessary, she said, "but unfortunately it is filling a need in the community."

Rachel Walters, food drive co-ordinator, said she is turning to synagogues and schools to promote the drive.

"Traditionally, day and supplementary school students have assisted by donating food for the drive and helping with the packing process, but we would like to invite the schools to play a larger role by participating in our Give the Gift of Passover program," she said.

> ***'The moral importance of a safety net cannot be [over-emphasized]'***

This year, day and supplementary school students will be encouraged to work with their peers to develop a fund-raising project related to the Passover theme.

"While the amount of money raised will become a tangible goal, the major objective of this program should be the process itself.

"Creativity, leadership, co-operation and project management are just a few of the skills that will be stimulated while carrying out this endeavour," said Walters.

Art Eggleton, MP for York Centre said that the true character of a community can be seen through the lens of how it takes care of its needy.

"The moral importance of a safety net cannot be [over-emphasized.]"

A comprehensive approach to helping the needy must come from all levels of government, but volunteer organizations are needed to fill in the gaps, he said.

Some people in the community spend more than 60 per cent of their income on rent, and some are forced to choose between food and rent, he said. "The Passover food drive [helps these people.] It falls to the community to make a difference for the poor among us," Eggleton said.

Ester Timbo, who has received Passover food boxes in the past, said that it has made her feel lucky to be part of the community.

"It has made it easier to pass the tradition of Passover down to my children. When the box was delivered to my door I thanked God for having people who care for us. My children now know that they live in a caring community."

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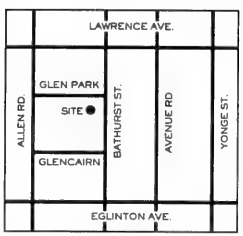

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The underlying cause of anti-war fervour

By HENRY SREBRNIK

Guest Voice

Late last month, I heard a commentator on an American news program suggest that anti-American feeling in Europe is worse now than it was even during the Vietnam War – and he was reporting from the World Economic Forum of multimillionaires in Davos, Switzerland!

How can this be? After all, we're talking about a potential war against Iraqi leader Saddam Hussein who, even if not directly implicated in Islamist terrorism, is a brutal murderer running a police state that has killed tens of thousands of its own citizens and launched invasions against two bordering states, Iran and Kuwait, as well as attacked Israel with missiles.

Many anti-war protestors, in particular those on the political left, would in other instances be the first to argue that the "world community" has the right to step in and override a nation's sovereignty when it is brutalizing its own citizens or neighbours. My guess is that most of them supported the incursions into Bosnia, Kosovo, East Timor and Rwanda, among other recent examples. Usually, for such people, the protection of human rights trumps realpolitik: they are not Kissingerian "realists" or isolationists, like those on the right.

So why is the attempt to get rid of Saddam being met with much more resistance among the left than did the U.S.-led attack on former Yugoslavian president Slobodan Milosevic, who was a saint by comparison? Remember, the war in Kosovo did not receive UN authorization, either. Observing the reaction of the anti-war movement to these two cases, I think, gives the game away. I would suggest that the underlying cause (two can play the "root causes" game) of a lot of today's anti-war fervour stems from, if not anti-Semitism pure and simple, then at least an extremely deep and toxic animosity towards Israel. This, of course, was not a factor in the debate over Kosovo.

'Toxic animosity towards Israel'

In effect, the United States is seen in the current crisis by anti-war protesters as a proxy for Israel, Saddam a proxy for the Palestinians. In their view, this will be "[Israeli Prime Minister Ariel] Sharon's war," part of his criminal plan to crush the Arab world and dominate the Middle East. And he has tricked and seduced the White House – itself full of Jewish neoconservative hawks egging U.S. President George W. Bush on towards war – into going along with it.

Many of the people in the anti-war movement are also "Third Worldist" anti-globalists, and for them "American imperialism" is the enemy, with Israel considered a stalking horse for Washington. For them, it is America and Israel that constitute an "axis of evil" and two-headed monster. This is why a lot of them have or will become, willy-nilly, anti-Semites, not in the classical pre-1945 sense, where hatred of Jews was often based on religion, but rather because they will see the Jewish community, who are almost uniformly supporters of Israel, as part – indeed in the forefront – of the enemy camp, and thus opposed to the "liberation" of the peoples being crushed under the American heel.

Welcome to the international Jewish conspiracy, 2003 edition.

Henry Srebrnik teaches political studies at the University of Prince Edward Island, Charlottetown.

Don't blame the bully's victim

By ELLIOTT MALAMET

"My child is being bullied and I don't know what to do."

It's extremely disturbing to report that I have heard this lament more than once from parents with children in Jewish schools. The complaints range from verbal badgering to physical abuse. The issue is all the more painful given the rather blasé attitude to this account in some educational quarters.

JEWISH EDUCATION
The Next Generation

Some – but certainly not all – parents, teachers and administrators, especially when it comes to younger males engaged in such activity, will pass it off as a "boys will be boys" situation. Children on the wrong end of this harassment are counselled not to be so sensitive.

Since when did the word "sensitive" develop such a negative connotation? The etymology of the word suggests the reverse of this patronizing dismissal, deriving from the Latin "sentire," meaning "to feel." Apparently, children who have a highly developed sense of feeling are bad news for our school system. Would we prefer them to be wooden automatons or simply immune to compassion or even sensation? Down that road lies a maladjusted adult, or worse.

But all of this misses the point entirely. It is not "sensitivity" that leads kids to reject being mauled by some insecure, and hence, bullying child. It is an acute awareness of their right to freedom from teasing and torment. In other words, it's a matter of simple justice and human rights.

Playground tyranny is the source of tears, bad dreams, diminished academic performance and deep, visceral unhappiness. How can this possibly be ignored?

'Simple justice and human rights'

Quite easily, actually. It comes down to the vaunted self-image that some parents and schools wish to maintain of themselves, even in the face of their child/student tormenting others. On a deep, often unacknowledged level, they don't want to consider how their child's clearly unethical and troubling behaviour reflects on their parenting or teaching. It is easier to blame the victim as overly touchy or too thin-skinned, as if a child, especially in grade school, should have to worry about developing an armour-plated response to the world.

In their book, *Bullyeide: Death at Playtime*, Neil Marr and Tim Field present a poignant and utterly devastating picture of the dark end of this spectrum, exploring child suicide that is caused by bullying. The predictable rejoinder to the suicide scenario – that it's overly alarmist and very rare – again evades the core of the issue.

If one child becomes depressed, if one boy or girl does not want to get out of bed on school mornings because of what awaits them, if one student approaches the schoolyard with trepidation and fright, it's one child too many.

We know this problem exists. It is incumbent on parents to be proactive in taking up their child's cause and tenaciously pursuing the root of the bullying, even if it means an uncomfortable series of phone calls to another parent or a school principal.

And to those who laugh off the matter, I have a question. How would you feel if your child woke up in the middle of the night, shaking with anxiety and panic at the spectre of the coming day?

How would you feel if it was you?

Jewish Life

Remembering Ilan Ramon

By MARK MIETKIEWICZ

"I rarely cry, but am obliged to say I did this time. God Bless Ilan Ramon." Essie Karting.

"Ilan Ramon, a hero, as were his parents. An inspiration to many others. We are proud of you and Israel." Homer Hulette.

"Your son is a hero. We are so, so sorry he is gone." Itzik Yosefson.

[http://www.aish.com/jewishissues/jewishsociety/Ilan_Ramon_Shat tered_Dreams.Asp]

Those are just three of the hundreds of sympathy notes people have sent to Aish Hatorah's Web site. Since Col. Ilan Ramon died along with six crewmates aboard the space shuttle Columbia, the Internet has become a focal point for people searching for information about this remarkable man, and it has become a place where they can share their own grief over his death.

At the Aish site, Dina Coopersmith explains why Ramon's death has had such a profound effect on Israelis. "After 16 days of almost constant news coverage about Ilan Ramon, Israel's first astronaut, we all felt we knew him. He was family. He represented us all – our country, our people, our past and our future. He was our hero at a time when we sorely needed one… How could he be gone? How could all our hopes and dreams disintegrate into the thin layer of atmosphere that protects the earth?"

If you would like to share your feelings, visit the Aish Hatorah site. If you prefer to share your thoughts with Ramon's wife Rona and her family, you can e-mail **ilan family@mail.idf.il**.

I have also visited some other discussion areas, such as the Israeli USENET newsgroups, to see what people are saying about Ramon and the shuttle disaster. Unfortunately, many have become repositories for anti-Semites spoiling for a fight. Save your time.

Many news outlets such as CNN **[http://www.cnn.com/SPECIALS/ 2003/shuttle]** and the *New York Times* **[http://www.nytimes.com/national/nationalspecial]** have set up large Internet sections devoted to the Columbia disaster. To see how Ramon's death is being covered back home, I recommend the excellent English language sites of *Ha'aretz* **[http://makeashorter link.com/?F2F455553]** and the *Jerusalem Post* **[http://info.jpost.com/C003/Supplements/Astronaut/]**.

The *Post* has interviews with Ramon, features about his military career (including his role in the 1981 bombing of an Iraqi nuclear reactor), a look at how he spent Shabbat in space and world reaction to his death. One article on the *Ha'aretz* site tells how Ramon's former high school classmates returned to a memorial service at their school in Be'er Sheva. One recalled Ramon as the "antithesis of the typical pilot and therein was his greatness. He was not the self-confident character, arrogant. He was precisely the opposite."

Two other extensive Israeli sites are run by the Israel Defence Forces **[http://www.idf.il/newsite/english/ramon.stm]** and the Ministry of Foreign Affairs, where you can see a postage stamp that was issued to mark Ramon's historic voyage. **[http://www.mfa.gov.il/mfa/ go.asp?MFAH0mx40]**

As you probably know, Ramon, a son and grandson of Holocaust survivors, wanted to commemorate the Shoah during his space flight. He contacted the Yad Vashem Holocaust memorial in Jerusalem and requested a Holocaust-related item to take with him. Yad Vashem chose the drawing *Moon Landscape*, made by Petr Ginz, a 14-year-old Jewish boy, during his incarceration in the Theresienstadt ghetto. Yad Vashem's Web site has background about the art Ramon took into space and a note of condolence about the late astronaut. **[http://www.yadvashem.org.il/about_yad/press_room/temp_index_press_room_ramon.html]**

NASA maintains several sites with updates about the disaster and the investigation. **[http://www.nasa.gov/columbia/]** along with its official biography of Ramon. **[http://www.jsc.nasa.gov/Bios/PS/ramon.html]**. But the most moving of NASA's sites lets you to watch videos of Ramon and the Columbia crew in space. In one, Ramon chats with Israeli Prime Minister Ariel Sharon. When he speaks about the magnificent view from the shuttle, his infectious smile tells you all you need to know about how proud he was of what he was doing. **[http://spaceflight.nasa.gov/gallery/video/shuttle/sts-107/html/fd6.html]**

May Ramon's family be comforted among the mourners of Zion and Jerusalem.

Mark Mietkiewicz is a Toronto-based Web site producer who writes and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Are we tearing ourselves apart?

Books
Bernard Baskin

***What Shall I Do With This People? Jews and the Fractious Politics of Judaism*, By Milton Viorst, The Free Press, 2002, $39.50**

Yigal Amir, who murdered Yitzhak Rabin in 1995, never expressed remorse. He once told investigators, "According to Jewish law, the minute a Jew gives over his land and people to the enemy he must be killed… I don't have a problem with it." Amir remained convinced that in killing Rabin he was doing God's work.

This terrible act became the basis for this book, which examines how religious leaders through the centuries have shaped Judaism to serve their own political ends – often with disastrous consequences.

The author, a widely esteemed journalist who covered the Middle East for three decades as a correspondent for the *New Yorker*, is perplexed and dismayed by the fanaticism he finds among Israeli religious and political groups.

How, he wonders, could the rabbi who officiated at the funeral of Baruch Goldstein, who murdered 29 Arabs in Hebron in 1994, refer to him as "A martyr who joins the victims of the Nazi Holocaust."

Religious Zionists ardently defend the West Bank settlements they sponsored after 1967, despite the opposition of the international community and much of the Jewish world. Intransigence on both sides has led to bitter and protracted controversy, with no end in sight.

Another source of contention are the more than 200,000 students now enrolled in state-funded yeshivot who are exempt from military service, an increase of 30 per cent over five years. Most of these haredi men, who are studying Torah, never learn how to earn a living. Fewer than half enter the workforce, depending for a living on the state, as well as private charities, parents and their wives. Haredim see the system of exemptions as crucial to preserving the character of their community.

Sensitive to the rising chorus of secular objections, the Israeli government in 1999 proposed a compromise by which students might voluntarily leave the yeshiva to earn a living in return for serving a symbolically short army tour. The haredi leadership refused the change, claiming it violated God's will.

On another front, the rift between Ashkenazim and Sephardim goes back to the early days of Sephardi immigration to Israel, when Sephardim were confined in fetid refugee camps, then squeezed into urban slums or shipped off to remote development towns. They didn't forget.

Unhappily, Israel's political system perpetuates antagonism and divisiveness. The electoral process awards political parties a seat for every 1.5 per cent of the total vote they receive in Knesset elections.

Haredim make no pretense that civic responsibility is involved in their balloting. "When they tell us to vote," a Haredi is quoted as saying about his rabbis, "it is a mitzvah and not an option." Block voting explains much about how the haredim win victories over the secular majority. With the Knesset's two party blocs in close balance, haredi voters tip the balance, giving them power grossly disproportionate to their numbers.

Israel faces fateful questions. Will religious extremism eventually destroy the state? Do the traits summarized by the term "stiff-necked" sap the capacity of Jews to treat one another with respect? Is internal war just as dangerous as war with external enemies? Are present disputes tearing apart the fabric of a 4,000-year-old civilization?

Viorst concludes his book with these words of warning: "After two thousand years of strenuous survival in exile, it would be a grim irony if homecoming is remembered by history not as the seed of the Jews' redemption but of their self-destruction." This frightening book makes one weep.

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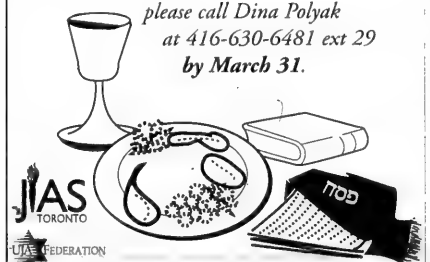

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Life in Israel: student-to-student talk

By FRANCES KRAFT
Staff Reporter

Israeli university students Hadas Greenglass and Yuval Nemlich visited high schools and university campuses in Toronto, Winnipeg and Vancouver last week to put a human face on the situation in Israel.

"I'm not going to tell you I'm not afraid to sit in a coffee shop or take a bus," Greenglass, 22, told a Grade 10 Talmud class at the Community Hebrew Academy of Toronto, Richmond Hill campus. "I'm always cautious, always looking to see who's sitting next to me, and I sort of plan my next step according to [what I hear on the news]. But we do live."

Nemlich, a 24-year-old law student at Bar-Ilan University, said he sees his life as a normal one. "We share the same dreams and hopes [as you]. Terror has affected our lives [in that] we appreciate life. We know what we can lose. But it didn't change my social life. We're just more careful. People coming to Israel don't get the sense of a scary and unsafe place."

'We're just more careful'

The Israelis encouraged the Canadian teens to visit Israel. Whether or not to live in Israel is a personal decision, said Greenglass, "but I think each Jew should at least come and visit Israel and see the real situation, see that it's not only CNN. After being in Israel, you feel closer."

"We need you to come as tourists. We need your support," said Nemlich frankly. "We need you to talk to your non-Jewish friends and explain the situation, and balance the ways in which Israel is described abroad."

The situation is very complex, said Greenglass, noting that people may infer from media reports that the Israelis are to blame for killing innocent Palestinians. "Once there's a terrorist attack, the government wants to protect Israelis," Greenglass explained. "They go in [to Palestinian areas] to find those terrorists, as the Americans went into Afghanistan to find Al Qaeda."

She believes that the average Palestinian wants peace as much as Israelis do. "The problem is how to eliminate these extreme movements and see where the real people are."

As a student at the Hebrew University of Jerusalem, Greenglass was hit hard by the bombing last July 31 of the Mount Scopus campus' Frank Sinatra cafeteria, a place she spent much time in. A close friend's girlfriend, who was injured in the bombing, is still in hospital, unable to walk, she said.

"For me, Hebrew University was a symbol of peace and co-existence," Greenglass said. "It has both Arabs and Jews. [The bombing] broke my dreams, but I can't tell you life doesn't go on. Life does go on."

The visit by Greenglass and Nemlich shows that although there's turmoil in Israel, there's also hope for the future, said Jesse Guberman, director of communications and public affairs of the Israeli consulate in Toronto, which brought in the two students. "We're bringing the reality closer to home."

Greenglass, who also spoke at the University of Western Ontario to a class of Jewish and non-Jewish students in a course called Understanding Israel, told *The CJN* that a Palestinian student thanked her after the class. "I was glad I could help, and say what I thought as a person."

That session was particularly challenging for her, she said, because she strived to be as diplomatic as possible and yet still say what she believed.

Jewish students in particular should know the facts about Israel, said Greenglass. "What happens in Israel affects the Jewish Diaspora. If the international media see Israel as murderers, Israelis and Jews who live in [other] countries will be treated badly. Jews will always be part of Israel, no matter where they are."

Investors can paricipate in 'Zionist dream'

Continued from page 3

A second meeting a few months later will prove the litmus test whether there is sufficient interest to go ahead with the project. At that time, he'll ask for $500 deposits to be held in escrow, and if at least 25 people are interested, the project will go ahead.

If it's successful, Kaplan said, investors will be participating in a Zionist dream. "The message in Israel will be that there are Canadians looking to Israel for investment, that we're not sitting around doing nothing and the best place to do it is in Israel."

CORRECTION

In the article, "Israeli pianist draws standing ovation in downtown concert" (*CJN*, Feb. 6), the location of the concert was incorrect. It actually took place at the new Sandra Ainsley Gallery at 55 Mill St., the old Gooderham & Worts distillery building. *The CJN* regrets the error.

On Campus

University community celebrates Israel

By SHIRA ZELIGER
Special to The CJN

Nearly 200 students from York University, the University of Toronto (U of T) and Ryerson University gathered last week to celebrate at the Grand Finale of Israelfest '03, a two-week-long festival of Israeli culture held at campuses across Toronto.

The festival, sponsored by Hillel of Greater Toronto (formerly Jewish Campus Services of Greater Toronto), featured an Israeli mall, speakers, an interactive election program and a variety of exhibits, social action projects and movies.

Events at the Toronto campuses included free Israeli-style breakfasts, a Shabbat dinner, interactive advocacy workshops, exhibits on Israeli art and photography, a showcase of Israeli books and music, and sales and hand-outs of promotional items and Israeli products.

"The opportunity to portray a side of Israel that is rarely seen in the media and the public domain was our primary goal," said Michael Ferman, 19, both the city-wide and York chair of Israelfest '03.

"The festival reminded us that Israel is not about the intifadah or terrorism," added Ariel Greenbaum-Shinder, 20, a second-year Jewish education student at York. "Rather, it is a country with a strong culture and fascinating past, present and promising future."

Among the festival's highlights were two video conferences from Jerusalem with a panel of Israeli educators, journalists and academics, and the participation of the organization Israel at Heart, which sends groups of young Israelis to North American campuses to share their experiences of daily life in their country. Under the current tense conditions on campus, the Toronto students listened as the Israelis told their stories.

Continued on page 18

שישאר מ'נינו

גידי קורן וחברים

אילן רמון ז"ל

אפילו את זה לקחו לנו. את קצת הנאווה, את המשהו החיובי הקטן בתוך הביצה המורח תיכונית. אילן כתב לאחיו נדואר אלקטרוני שהוא בכוזה חלום, שלא בא לו לחזור משם. ואכן הוא לא חזר. ומדובר באיש שהסתכל למוות בעיניים יותר מפעם אחת. לפני עשרים ושתיים שנה הוא השתתף בהפצצת הכור בעיראק, וכך עזר להבטיח את בטחון ישראל. איש שקט, צנוע, לא נגוע בשחצנות שאחזות לפעמים את "הטובים לטיס". מספר פעמים נדחתה ההמראה שלו ושל חבריו, ובסוף המריאו אל מותם. האסון תפס אותי, לא פחות ולא יותר, בכנס רפואי ביוסטון, העיר שבה שהו אילן ומשפחתו שנים ארוכות באימותים מפרכים, העיר שמעליה התרסקה החללית. התגובה הכללית היתה של שוק, אבל אחר כך המשיכו כולם בעניניהם. הם פשוט לא הכירו אף אחד מהנספים. האילו לי, כמו לכל ישראלי, היה השם אילן מוכר, וידעתי היטב מה הוא עושה כל יום בחלל, והאוכל הקשר שלקח איתו, וציור של ילדה שצייר בשואה ובו היא חלמה שהיא טסה לחלל. איש מיוחד שידע שהוא מייצג עם שלם.

ואחר כך ירדנו כולם ויעברו לסדר היום, ויישארו ארבעה יתומים שראו על מסך גדול איך אבא שלהם מתפוצץ.

קהל גרמני צופה ב"פסנתרן"

לפני כחודשיים דווחתי לכם על סרטו המוזעזע של רומן פולאנסקי על השואה. העיתונאי וליאם גרין ראה את הסרט בעיר ההולדת של הנאציזם, מינכן, והיו איתו באולם מאתיים צופים גרמניים, לא גלוחי ראש, לא נאצים מוצהרים, סתם אנשי עיר מהמעמד הבינוני. יש בסרט קטע מזעזע שבו חיל אס אס מכריח יהודים קשישים וחלשים לרקוד במעבר חצייה. והקהל הגרמני באולם התפוצץ מצחוק! ביוני שנת 2003! יש שם תמונה שבה מודיע המפקד הגרמני על תוספת פרוסת לחם לכל יהודי, ושמותר להם למכור את הפרוסה ליהודים אחרים, "כי יהודים יודעים לעשות עסקים טובים". והקהל הגרמני התפוצץ מצחוק! ביוני 2003!

בסוף הסרט נשלחים חיילי האס אס לרוסיה, שבה ימצאו רובם את מותם. באולם השתרר שקט- לא מתוך בושה על מעשי הזוועה של האס אס, אלא על זה שהם "אכלו אותה".

לא, גרמניה לא השתנתה! והיטיב לצטט גריין את המצב: " בכל גרמני מתחבא נאצי שמחכה להזדמנות לצאת לאור". אבל שיישאר ביניכם.

מה יהיה

בתום הבחירות יש לימין הישראלי 69 חברי כנסת. מעולם לא היה הימין בישראל כל כך חזק. אינתיפאדה ורציחות של יהודים לא יכולות לעזור לליברלים שוחרי שלום. שנאה מביאה שנאה, אלימות מולידה אלימות, והרי יהודים מביא להתפוטטות השנאה. ערפאת הצליח יפה. אולי חשובה היא הצהרתו של שרון שלא ויקח איתו את הימין הקיצוני שתנגד לפשרה טריטוריאלית, תוך שהוא צופה בכך שגם המצביעים שלו אינם רואים ברובם הגדול את יהודה ושומרון כחלק מישראל. כמעט כולם, ממש כולם, רוצים הפרדה הרמטית מהפלשתינאים, גם מימין וגם משמאל.

מד"א וקנדה

מזה שנים רבות מכירות מדינות המערב בצלב האדום ובסהר האדום, אך לא במגן דויד אדום. וכך יצא שגם בקנדה, תרומות למד"א, שעזור לכל אזרח ישראלי ללא חבדל דת או גזע, אינן מוכרות לצרכי מס, בעוד שתרומות לסהר האדום, שתומך רק במוסלמים- מוכרות. עוד ביטוי תמוה לחוסר התגיון הקנדי ביחסי חוץ.

דיויד ברוזה- הכל או לא כלום

דיויד ברוזה עשה ללא ספק היסטוריה. הוא אמן המוסיקה הקלה היחיד שחי מחוץ לישראל אך מצליח מאוד בארץ, היחיד שלא נדבק בתואר היהוד. רן אלירן, נחמה הנדל, ריקה זראי, עליזה קאשי ורבים אחרים נמחקו מהתודעה הישראלית ברגע שעברו לגור מחוץ לישראל- אבל לא ברוזה. תקליטו החדש של דיויד מדהים ביופיו, בנגינת הפלמנקו, בלחנים, בקצב. יש בו געגועים לישראל מפיו של מי שגר בחוץ, שהוא חציו פה וחציו שם- כמו כולנו. ולכן זה תקליט בשבילכם. חינה קטע:

"בקרון האחרון.....
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ZiZi TRATTORIA

On Campus

Professor's e-mail raises concerns of intimidation

By ANNA MORGAN
Staff Reporter

TORONTO — Trent University student Sara Berniker was astounded when she returned to school after winter vacation to find an e-mail titled "Jew-baiting" waiting for her in her inbox.

The message was sent to the Trent Jewish Students Association (TJSA) list by Prof. Michael Neumann, a Jewish philosophy professor at the university.

Neumann was responding to another e-mail sent to the TJSA students the day before by B'nai Brith Canada's national campus co-ordinator, Arieh Rosenblum, about the organization's efforts to highlight possible anti-Israel and anti-Semitic writings and activities on campuses and to respond to them.

In his message, Rosenblum expressed concern about an article by Neumann that was, in Rosenblum's opinion, "anti-Israel and anti-Semitic" in its "premises, tone and intent," and asked the students if the professor expressed similar views in his classes.

The article Rosenblum was referring to is called "What is Anti-Semitism?" and was published in the June 4, 2002 edition of *Counterpunch*, a left-wing magazine.

Neumann responded to Rosenblum's e-mail, which was forwarded to him, with the comment, "It is people like you who endanger and corrupt the Jewish people." He advised the students to stop "skulking about" and "read what I have written."

So Berniker read the article.

In it, Neumann argues that anti-Semitism and anti-Semitic acts are given too much attention and that they are "particularly unimportant to the Israel-Palestine conflict."

He then writes, "We should almost never take anti-Semitism seriously, and maybe we should have some fun with it."

Instead, Neumann says, the focus should be on "Zionist atrocities" and "Israel's race war" and then suggests that Jews around the world who do not criticize Israel are complicit in its "crimes."

Neumann is a regular contributor to *Counterpunch* and on his web page, he lists 10 articles he has written on the "Israel-Palestine" debate, including an article called "Israel and Indians" which argues that Palestinian terrorism against "soft targets" is legitimate "to prevent the destruction of their society."

Berniker, who had just returned from a Birthright Israel trip, was outraged by Neumann's words, which she called "disturbing."

His articles are "sneaky," she told *The CJN*, adding that she was angry that Neumann had "guilted" her into reading them.

"He also accuses us of not being well-versed enough to really debate all the issues," she said.

In the meantime, Canadian Jewish Congress (CJC) has issued a complaint to Trent University president Bonnie Patterson. In the letter, CJC says that Neumann's claims – such as that "Israel hopes to create a land entirely empty of gentiles, an Arabia desert in which Jewish children can laugh and play throughout a wasteland called peace" and "Israel's purpose is not defence or public order but the extinction of a people" – are made "without a shred of supporting evidence."

Patterson has not responded to calls from *The CJN*.

Bernie Farber, executive director, CJC, Ontario region, said it is "inappropriate for a person in [Neumann's] position to respond [to Rosenberg's forwarded e-mail] this way."

He added, "Imagine how a Jewish or Israeli student at Trent University would feel today with a professor who writes articles that suggest that all Jews who do not condemn Israel are complicit in murder."

Farber said it is interesting that Neumann's extreme leftist opinions about the definition of anti-Semitism are similar to the views of the extreme right.

In an e-mail interview with *The CJN*, Neumann said he responded to Rosenberg's forwarded e-mail with the statement about corruption because he "views Jews who support Israel and conspire against those who dissent as corrupting, not simply Israeli culture, but Jewish culture."

But, he acknowledged that although he was upset by Rosenberg's forwarded e-mail, at least some of the recipients of his response did not deserve such a tirade.

Neumann also said he never expresses his views on campus because "he doesn't feel comfortable presenting any controversal opinions from... a position of authority over my audience."

He added that he has Jewish students in his classes, some of whom are aware of his views.

"Only one of them has discussed those views with me, and he agrees with most of what I say."

But Berniker, who is an English and cultural studies major, said she is relieved she doesn't have to take a class of Neumann's.

"After this angry exchange of e-mails, I wouldn't feel comfortable in his classroom even if his opinions don't spill into his lectures," she said.

Prof. Derek Penslar, the director of University of Toronto's Jewish studies program, said Neumann's views are not new. His articles, he said, are part of a far-left, fringe discourse, but "the Internet has made these views more accessible."

Technology has increased the availability of these kinds of views, Penslar said, and now the question is, "How do we deal with it?"

When asked about possible responses the university could take, Penslar said, "There are situations when university administrators have to censure academics" to ensure that all students feel comfortable on campus.

University community celebrates Israel

Continued from page 17

"Israelfest brought me much closer to the Jewish community on campus and around the city," said Noam Guberman, 24, an information-technology major at Ryerson and an event co-ordinator of that campus's IsraelFest.

The festival also attracted many students to off-campus events, such as an Israel advocacy day featuring David Olesker, the director of the Jerusalem Center for Communications and Technology, and a dinner and discussion about Israel advocacy on campus with Daniel Pipes, the Philadelphia-based academic and director of the Middle East Forum. Pipes' talk at York on Barriers to Peace, which went on despite attempts by some students and faculty to ban the event, was also part of the festival.

The final day of Israelfest at York featured the Jewish Link, a community-wide event with information about Israel experience programs, summer opportunities, volunteer and internship and social and learning programs.

Many students also attended exhibits at Hamilton's McMaster University and London's University of Western Ontario (UWO), who held an Israel Day in conjunction with the festivities in Toronto.

"Israel Day was a tremendous success," said Ilan Nachim, 22, the Israel opportunities chair of the Jewish Student's Union at UWO. "It brought out the true Zionist spirit, something that is not always visible on campus."

Hyla Korn, the orientation, outreach and engagement co-ordinator for U of T's Wolfond Centre for Jewish Campus Life, said, "Seeing the mixture of hundreds of students from all backgrounds expressing an interest in Israel was a truly unique and wonderful sensation."

Korn, 20, said campus visits by groups such as an Israeli drummer's circle were "upbeat and exciting."

Both Jewish and non-Jewish students said they were surprised to see that Israel was still a beautiful country after so many wars and so much terrorism.

"It was an eye-opening experience to learn about all aspects of Israel beyond the newspaper headlines," said Vipushitha Siripathy, a first-year student at York University's Schulich School of Business.

Shira Zeliger is a first-year religious studies major at York University and a member of the Jewish Student Federation's Israeli affairs committee.

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Warm kugel evokes memories of Grandpa

By LISA J. SOLOMON
Special to The CJN

Food, Scrumptious Foods

My father held the world in his laugh. When you heard it, you understood how one man collected paintings of orange clowns, statues of sagging hobos, mugs with sinister faces and photographs of lion cubs in delicate embrace. Every note was in his laugh.

When my daughter was a baby and we lived close to him, we often met at a neighbourhood deli on Sunday mornings. He was always waiting there, still prompt from his 45 years as a businessman.

But when we shuffled in, me carrying his curly-headed granddaughter in my arms and all her stuff slung over two shoulders, and she pointed her chubby noodle finger at his table and yelled "Kugel," he burst into laughter, and my little girl joined in.

He knew she would eat every bite of the enormous rectangle of warmed kugel on her plate, and she knew exactly what she wanted every time we pushed through those familiar doors toward Grandpa.

One of the beauties of kugel is that the raisins, the noodles and even the lumpy cheese can be picked up with tiny fingers. Another of the beauties of kugel is that even the cheese, the softened raisins and the cooked noodles can be chewed by old teeth and tired gums.

I made a gigantic five-cheese kugel, along with potato latkes, for my daughter's first Chanukah. I made the same kugel for my friends to cheer them up.

But the most memorable kugel I ever ate was two days after my father died.

Betty Goodfriend, a dear family friend, delivered an enormous glass platter full as part of a Friday night meal. Her kugel had no cheese, no raisins and no milk. But it was soft and sweet and gentle going down. It lightly filled a space when I had no hunger for food. And somehow, as I ate it, I felt soothed.

Apparently, my brothers and sisters, my mother, my daughter and her cousins also found comfort in Mrs. Goodfriend's kugel, because the dish was empty before the meal ended. And with puffy eyes and swollen hearts, we talked about the delicious kugel, tried to decide what was in it, understand how to make it.

All I know is that when I chewed my last warm bite, and felt my tears begin again, I heard my father's laugh.

LAUGHING KUGEL

Betty Goodfriend is a self-described old-world cook. To me, this means that she cooks with her heart, not measuring spoons, and with available ingredients, rather then worrying about what's missing. The kugel she made for us during those special days didn't have raisins, but it did have nuts, crushed pineapple (instead of rings), and, as I recall, thin noodles. But no matter, her recipes are a good place to start and then you can make them your own. And, as she says, kugel freezes beautifully.

Topping: (optional)
1 cup corn flakes cereal
1 tbsp. brown sugar
1 tsp. cinnamon
chopped walnuts or pecans
margarine to dot on top (if desired)

Kugel
6-8 tbsp. margarine
1 can pineapple, slices or chunks
2/3 cup dark brown sugar
4 large eggs
1/3 cup Sabra liqueur
1/2 cup pineapple juice (from can)
1 lb wide egg noodles
1/4 cup white sugar
1/3 cup vegetable oil, plus 2 tbsp.
1/4 cup raisins
1 tsp. cinnamon (to taste)

For kugel, melt margarine and pour into 9x13 inch glass pan. Make sure all sides are greased. Sprinkle brown sugar evenly over bottom. Arrange pineapple slices in a layer.

Preheat oven to 350. Boil noodles until *al dente* (not too soft). Drain and rinse in cold water. Put raisins in small bowl and pour hot water over to plump. Drain.

In large bowl, whisk eggs, sugar, oil, pineapple juice and liqueur together.

Add cinnamon. With a wooden spoon, mix noodles and raisins into egg mixture. (At this point, Mrs. Goodfriend says, taste for salt, and add if needed). Pour noodle mixture over pineapples in baking pan.

Topping:
Crush cornflakes, sugar, cinnamon, and nuts together and sprinkle over noodles. (Dot with extra margarine if desired)

Bake for one hour. Test at 45 minutes to see if bottom is dark. If so, move pan to higher rack in oven and bake 15 minutes longer.

Variation: Arrange red cherries, chopped walnuts or pecans on bottom layer of pineapple. Allow kugel to cool 10 minutes and then (using oven mitts) flip onto slightly larger serving platter for a beautiful upside down kugel.

Wine tasting evening planned

Temple Sinai and the Israeli Economic Mission are planning a wine tasting evening on March 4 at the temple.

Participants will learn about Israel's wine industry, have the opportunity to taste wines, and choose from a wide variety of kosher for Passover wines.

Wine distributors including Mazel Wines, Lorac Wine and Food, and Grafstein Wines will present a selection of 20 red and white wines, such as Riesling, Sauvignon Blanc, Merlot, Chardonnay and Cabernet Sauvignon, in all price ranges.

Featured at the wine tasting will be Benjamin Noy, consul trade commissioner for Israel, and Gabriel Regev, economic adviser and deputy trade commissioner, who will speak about Israel's wine industry.

Proceeds from the sale will aid Congregation Vozma in Modiin, Israel, and Israeli victims of terror.

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TORAH in MOTION
Confronting the Challenges of Modernity
Please join
Professor
Daniel Sperber
Canadian Friends of Bar-Ilan University
The Halachic Process:
Customs, Communities and Change
Tuesday February 18, 2003 at 8pm
Beth Jacob V'Anshe Drildz Congregation
147 Overbrook Place
For more information:
■ Torah in Motion: 416-633-5770
■ Canadian Friends of Bar-Ilan: 905-660-3563
■ www.torahinmotion.org ■ Admission $5.
Daniel Sperber is Professor of Talmud at Bar-Ilan University. The recipient of the prestigious Israel prize in 1997, he is the former head of the Talmud Department and Dean of Jewish Studies at Bar-Ilan University, where he also founded the Jewish Art History major. Professor Sperber holds a BA in the History of Art and a PhD in Ancient History and Jewish Studies from London University, and studied at Yeshivat Kol Torah and the Hebron Yeshiva in Jerusalem. He is a prolific scholar, having authored over 20 books and 300 academic articles

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What's New

By REBECCA NADLER

Canadian Society for YAD VASHEM
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DEADLINE REMINDER

What's New deadlines: Monday, Feb. 17, is the deadline for Feb. 27 issue and Monday, Feb. 24, is the deadline for March 6. I receive calls and sort my mail on deadline days only. Phone 416- 391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Feb. 15

SING-ALONG NIGHT

Beth Radom Synagogue presents a night of Hebrew love songs with **Mickey Lewin** and **Reuven Zemer**. Refreshment and transliterated song books provided. Cost $10, seniors $5. For information, call 416-512-6726 or 905-881-7972.

Sunday, Feb. 16

CHAIM GRADE DISCUSSED

Friends of Yiddish presents **Rabbi Edward Goldfarb** speaking in English and Yiddish on The Life and Works of Chaim Grade, one of modern Yiddish literature's greatest talents, 2:30 p.m at Holy Blossom Temple. Members free, guests $5. Call 416-736-8073.

DRUG ADDICTION? NEVER!

Marla Goldman, executive director of JAACS, Jewish Alcoholics, Chemically Dependent Persons and Significant Others, will discuss real life stories of addiction in our community in a lecture titled My Jewish Child An Addict? Never! Don't Be So Sure. At Shaarei Shomayim Congregation, 8 p.m.

OUR LIVING LEGACY

Temple Kol Ami presents **Elaine Winick**, educational consultant and early literacy specialist, who will lead a discussion about Learning from Your Living Legacy, at Indigo Book Store, Yonge and Highway 7, 8 p.m. For information, call 905-731-4316

Monday, Feb. 17

MESSIAHS: TRUE & FALSE

Rabbi Michal Shekel will explore the stories concerning the Messiah concept in Judaism. At Leo Baeck Day School, 6:30-8 p.m. All welcome. Call 905-889-2252.

UNMASKING ESTHER

The Jewish Russian Community Centre presents Unmasking Queen Esther – A Paradigm of Self-Sacrifice with **Sarah Chana Radcliffe**, 7:45 p.m. and Tuesday, 10:30 a.m. 18 Rockford Avenue. Call 416-222-7105 ext. 30 to register.

Tuesday, Feb. 18

ASSISTED REPRODUCTION

Holy Blossom Temple Sisterhood presents a panel discussion with **Rabbi Sharon Sobel**, **Dr. Heather Shapiro** and lawyer **Tracey Tremayne-Lloyd** on Assisted Reproductive Technologies: The Jewish Perspective, 7:30 p.m. Call 416-789-3291, ext. 514.

THE HALACHIC PROCESS

Prof. Daniel Sperber, professor of Talmud at Bar-Ilan University, will discuss The Halachic Process: Customs, Communities and Change. Beth Jacob Synagogue, 147 Overbrook, 8 p.m. For information, call 416-633-5770 or go to www.torahinmotion.org.

CHUG TANACH

Prof. Carl Ehrlich will lead the group in a discussion of Ezekiel, Chapter 33 at Beth David Congregation at 8 p.m.

CIRCLE OF CARE

Yvette Perrault will discuss Taking Care of the Grieving Heart, 5-7 p.m. at Circle of Care offices, 530 Wilson Ave. Call **Ethel** at 416-635-2860, ext. 423 for information.

Wednesday, Feb. 19

PARENT TEEN VOLLEYBALL

Am Shalom, Simcoe County's Reform Congregation hosts a parent vs. teen volleyball night at 7 p.m. For information, call 705-721-6126.

Continued on page 21

THE TORONTO JEWISH HEALING PROJECT

The Toronto Jewish Healing Project is offering a 6 week session on

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Director, Committee for Yiddish

UJA Federation is seeking a Director for the Committee for Yiddish. The Committee, whose mission is the preservation and promotion of the Yiddish language and Ashkenazi culture in the Greater Toronto Area, sponsors concerts, lectures and commemorations in partnership with like-minded organizations, runs a free Sunday morning Yiddish school for children, and provides Yiddish courses for adults.

Responsibilities include:
- Organizing the meetings of the Committee and its standing sub-committees and offering support and guidance in policy making
- Coordinating the various activities of the Committee
- Liaising with other Federation agencies
- Fostering community relations and partnership building
- Representing Yiddish interests in the wider community

Qualifications:
- A working knowledge of Yiddish and a desire to promote the language and culture
- Clearly demonstrated ability to work with volunteers and some experience in planning and delivery of programs
- Familiarity with the Jewish community and its organizations and with UJA Federation
- Strong verbal and communications skills and some computer literacy
- Some experience in fundraising
- A university degree and some educational experience would be an asset

This is a part-time position.

Please submit resume and letter of intent:
By mail: Susan Jackson, Director
Community Planning & Allocations
UJA Federation of Greater Toronto
4600 Bathurst Street, Toronto M2R 3V2
By fax: 416-631-5715 or **By E-mail:** sjackson@ujafed.org

No phone calls, please.

UJA FEDERATION

Continued from page 20

Other News

MINYAN AND BREAKFAST

Join the Lodzer Congregation for a Conservative minyan and complementary breakfast daily at 9 a.m. 12 Heaton St. Call 416-636-6665 for information.

BARRIE ART EXHIBIT

Take a drive to the Barrie Municipal Gallery for a rètrospective of the works of **Aubrey Schwartz**, renowned sculptor and printmaker. Over 80 works are on display. Showing until March 2 at 37 Mulcaster St., Barrie. For information, call 705-721-9696 or go to www.maclarenart.com.

ISRAELI FOLK DANCING

Shaar Shalom presents Israeli Family Folk Dancing for adults and children in grades 1-6, every Sunday at 6:30 p.m. No experience necessary! Drop-ins welcome. $5 per person or $10 per family. For information, call 905-886-1640 or e-mail youth@shaarshalom.ca.

JWI CHAPTER MEETINGS

The general meeting of the **Nagillah chapter** (women 50+) will take place at the Pride of Israel Synagogue **Monday, Feb. 17**, at 7:30 p.m. with guest lecturer **Jerry Berman**, social worker at Circle of Care. Guests welcome, refreshments $2. For information, call **Helen** 416-638-4326 or **Norma** 416-657-8763

Tikvah chapter, women in their late 20s to early 40s, will meet on **Wednesday, Feb. 19**, for dessert tasting and a movie about a residential treatment centre for emotionally troubled youths in Israel. **Vivian** 416-733-7523.

VENDORS WANTED!

United Synagogue Day School is looking for vendors for their annual fashion show. Call **Kerry Bernknoff** to find out how you can participate. 905-669-6179.

Also... Na'amat is looking for vendors for their semi-annual craft and gift sale, which takes place at Bayview Village Shopping Centre Monday, May 19. Call 416-636-5425 or 416-633-6538 in the evening.

TORAH STUDY

Nishma offers a number of opportunities to learn Torah throughout the week at their centre, 322 Wilson Ave. Call 416-630-0588 for information.

DISCOVERY EXPERIENCE

Aish Hatorah offers Discovery, an interactive presentation utilizing psychology, computer science, philosophy and Jewish history. Tuesday, March 4, 7:15-10:30 p.m. at York Woods Theatre. $10 per-register, $15 at the door. Call 905-764-1818.

JF&CS GROUPS

Jewish Family & Child Service: information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

High Conflict Divorce, a workshop for parents who want to develop strategies and techniques to deal with high conflict situations and help lessen the impact of that conflict on children. Wednesday, Feb. 19, at Lipa Green Building, 4600 Bathurst St., 6:30-9 p.m.

Parents 1,2,3, Magic, a 3-session group for parents of children ages 2 to 8 wanting to learn the discipline techniques based on Thomas Phelan's book. Wednesdays beginning Feb. 19 at Promenade Mall, Suite 313, 7-9 p.m.

Adolescent and Divorce, a workshop for parents who have adolescents and are going through a separation or divorce. Wednesday, Feb. 26, at Promenade Mall, Suite 313 from 7-9 p.m.

FOR SENIORS

Join the **LZA Seniors Club** for socializing Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 13, Israeli movie; Feb. 20, sing along; Feb. 27, lecture with **Frank Diamant**. Get ready for a Purim party in March. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Saturday dances Feb. 15, 22, March 1 and 8. Casino Rama, March 12, members $3, non-members $5; Casino Niagara March 27, $18 – get $15 back to play; St. Catharines day trip, Sunday, March 15. Call 416-395-7881.

The Jewish Seniors Bowling Group: Come out for an afternoon of bowling and fun. Tuesdays at 1 p.m. call **Milt Cohen** for information, 416-495-1999.

The Shalom Singers: If you are a senior who enjoys singing, join this enthusiastic group affiliated with the BJCC. Ability to read music is not a prerequisite. Call **Hilda Kurin** 416-223-6909.

Hungarian Speaking Seniors Club: Sunday, Feb 23, an afternoon of music and dance at 3585 Bathurst St., 1:30-4 p.m. Members $4, guests $5. **Olga** 416-256-1892.

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Valentine's Day Luncheon Dance with **Effi Zahar**, Wednesday, Feb. 12, 12-2:30 p.m.

How to Deal With Difficult Personalities with **Sharon Goodridge** of the Baycrest Centre. Tuesday, Feb. 18, 10-11:30 a.m. in the synagogue. Members $1.50, non-members $3.

Get Stroke Smart, a wellness education program, Thursday, Feb. 20, 1:15-2:15 p.m. in the synagogue.

Identity Fraud – learn about how your identity can be stolen from you with **Tara Messersmith**, manager at Trans Union. Tuesday, Feb. 25, 10-11:30 a.m.

Did you know that men can have Osteoporosis? Tuesday, Feb. 25, 1:15-2:15 p.m. in the music room.

Winter Carnival, Wednesday, Feb. 26, 11 a.m. to 3 p.m.

Respite Program: seniors 55+ looking after a loved one at home can get 1-3 hours per week of help at no cost. No physical care is provided. Call **Paula**, ext. 118.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Feb. 18, concert; Feb. 25, bingo; March 4, movie; March 11, lecture. **Anna** ext.110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Lunch & Learn with **Dr. Stuart Schoenfeld**, Israel After the Election, Thursday, Feb 13, at noon. $5, lunch included.

Dangerous Women: Eve and her Daughters Interrogate the Bible, with **Dorothy Lichtblau**, writer/storyteller, and **Brian Katz**, musician/composer. Come to hear rebel women from the Bible tell it like it is. Saturday, Feb. 15, 8 p.m. Admission $10 in advance, $12 at the door.

Bagels & Books welcomes **Vivian Felsen** author of *Montreal of Yesterday: Jewish Life in Montreal, 1900-1920*. Sunday, Feb. 16, from 11 a.m.-12:30 p.m.

Yellow Asphalt, an Israeli film about present day Israelis and the Bedouins, will be screened by the Jewish Film Society at Jackman Hall in the Art Gallery of Ontario, 5:15 p.m., members only, 7:45 p.m. Admission $9.

Carlebach & Beyond Adult Choir with **Ken Rabow**, Tuesdays 7:30-9:30 p.m. Registration required.

Jewish Storytelling, the 2nd and 4th Sunday of each month, from 7:30-9 p.m. PWYC suggested $5 donation.

Registration is under way for Hebrew conversation classes with **Nirit Gruber**. Classes begin Feb. 25.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Art, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Koffler School of Music Casual Sunday Concerts present **Allison Wiebe**, pianist, in a program of *Variations* by **Jaques Hetu**, *Sonata in E major, Op. 109* by **Beethoven** and *Ballade No. 4 in F minor* by **Chopin**, Sunday, Feb. 16, 1 p.m. in the Koffler Gallery Loggia. Admission free. Call **Adrienne Cohen**, ext. 228.

Renanim Children's Chorus, the children's choir of the Jewish Community, directed by **Debra Aronson** (ages 8-15), is accepting new members. Call ext. 228.

In the Koffler Gallery until March 9, sculptors **Mark Gomes**, **Ginette Legaré** in an exhibit called SLIP.

Koffler School of Music and Royal Conservatory of Music are accepting registration for Suzuki violin, piano, preparatory music classes for children 3 months to 5 years; flute, recorder. Renanim children's choir ages 8-15; Renanim Youth Choir ages 15 and up; adult band. Call ext. 228.

Koffler School of Music Casual Sunday Concerts present **Antonia DeWolfe** on piano, Sunday, March 2, at 1 pm. Koffler Gallery Loggia, Admission Free. DeWolfe will play a program of **Chopin**, **Bach** and **Debussy**. For information, call **Adrienne Cohen**, ext. 228.

VOLUNTEERS

Baycrest Centre for Geriatric Care is looking for bridge players to assist residents on Tuesday and Thursday 1-3 p.m. The Physiotherapy department needs assistance with their advanced Parkinson's exercise program. Volunteers will receive on the job training. A good command of English is required. Call the Volunteer Services department, 416-785-2500, ext. 2572.

Downsview Services to Seniors urgently requires volunteer drivers for their Meals on Wheels program. Deliveries are made between 10:30 a.m. and 12:30 p.m. Call **Debbie Bernstein** 416-398-5510.

THANK YOU FROM NCJW

National Council of Jewish Women, Toronto Section wishes to thank the Toronto community for its generous donations of toys, games, books, cassettes and toiletries, for their Annual Huronia Gift drive held in December.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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Dear Joey: Mazel tov on your second birthday. Love, Mommy & Daddy, Bubbie & Zaidie, Grannie & Bernie.

Marion & Joe Schwarz of Oshawa celebrated their 50th wedding anniversary on Nov. 2. They were married at Men of England Synagogue, Toronto.

Ellen & Saul Magder and Rhona & Irwin Ash announce the engagement of their children, Jonathan & Randi. Mazel tov from siblings and relatives.

Mazel tov to Simone Berger & Marc Finkelstein who were married July 28. Proud parents are Edna & Gordon Berger and Jeff Finkelstein.

Marcelle Eisen and Judy & Stanley Rosenblum are thrilled to announce the engagement of their children, Elka Eisen of Toronto to Leonard Rosenblum of Arizona.

Happy third birthday Jordyn Bailey Forman, daughter of Fara & Michael. Love, your sister Samantha Taylor.

Lauren (Hoffer) and Neil Richler are thrilled to welcome Benjamin Joel (Yochanan Dov Ber), born Nov. 11, 2002!

Mazel tov to Litman & Rosa Zarek on your 86th and 80th birthdays from your three sons, three daughters-in-law and seven grandchildren.

Happy second birthday Jorey Isaac Perry with love from your parents Sima & Richard, sister Miyah, grandparents Murray Perry, Marilyn & Hushy Goodfield.

Ida & Morry Clarfield celebrated their 60th wedding anniversary on July 31. Family and friends attended a dinner party in their honour.

To Abe Bonder, celebrating 80 years: A lover of people, ideas and books, and an inspiration to us all. Lots of love on this special birthday.

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Coast to Coast

Media must focus on dictatorships, not democracies

According to Reports

By PAUL MICHAELS

With war against Iraq increasingly likely, the media continues to apply a double standard to Israel. This issue has been examined before in this column but bears re-visiting. Two recent examples illustrate the problem.

On CBC Newsworld's *Counterspin* (Jan. 28), Alistair Millar of the Sanctions and Security Project of the Kroc Institute for International Peace Studies at the University of Notre Dame said the following:

"There has been a repeated call in all of the Iraq resolutions that calls for a Mideast zone free of weapons of mass destruction… And a lot of folks in the Middle East region are very concerned because the Israelis have nuclear weapons, they have Jericho missiles and other things deployable long-distance… and the UN has not acted on those. No one ever says that's the death knell for the United Nations. Most people in the region see that it's not even-handed, it's favouritism, and they don't like it."

Fellow panellist Ken Adelman, former U.S. ambassador to the UN, did not challenge Millar at the time, even though he later said his interest is in removing "weapons of mass destruction in the hands of the most vicious, awful dictators in the world."

Against considerable resistance, Adelman tried to make a distinction between enforcing UN resolutions on weapons in the hands of dangerous, unstable despots, and armaments belonging to responsible governments.

This essential distinction is apparently lost not merely on commentators with radical political agendas, but also on intelligent and conscientious columnists.

For instance, on Feb. 2, Global-TV public affairs program *Global Sunday* aired a discussion about media responsibility. *Toronto Star* columnist Linda McQuaig spoke about the need to achieve balance. She complained, appropriately, that "there's far too much focus on certain subjects and not on others."

The rub, however, lay in her illustration: "Just take something that's in the news constantly these days: weapons of mass destruction in Iraq. Why only the focus on weapons of mass destruction in Iraq? What about weapons of mass destruction in Washington, in Russia, in Israel, in Pakistan, in India?"

Why didn't McQuaig also cite France or Britain or cite North Korea's nuclear weapons program, also much in the news these days?

At least McQuaig did not single out Israel, which so often happens. Still, she mixed subjects that don't belong together – the perfectly valid consideration of what to do with weapons of mass destruction in general and the necessity of dealing specifically with Iraqi leader Saddam Hussein, who has been ordered by countless UN Security Council resolutions to give up these weapons. No such resolutions are pending against the United States, Britain, France or Israel for the simple reason that these countries are not deemed a threat to world peace. These democratic countries must be distinguished from unstable, non-democratic regimes such as Pakistan and North Korea.

Even if four out of 10 of Canadians believe that U.S. President George W. Bush is a greater threat to international peace and security than Saddam (EKOS poll, December 2002), it still does not justify McQuaig's baseless conflation of categories and political leaders.

Especially in a time of world crisis, it is all the more essential that we think clearly about the real issues.

Paul Michaels is the director of communications of the Canada-Israel Committee.

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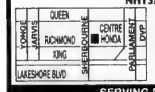

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Coast to Coast

Students learn to fight bigotry

By PHYLLIS SHRAGGE
Staff Reporter

HAMILTON — High school students participating in the Asper Foundation Holocaust and human rights studies program have an opportunity to combat anti-Semitism at its roots, says the local chair of the program.

"If you are armed with knowledge, you can fight anti-Semitism," says Dr. Nadia Rosa, a Holocaust survivor who recalls her internment in Theresienstadt concentration camp vividly, even though she was just seven years old when the camp was liberated.

"The question you often get, is how six million Jews could go like lambs to the slaughter. When I hear that, it shows me there is no knowledge of what transpired. It's important to learn how the Holocaust evolved," Rosa said in an interview.

Hamilton students in the Holocaust education program are taught history as it relates to the Holocaust beginning with the Treaty of Versailles in 1919, and including events leading up to World War II.

The program, which was initiated in Winnipeg in 1997, expanded into a national program in 2000. This year, 13 cities across Canada are participating.

Its objectives are to promote tolerance and sensitize Canadian high school students to the consequences of racism, as well as gain an understanding of the vital role each person plays in the defence of human rights.

Students participate in a comprehensive three-part learning experience which includes up to 18 hours of classroom instruction on the Holocaust and human rights, a four-day trip to Washington, D.C. focusing on the United States Holocaust Memorial Museum, and a commitment of 16 hours of volunteer work in the community.

The local program, which is jointly funded by the Asper Foundation and UJA Federation of Hamilton, is open to students in grades 9, 10 and 11 at a cost of $350 per student, and is limited to 15 students who were required to write a 300-word essay about why they wanted to participate.

Tentative dates for the Washington trip are May 18 to 21. Hamilton students will join students from London and Windsor for the trip, which includes a visit to the Smithsonian Institute and other historical sites.

Canada's first Israeli artist series

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Music lover Karla Berbrayer is attracting attention in Jewish communities across Canada with her new Israeli Artists Series.

"I am excited that Winnipeg is the first city in Canada to host this kind of series featuring leading Israeli musicians," Berbrayer says.

The first concert in the series, on Jan. 29, featured Eyal Ein-Habar, the co-principal flautist with the Israeli Philharmonic Orchestra in Tel Aviv.

"I heard Eyal perform in Israel along with an Israeli pianist," Berbrayer says. "I couldn't afford to fly in both of them. I booked Eyal because he was supposed to be coming to New York at the end of January with the philharmonic. I would have just had to fly him from New York. But the tour fell through."

Ein-Habar was so anxious to come to Winnipeg that he paid his own way to Montreal and developed a mini-Canadian tour with performances in Montreal and Quebec City, Berbrayer adds. As his accompanist, he signed on pianist Suzanne Goyette of the Conservatoire de musique de Québec.

Berbrayer's interest in music and performance is longstanding. As a young adult, she toured the world with the musical troupe Up With People.

After her marriage to Dr. Allen Kraut, she moved to New York where she organized a performing arts series in Harlem and was involved with an international ballet competition. The couple moved back to Winnipeg 13 years ago to start a family.

Five years ago, Berbrayer approached the newly opened Rady Jewish Community Centre about starting a new program, which came to be called the Music and Mavens Series and offered afternoon concerts by local musicians and lectures. The program, which Berbrayer puts together, is prepared in collaboration with the University of Winnipeg.

She says she first conceived of the Israeli Artists Series two years ago when she and her family planned to spend a year in Israel while her husband was on sabbatical.

In Israel, she took in as many concerts and heard as many musicians as she had time for.

"I wanted to get a feel for modern Israeli culture," she says. "I really soaked it up. It occurred to me that in Winnipeg, we were lacking exposure to Israeli cultural trends. We have a sense of folklore, but not the wider cultural mosaic."

After she returned home, she approached Hal Bordy, the Rady Centre executive director, with her idea for the artists series. He agreed to support her if she could find the funding.

"I met with a number of people and everyone thought it was a great idea," she says. "I was able to gather enough funds to ensure this would work."

She consulted the Israeli Consulate in Toronto for help and visited Israel again last summer with her family. In Israel, she auditioned several performers.

"I have a large library of CDs from Israeli musicians now," she says. "They are all eager to come to Canada. In fact, I am hearing from Israeli artists from all over the world."

Coming up in the series on April 5 is the Silver-Garburg Duo on piano. On May 7, vocalist Idit Banit and her accompanist, Oded Shmueli, both from the Galil, will be headlining the Jewish community's Yom Ha'atzmaut celebrations.

The Banit and Shmueli concert is being co-sponsored by the Partnership 2000 link between the Winnipeg community and communities in the Galil. The two musicians will be in Winnipeg for six days.

Berbrayer is already working on next year's line-up. And she says she has been approached by other Canadian Jewish communities who want to plug into her program.

Coast to Coast

Former Vancouver rabbi returning for visit

By PETER CAULFIELD
Special to The CJN

VANCOUVER — When former Congregation Beth Hamidrash spiritual leader Rabbi Yosef Benarroch, his wife, Elana, and their seven children left Vancouver in 1999 and moved to Israel, they gave themselves two years to adjust. Learning how to live in a new country – and how to survive the second intifadah – hasn't been easy, but the Benarrochs love their new home.

In an e-mail interview, Rabbi Benarroch said making aliyah should be a natural move for every Jew.

"Israel is our home, so naturally, a Jew should always be thinking about coming home," the rabbi said.

Rabbi Benarroch will be in Vancouver later this month to talk about his family's life in Israel and the impact of the second intifadah on the country.

His talk is titled From Efrat to Jerusalem: Life on Israel's Frontline and will be the keynote address of a Sephardi fundraiser Feb. 25 at the Wosk Auditorium in Congregation Schara Tzedeck. The event is being held to raise funds for the completion of Congregation Beth Hamidrash's new synagogue.

Rabbi Yosef Benarroch

Rabbi Benarroch said he and Elana began thinking seriously about the move when their oldest daughter, Ruchama, was finishing elementary school.

"We had three options," he said. "The first was to send her away to the east for school. The second was to move east and find the right schools for her and our other children. And the third was to make aliyah. We chose aliyah because we realized that the older our children got, the more difficult it would be."

The Benarrochs chose to settle in Efrat, which is just south of Jerusalem.

"We chose Efrat because of its close proximity to Jerusalem and because of its slower-paced lifestyle and relative quiet," Rabbi Benarroch said.

But the last two-and-a-half years have been anything but quiet.

"The intifadah has turned travel to and from Efrat into a great risk," he said. "I personally have had stones thrown at my car on a number of occasions, most recently in the middle of January. Friends have been shot at and my wife lost a close friend last year."

Rabbi Benarroch, who led Congregation Beth Hamidrash between 1991 and 1999, said that "the eight years we lived in Vancouver were a dream come true. The community was everything a rabbi could hope for."

Rabbi Benarroch said he misses certain things about Jewish life in North America

When the time came to choose between staying in Canada and moving to Israel, the decision was difficult.

"It wasn't a question of not liking North America, it's that there were just things that we wanted that didn't exist here, the most important being a proper educational environment for our children," the rabbi said.

"I felt my time in Vancouver as a God-sent mission," he said. "To be involved in a community and to bring people closer to Torah and their Jewish roots is, to me, the most important mission to be on. So we were very torn when the time came to decide whether to leave or not."

Rabbi Benarroch said he misses certain things about Jewish life in North America.

"One that immediately comes to mind is more openness, especially between the religious and non-religious. I could look out at the congregation of Beth Hamidrash on any given Shabbat and see so many different people attending services, from observant to non-observant. In Israel, non-observant people just don't attend synagogues and feel very alienated from religious life."

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Mulroney slams government

Continued from page 1

In particular, that responsibility falls on the shoulders of the prime minister, Mulroney said. "It is the prime minister's responsibility to lead on the great moral issues of the day."

He recalled how William Lyon Mackenzie King, who was Canada's prime minister from 1921 to 1948, wrote in his diary that Adolf Hitler "is really one who truly loves his fellow man."

Mulroney said King had a "visceral distrust of Jews" and was prime minister at a time when "Canada was slammed shut to Jewish immigrants."

"Because of Ottawa's abdication of moral leadership, countless Jews perished in Hitler's death camps, and we as a country were deprived of them, their children and the glory of their lives."

'We faithfully support Israel'

Mulroney said while he was prime minister, he took a clear stance on anti-Semitism by, among other things, appointing the Deschenes Commission of Inquiry on Nazi War Criminals in Canada and supporting the State of Israel.

"For nine years, we... faithfully support[ed] Israel at home and around the world. As prime minister, I saw to that personally."

Leading scholars from across North America have come to the conference to explore the roots of anti-Semitism and develop policies needed to respond to it today.

Mulroney said he was invited to speak by Janice Gross Stein, a University of Toronto professor and director of the Munk Centre for International Studies, the major sponsor of the conference.

"As academics, we have an obligation not only to analyze... but to inform the wider public," Stein said.

Dignitaries on hand for the dinner and speech included former Ontario premier Mike Harris and former Ontario lieutenant-governor Hal Jackman.

Speaking to reporters after the speech, Mulroney took aim at key Canadian government officials who participated in the United Nations' conference against racism in Durban, South Africa, in September 2001, which turned into an anti-Israel affair.

He termed the conference a "disgrace" and said it had the potential to damage Canada's international reputation.

Mulroney also expressed concern that Canada's relationship with the United States could be hampered without a clear Canadian stance on the Iraq issue.

"We run the risk of becoming completely marginalized," Mulroney said.

Thousands of mourners pay final respects to Daniel Arato

CALGARY — Some 1,400 mourners filled Beth Tzedec Synagogue here last week for the emotionally charged funeral of Daniel Jonathan Arato, one of seven teenagers killed Feb. 1 by a massive avalanche in the Rogers Pass of British Columbia while on a much-criticized school ski trip.

Many of those present at the funeral were Daniel's classmates, clad in the green and blue uniforms of Strathcona-Tweedsmuir School, a private institution that emphasizes leadership training for its students.

Daniel, 15, was eulogized as "a magic thinker [whose] imagination ran rampant", by his father Peter, a Calgary engineer.

The family moved to Calgary from Toronto in 1996. Peter Arato was raised in Toronto; his wife Judith was raised in Brazil, and her parents are Holocaust survivors. They are members of Calgary's Temple B'nai Tikvah, where Daniel had his bar mitzvah in 2001.

"Our community will miss Daniel's innocence, his light-hearted spirit, his sensitivity and devotion to his brother Thomas and his parents, and his creative free spirit both in and out of the classroom," stated Rabbi Howard Voss-Altman. "We grieve for what might have been, for joys unrealized, for tasks undone, for growth arrested, for love blighted, for challenges unmet."

Daniel was recalled as an all-round sports enthusiast who taught himself how to ride a unicycle, performed magic tricks for children, juggled, and danced "with all the girls."

"Dan was like a shooting star in many of our lives – many like it, but none the same. It lights up the sky and then it's gone, never to be seen again," said his best friend and brother, Thomas, 18, the only remaining child of Peter and Judith. "There are no words to describe my sorrow, no condolences to ease my sadness," Thomas said. "I loved being a big brother."

Daniel was a member of B'nai Brith Youth Organization (BBYO). On Sunday, Feb. 2, about 80 young people gathered at the Calgary Jewish Centre for a hasty memorial.

The family asked for memorials in their son's name to the Children's Wish Foundation.

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Israeli-Palestinian talks resume

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — After months of inactivity, the Israeli-Palestinian diplomatic track is showing some faint signs of life.

According to reports published last week, Israeli Prime Minister Ariel Sharon met Feb. 5 in Jerusalem with Ahmed Karia, the speaker of the Palestinian legislative council, as part of efforts to renew high-level contacts between the two sides.

In addition, Dov Weisglass, who heads the Prime Minister's Office, met last week with the Palestinian officials in charge of finance and interior affairs.

Some observers question the significance of the meetings, which were followed by continued violence.

During his meeting with Karia, Sharon reportedly offered the Palestinians a gradual ceasefire.

He proposed that the Palestinian Authority choose one or two cities for which it will assume full security responsibility. If the Palestinian Authority takes action to halt terrorist attacks, Israel will withdraw its troops from those areas and ease restrictions on the Palestinian population.

In the discussions, Sharon repeated his refusal to negotiate with PA President Yasser Arafat. Sharon also laid out three conditions for the resumption of negotiations with the Palestinians: replacement of the Palestinian leadership; implementation of comprehensive PA reforms; and an end to terrorism.

Although Weisglass was expected to hold further meetings with Palestinian officials in the coming days, political observers were cautious to herald any real diplomatic movement just yet.

Instead, they suggested, there could be two factors behind the public disclosure of last week's meetings: the looming U.S.-led war with Iraq and Sharon's negotiations with Israeli political parties about creating the next government.

The Israeli daily *Ma'ariv* suggested last week's talks were held following pressure from the United States, which hopes signs of progress on the Israeli-Palestinian track will help generate international support for its campaign against Iraq.

Critics question whether they will yield results

Although Arafat said over the weekend that he welcomed the renewed Israeli-Palestinian talks, one Palestinian official, Sufian Abu Zaide, accused Sharon of not being serious about diplomatic progress with the Palestinians. Instead, he said, Sharon is motivated by domestic political interests.

While sources close to Sharon say contacts with the Palestinians preceded Israel's Jan. 28 elections, observers have suggested that Sharon is interested in demonstrating his willingness to negotiate with the Palestinians as part of efforts to convince Israel's Labor Party to join a unity government.

On Sunday, President Moshe Katsav formally invited Sharon to form the next government. Under the law, Sharon has six weeks to form a new coalition.

At the ceremony, Sharon invited "all Zionist parties" to join a broad-based coalition. He also called on Labor Party leader Amram Mitzna to join his government, saying if Mitzna carries through on his repeated refusals to do so it would be a "breach of public faith."

Top Labor officials decided last week that the party should not enter a government led by Sharon. On Sunday, former prime minister Shimon Peres said that unless Sharon changes his positions, the contacts with the Palestinians will not lead anywhere.

Mitzna is reportedly considering calling for new leadership elections in the party as early as May or June. Mitzna may submit the proposal at an upcoming meeting of the party's central committee, *Ha'aretz* reported.

Under the Labor Party constitution, elections for a new leader must be held within 14 months of losing an election. Sources close to Mitzna reportedly believe that the sooner primaries are held, the better his chances of defeating such potential rivals as former party chairman Benjamin Ben-Eliezer or legislators Matan Vilnai and Avraham Burg.

Meanwhile, violence continued on the ground.

On Sunday, three Palestinians were killed in a suicide car bombing outside an Israeli army post in southern Gaza. Two Israeli soldiers were lightly injured in the blast and two others were treated for shock.

The three Palestinians first opened fire on the position from their car, and then drove up to it and detonated the explosives.

In the West Bank on Sunday, Israeli troops arrested a Palestinian near Nablus who they said was planning to carry out a suicide attack.

In another incident, Israeli police found a suicide bomber's belt with 33 pounds of explosives Feb. 6 in a mosque. The belt was found after security forces arrested two members of Islamic Jihad who were on their way to carry out a suicide bombing in Israel.

Interrogation of the pair and another Palestinian suspected of involvement in the planned attack revealed that the terrorists had entered Israel previously, with one of them wearing the explosive belt.

Because of tight security, however, the two hid the belt in the bathroom of a mosque in the Israeli Arab town of Taiba. They then returned to the West Bank, planning to pick up the explosives for an attack that may have been planned for last Friday, police said.

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IDF reverses suicide bombers' success-failure ratio

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

Analysis

The Israeli defence establishment can derive some satisfaction from two recent turns in the war on terror. One is the recent efforts by the Palestinian Authority – the first such in a long time – to halt the firing of Kassam rockets from Gaza into Israel.

The second is statistical. There are still suicide bombings, and they will apparently continue in the coming months, but the ratio of successful to failed attempts has changed radically.

The Israel Defence Forces (IDF) now foils about 15 suicide bombings for every one that succeeds.

Optimists could view both of these developments as the first tentative confirmation of the general staff's recent assessment that "the worst of the conflict with the Palestinians is already behind us" – and in the light of the anticipated American attack on Iraq, which Chief of Staff Moshe Ya'alon expects to produce "a regional earthquake."

Defence Minister Shaul Mofaz made one recent comment that attracted little attention in Israel, but the Palestinians noted it very carefully. He said in interview with Israel Radio that if the Kassam rocket fire from Gaza continued, Israel would consider re-occupying the Gaza Strip. Although an invasion is far from happening – and the wisdom of it is hotly disputed within the IDF – yet this was no slip of the tongue.

"The Palestinians are developing a real fear of losing the strip," a senior general staff officer told *Ha'aretz*. "Mofaz made them made them worry that what has already happened in the West Bank will happen in Gaza as well. So far the PA has succeeded in retaining relative control in Gaza. Its senior officials have much to lose if their reign there collapses."

The Palestinians are very aware of something that most Israelis have barely noticed – before the outbreak of the Intifadah in September 2000, Gaza was a Palestinian "sea" with a few "islands" of settlements, but it is now a collection of isolated Palestinian enclaves surrounded by wide "corridors" controlled by the IDF. They also understand that IDF operations to stop the rocket fire, such as those now being conducted around Beit Hanun, could easily be transformed into a permanent IDF presence in these areas.

Another reason for the PA activities – so far limited to a few arrests and a raid on a Hamas rocket warehouse – is the ineffectiveness of the rocket fire. The rockets have caused almost no damage, yet have provoked harsh Israeli retaliation deep inside Gaza. When the Palestinian militias urge their members to confront IDF tanks, these confrontations usually end with many dead militants and widespread damage to the surrounding area – causing many of the residents to oppose such confrontations.

The failure of the recent Cairo talks, which the Palestinian Authority viewed as a "slap in the face," also prompted it to start taking action. Hamas was strengthened by the talks – Egypt recognized it as the PA's de facto equal – without conceding anything in exchange. Mofaz believes Hamas has already become an alternative that threatens future PA rule.

The IDF does not believe the PA can halt the rocket fire for long. But it does believe that all of the above developments have strengthened the feeling among certain key Palestinian officials – such as Mohammed Dahlan and Rashid Abu-Shabak – that the intifadah has exhausted its usefulness, and the current efforts against the Kassams are a sign of this.

In addition to invading Gaza, Israel has one other threat against the Palestinians – expelling PA Chairman Yasser Arafat. For the first time since the intifadah began, there is unanimity among Israel's top officials – the prime minister and the defence and foreign ministers – that this needs to be done, and an operational plan already exists. Foreign reports say the elite Sayeret Matkal unit rehearsed it as far back as Operation Defensive Shield last April.

What is needed now is an opportunity. Once the war on Iraq begins, American opposition to Arafat's expulsion might soften. Then, one mass-casualty attack on Israel and Arafat will be gone. Such an attack is not unlikely, since both money and orders for attacks have reportedly been arriving at an accelerated rate recently – mainly from Iran, but also from Syria and Iraq.

In addition to its success in putting pressure on the Palestinian Authority, the IDF has also dramatically improved its ability to foil suicide bombings inside Israel. IDF statistics report 15 foiled suicide bombings inside Israel against two successful ones in October, 19 against two in November, 15 against zero in December, and 15 against one in January. Last March – the month before Defensive Shield – there were eight foiled attacks against 17 successful ones.

Of course, the figures say nothing about casualties. In November, despite only two successful suicide bombings inside Israel, 44 Israelis were killed. This number includes the victims of the attack in Mombasa, Kenya, attacks in the territories and two shooting attacks inside Israel. In January, 30 Israelis were killed, 23 of them in the one successful suicide bombing inside Israel.

But the IDF believes the number of successful attacks inside Israel will decline further once the northern part of the security fence is finished in July.

Deputy chief of staff Gaby Ashkenazy, the fence's leading advocate in the IDF, says the fence's sophisticated technology will reduce the manpower needed for patrols along the Green Line.

Authors & Poets

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The editor

JTS honours rabbis

NEW YORK — The Jewish Theological Seminary is holding a celebratory convocation this week honouring 39 Conservative rabbis who have served for at least 25 years. Among the honorees, each of whom is receiving an honorary doctorate, are Toronto rabbis Wayne Allen, Martin Berman, Baruch Frydman-Kohl and Steven Saltzman; Rabbi Lionel Moses of Montreal; and ex-Torontonians Rabbi Vernon Kurtz of Chicago, immediate past president of the Rabbinical Assembly, and Rabbi Paul Plotkin of Margate, Fla.

CORRECTION

In the article *Parliamentarians witness a troubled Mideast* (*CJN*, Jan. 30), among the 20 Canadian MPs and senators who visited Israel last month were legislators from the Liberal party, not the Labour party. *The CJN* regrets the error.

French film blasts media on Mideast

By PHILIP CARMEL
Jewish Telegraphic Agency

PARIS — Even after 10 screenings a day for the past two weeks, a film charging that the French media are biased against Israel is still playing to packed houses in Paris.

The film, *Décryptage* or *Decoding*, has caught the mood of French Jews who long have felt that the French media's depiction of the Mideast has a pro-Palestinian slant.

The film's producers, Jacques Tarnero and Philippe Bensoussan, say it is "an opinion piece rather than a documentary." But the film has succeeded in provoking debate in the French media, not only for its content but also for the fact that it appears to have struck a chord among French Jews.

Each day, French Jews have gathered outside the Arlequin cinema in the heart of Paris's movie district on the Left Bank, in what often appears more a gesture of solidarity with Israel than a desire for a night out.

The lines stretch down the street, and people who can't get tickets are forced to return for later showings.

"People come to feel united. It's something between personal therapy, a family visit, the synagogue and a football game," Bensoussan said.

Indeed, the vast majority of viewers are Jews, a fact that irritates some in the audience.

"I knew everyone in there," student David Biton, 17, told JTA. "It's a good film, but it's much more important for non-Jews to see it. They should put it on at other cinemas. It's difficult enough as it is just to get tickets here."

Biton came to see the film with three friends, all classmates from his Jewish school in Paris. Most of his family and friends had seen the movie, he said, but he had had little success persuading non-Jewish friends to come.

"They should put it on TV," Biton said. "Then people might see the truth instead of the disinformation they constantly feed us."

Décryptage claims that there is a persistent campaign by important sections of the French media – most notably the leading daily, *Le Monde*, and the international press agency, Agence France Presse – to blame Israel for the outbreak of the Palestinian intifadah in September 2000.

> ***'Major French television channels consciously and deliberately blamed Israel'***

The film charges that major French television channels consciously and deliberately blamed Israel's then-opposition leader Ariel Sharon for the violence that began the day after his visit to the Temple Mount in Jerusalem.

Moreover, the film details what it describes as evidence that the Palestinian Authority planned the intifadah while it was involved in peace negotiations with Israel, details that were ignored or glossed over by French media.

The film also includes footage of how Palestinian children are educated to hate Israel and Jews, and it strongly criticizes the portrayal by the France 2 television channel of the death of a young Palestinian teenager in Israeli-Palestinian crossfire in the Gaza Strip in October 2000.

The image of the boy's death, captured by a French cameraman, became one of the indelible early images of the intifadah and was used to whip up anti-Israel sentiment around the world – even though investigations later showed that he might well have been killed by a Palestinian bullet.

But the film is not simply a defence of the current Israeli government; indeed, both Tarnero and Bensoussan are somewhat left of centre when it comes to the Middle East.

Rather, they were motivated to produce *Décryptage* by what Tarnero describes as "a hateful holding to account of Israel and an intellectual scandal in France and in Europe."

"We have nothing against criticism of the policies of the government of the State of Israel," Tarnero says in the film's preamble. "But what we have seen for two years now, and under the appearance of political criticism, is just demonization, defamation and denunciation" of Israel.

The film takes as its starting point the 1995 assassination of Israel's then-prime minister, Yitzhak Rabin. It includes interviews with leading members of Israel's peace camp, including prime minister Ehud Barak and his foreign minister, Shlomo Ben-Ami, as well as left-wing intellectuals in Israel and France.

From the moment of its release Jan. 22, *Décryptage* has received much publicity in the French media, though many publications accused it of presenting only one point of view.

Typical were the comments of Ange-Dominique Bouzet in the centre-left daily *Libération*, which itself comes in for criticism in the film. Bouzet described *Décryptage* as a "propaganda documentary" that is part of "a militant attempt at disinformation."

However, Philippe Cohen of *Marianne* magazine noted that *Décryptage* was very much "a symptom of the fracture between those who guard Palestine in their hearts and those who live Israel in their guts."

Later, even *Libération* ran a two-page spread on *Décryptage*, describing it as a "docu-mirror of French Jews.

"*Décryptage* has mobilized the community," the paper said.

Marianne also wondered whether campaigns for more balanced media coverage of the Israeli-Palestinian conflict were starting to have an effect.

Criticizing the tendency of the French media to see things in black-and-white terms, *Marianne* publisher, Jean-Francois Kahn, wrote that the media are "generally pro-Palestinian, in the same way [they were or are] pro-Biafran, pro-Bangladeshi, pro-Bosnian or pro-Chechen."

Nevertheless, there was an increasing attempt within the media to adopt a more balanced approach to Jewish and Israeli matters, "and we can only rejoice about that," he said.

Even among Jews lining up at the Arlequin, there was agreement on that score.

"You know, I watch TV here and I see the news, but I have children in Israel so I see both sides," Suzy Soussan told JTA. "But it's getting better here and there's a lot less negative reporting because, finally, the community is doing something about it."

Décryptage ends with the famous quote from Hillel: "If I am not for myself, who will be for me?"

With the seats at the Arlequin still filled to capacity, French Jews appear to have taken the message very much to heart.

Canadians told to ready for possible evacuation from Israel

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — The Canadian Embassy in Israel is calling on all its citizens in Israel to ensure that their passports are valid and to register with its offices "in view of the Iraq situation" and in the event they need to be contacted "on short notice."

In direct letters to those citizens already registered with the embassy, Canada's ambassador to Israel, Michael Bell, called on them to confirm the validity of their travel documents and be ready for the possibility of evacuating the country on short notice. For its part, Air Canada said it does not intend to cease its flights to Israel in case of war in Iraq.

Ties between Israel and Canada in the field of aviation security are expected to be tightened following a recent meeting between representatives from Canada's Aviation Safety Authority, headed by deputy director for operations, Marc Duncan, and the head of Israel's Civil Aviation Authority, Amos Amir.

Meanwhile, the U.S. embassy in Israel said Monday it would start evacuating non-essential personnel and diplomats' families this week, with a U.S.-led war against Iraq looming.

Paul Patin, an embassy spokesperson in Tel Aviv, said non-essential staff and diplomats' families have been on "authorized departure status" since last Friday, when the U.S. State Department advised all but essential diplomats, along with family members, to leave Israel, Jordan, Syria and Lebanon.

Patin confirmed that several people had said they intended to leave Israel, with the first group flying out this week. The spokesperson said some individuals had already left last Saturday.

"All non-essential staff and their families are on authorized departure status," said Patin, which means that they are allowed to leave if they want to. Those who do leave will be leaving on regular commercial flights.

The embassy would remain open for normal operations despite the evacuations, the official said.

Citing "increased security concerns", the U.S. State Department said last Friday it had decided to offer embassy dependants and non-emergency staff in Israel, Syria, Jordan, and Lebanon free flights home – known as an "authorized departure".

But it said the move did not mean that war with Iraq was imminent or inevitable. However, the United States took similar steps before the 1991 Gulf War against Iraq.

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required for
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The successful candidate must have: completed a Bachelor's Degree at a post-secondary college or university; strong organizational and communication skills; a minimum of two years of related experience in an area that involves skilled administrative responsibilities, working with multiple organizations and managerial experience. Experience in Israel as well as fluency in Hebrew and French are assets.

Send resumés to:

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CJN Purim Art Contest

It's time again for our annual **Purim Art Contest** .

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2003 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 21, 2003. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 28, 2003.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 13, 2003. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Shoah education in Germany faces hurdles

By TOBY AXELROD
Jewish Telegraphic Agency

BERLIN — The taxi driver shot a questioning glance over her shoulder. "What's going on?" she asked, noting the flocks of guests arriving at the Konrad Adenauer Foundation building in central Berlin.

"It's a Holocaust Remembrance Day program," she was told.

"Ach, ja," she said. And then: "I have to tell you: I have had it up to here with that subject. It feels like, well, like a kind of blackmail from the Israeli government."

Such sentiments are all too common here.

A December 2002 study by the American Jewish Committee showed that 52 per cent of Germans believe "Jews use Holocaust remembrance to their own advantage."

Another survey, released last November by the Institute for Interdisciplinary Research on Conflict and Violence in Bielefeld, Germany, found 22 per cent agreed without reservation – and up to 80 per cent more or less agreed – that "Many Jews try to take advantage today of the history of the Third Reich, and the Germans pay for this."

These views are a troubling sign that not all is right with Holocaust education in Germany, according to historian Matthias Heyl, head of educational services at the Ravensbruck concentration camp memorial.

"I hear students say they have had enough, and there seems to be a connection between lack of knowledge and that statement," Heyl said. "It sounds like a playback of what their grandmother and grandfather said back in the early postwar years."

"This attitude has been encouraged by certain intellectuals in Germany, and it is spreading," said Beate Kosmala, a senior historian at Berlin's Center for Research on Anti-Semitism.

"A really good education on the Holocaust would make the dimensions of the crimes so clear that one could no longer make such arguments," Kosmala said.

But "it is not easy to teach this era of history to young Germans," said Deidre Berger, head of the American Jewish Committee's Berlin office, which has commissioned a pilot study of the impact of Holocaust education on German high school students.

"It is a very grim chapter, for which young people today bear no guilt or responsibility," Berger said. "Nevertheless, it is a part of the history of this nation which cannot be forgotten or overlooked."

German educators have had many hurdles to overcome, and a timeline of schoolbooks tells the tale: from postwar avoidance to displacement of responsibility onto a few high-level Nazis to the confrontation with local and family history – and, finally, to the clash between East and West German interpretations of the past.

Since unification in 1990, much has been done to knock down the former East Germany's view of itself as guilt-free and of West Germany as the repository of Nazi evil.

"There definitely has been a change in the last few years, with a lot of new curricula, including new historical information," Kosmala said.

"And in Berlin and other big cities, there are many survivors who are invited to the schools. In my experience, these people are often very surprised by the interest among students."

In 1996, the establishment of a Holocaust Remembrance Day in Germany by then-president Roman Herzog provided a rallying point for long-term educational programs.

This was evident at the recent "Remembrance Day on the Internet" program sponsored by the Konrad Adenauer Foundation, in which students from across Germany won awards.

In contrast to the game-show atmosphere at the prize ceremony, the student projects were serious and thoughtful. They included interviews with Holocaust survivors and with their own grandparents, as well as with youths who recently left Germany's right-wing extremist scene.

"We wanted to put our thoughts together so others would profit from it," said Juliane Ziegler, 16, a student at the Luckau Gymnasium.

She and her fellow classmates created a Web site about their visit to the Auschwitz concentration camp memorial and their meetings with Polish students.

Such commitment and interest appear to be rare, according to Philip Graf von Hardenberg, managing director of Steven Spielberg's Survivors of the Shoah Visual History Foundation in Berlin.

Speaking at a Jan. 27 discussion on "Remembrance in an Entertainment Culture," Hardenberg said it is "embarrassing" how few schools had participated in the foundation's first competition on Holocaust-related topics, which was held in 2001.

And of 120,000 schools contacted, only 130 wanted to purchase the Shoah Foundation's CD-Rom, which features interviews with German Jewish Holocaust survivors, he said.

Some believe a poor Holocaust education has dangerous results.

Paul Spiegel, president of the Central Council of Jews in Germany, recently said "deficiencies in the educational system" are partly to blame for anti-Semitism in Germany.

But Heyl doubts Holocaust education can inoculate Germany against today's societal problems, and he prefers not to link the two.

Today's Holocaust education, in Germany and elsewhere, focuses increasingly on "confronting the perspective and individual choices of bystanders, perpetrators and rescuers," and not only of victims, Heyl said.

A pitfall of Holocaust education is that persecuted groups often are seen only as victims.

"We do not work enough on Jewish history and culture in Germany," Heyl said.

That is where Arthur Obermayer, an American Jewish businessman with roots in Germany, comes in.

Three years ago he created the German Jewish History Award to honour non-Jewish Germans who are trying to ensure that the Jewish history of their hometowns isn't forgotten.

This year's winners helped save synagogues and Jewish cemeteries from oblivion, reached out to Jews who once lived in their towns and created archives for future researchers. Their projects are described at www.obermayer.us/award.

Without the work of such people, "all the speeches" given on Holocaust Remembrance Day "would be hot air," Michel Friedman, vice president of the Central Council of Jews in Germany, told honorees and guests at the recent award ceremony.

"You are the bridge builders in the fullest sense of the word."

Feb. 3

• Security forces arrested Islamic Jihad members in Hebron who said they received money and instructions from Syria. Some 17 cell members have been arrested in Hebron according to details released by the Israel Defence Forces.

Feb. 4

• Yad Vashem is honouring fallen astronaut Ilan Ramon with a special exhibit. Among the items that will be displayed is the original drawing *Moon Landscape* by young Petr Ginz, who was killed in Auschwitz.

Feb. 5

• The Central Bureau of Statistics reported that 33,500 people immigrated to Israel last year, the lowest annual figure since 1989. The total number of immigrants who came in 2002 was 10,000 less than in 2001, but was still double the average during the 1980s, which was about 15,000 a year.

Feb. 6

• An Israeli navy patrol vessel rescued three Egyptian fishermen whose boat was stranded at sea for a week.

• According to *Ha'aretz*, Israel foiled several terror attacks planned for election day, including an attempt by an Islamic Jihad cell in Jenin to simultaneously blow up four car bombs in different locations. Two Islamic Jihad were caught near Nablus on the way to carry out a suicide bombing.

Feb. 7

• Egyptian minister of foreign affairs Ahmed Maher called a telephone conversation he had with his Israeli counterpart Benjamin Netanyahu "an important dialogue." Netanyahu "stated his desire to begin a dialogue aimed at achieving peace" and Maher answered by stating his "readiness to start a dialogue with him, on a sound basis, in order to achieve a just and global settlement" of the Arab-Israeli conflict.

Files from JTA and Ha'aretz

Ukraine Jews say fear led to low numbers in recent census

By DANIEL MACISAAC
Jewish Telegraphic Agency

KIEV, Ukraine — Ukraine's first national census since independence took into account a number of demographic factors, but perhaps not the "fear factor."

That, at least, is how many observers are explaining the discrepancy between their estimates that some 250,000 to 500,000 Jews live in Ukraine and the 103,591 counted in the 2001 census, which was released in late December 2002.

"Many people are afraid to say that they're Jews," said the chief rabbi of Kiev, Moshe-Reuven Azman. "Right now we have a democracy and everything is fine, but you never know what will happen. We don't know the future but we have a history here, and we're afraid."

Ukraine's last census, conducted in 1989 when it was still part of the Soviet Union, counted some 52 million people, including 487,300 Jews.

Since that time, emigration and a low birth rate have contributed to an overall decrease in Ukraine's population by almost 3 million people, to the current total of slightly less than 48.5 million.

Freedom of movement and a deteriorating economy have led thousands of Ukrainian Jews to move to Israel or to countries such as Germany and the United States. Even accounting for that, however, many observers say the census' Jewish numbers don't add up.

Azman said many Jews didn't disclose their ethnic identity, preferring to opt for the security of belonging to a majority group.

"Ten years ago, people had a Soviet passport and had no choice over what nationality was recorded in it, but now they have a Ukrainian passport and don't have to indicate" another nationality, he said.

The practice may go back even further: A doctor working at a private medical clinic in Kiev, who identified herself only as Anya, said that after her parents' personal documents were lost during World War II, they chose to suppress their Jewish identity, even after the war ended.

She said she has many friends in a similar situation, raised in families where Jewish traditions are passed from generation to generation, but official Jewish identity is not.

"My parents knew how difficult life could be for Jews in Ukraine and changed their identity," Anya said. "So if the government wants to know about my status, it will never find out."

Alex Kupershtein, a Lviv-born Israeli citizen and director of the Makabi restaurant in Kiev, agreed. "I have a lot of friends in Kiev whose parents are still afraid to say that they are Jewish."

A spokesperson for Ukraine's State Statistics Committee said it could not interpret the 2001 census results. "But personally," she said, "I think the numbers look right when you consider the emigration that has taken place."

She said more details on ethnicity in Ukraine will be available when the census is released in published form later this year.

But most Jewish groups aren't waiting to express their conviction that Jews have been vastly undercounted.

According to surveys by the Jewish Agency for Israel, there are 215,000 to 220,000 Jews in Ukraine, said Alex Katz, head of Jewish Agency operations in Ukraine and Moldova. "I hope that at least in the case of the major Ukrainian cities we'll succeed in finding more Jews than have been counted now," he said.

Other Jewish leaders agree. The chief rabbi of Ukraine, Ya'akov Dov Bleich, said the real number is closer to 500,000 Jews, or five times the census figure.

Josef Zissels, chairman of the Va'ad umbrella group of Jewish organizations in Ukraine, said that at least 150,000 Ukrainians are Jewish according to Jewish law, meaning that they have a Jewish mother. Including those with a Jewish spouse or at least one Jewish grandparent, some 400,000 individuals would qualify to immigrate to Israel under its Law of Return, he said.

The census figure makes sense only if it counts those people with two Jewish parents, he said.

Zissels said it would be helpful to have a better understanding of the number of Jews and their position in Ukrainian society. He's hoping to find funding for his own census, which he feels will provide more accurate results.

"I'd like to conduct a census that deals not only with demographics but which is also sociological," Zissels said.

"That way we'd understand better how Jews in Ukraine are living, what schools they attend, what newspapers they read and who their parents and grandparents are."

Steven Schwager, executive vice president of the American Jewish Joint Jewish Distribution Committee, also believes the census may represent a partial picture. The New York-based group assists community-building and renewal efforts by Ukrainian Jews.

"In the last 10 years... the JDC [has] helped dozens of new communal Jewish organizations evolve in Ukraine," Schwager said. "Those organizations alone reach a number of Jews far larger than the figure quoted in the census."

The JDC said the census results won't affect its work in Ukraine, where it's best known for its Chesed system of welfare programs for elderly Jews.

Eduard Dolinsky, executive director of the United Jewish Community of Ukraine umbrella group, said that after speaking with many elderly recipients of JDC-sponsored programs, he understands the fear factor Azman cites.

"Many older Jews told me they did not put their nationality in the questionnaire, because even after 10 years of Ukrainian independence they are still afraid to show their Jewish origins," he said. "I assume that more than 200,000 Jews did not answer correctly."

Ukrainian Jews are not alone in seeking shelter amid the majority when dealing with the government. The 2001 census also saw a decrease in the number of people identifying themselves as ethnic Russians and an increase in the number of ethnic Ukrainians, who make up nearly 78 per cent of the population.

Oleksy Haran, director of the School for Policy Analysis at Kyiv-Mohyla Academy, explained that in 1989 more people identified themselves as Russians because of a desire to belong to the largest ethnic group in the Soviet Union.

Yana Yanover, director of the Jewish Education Center in Kiev, argues that the fear factor can't be underestimated.

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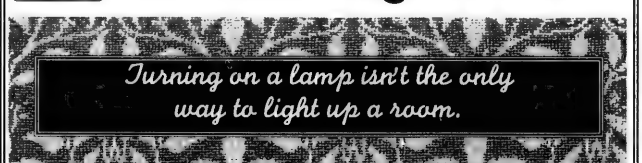

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Biblical story is turned into a hip-hop musical

By HEATHER SOLOMON
Special to The CJN

Can the victims of corporate layoffs be thought of as modern-day Jobs? According to performing partners Eli Batalion and Jerome Saibil, the threat of being downsized is a painful test for workers in the 21st century, just as Job was tested.

In their play *Job: The Hip-Hop Musical*, the two update the age-old Bible story with contemporary street smarts and pop culture.

'Street smarts, pop culture'

Job runs Feb. 25 to March 9 at the Tarragon Extra Space in Toronto. It is still riding high on the cartload of awards it has won since its debut at the Montreal Fringe Festival last June.

"Hip-hop culture is an east coast, New York-based urban expression movement," says Batalion. "It involves rapping or rhyming to beats, breakdancing, graffiti art and deejaying or 'scratching' that involves pushing a vinyl record back and forth under a turntable needle to produce sounds."

The Montreal actors have been collaborating since high school on publicly staged theatre projects. With an instinct for what's fresh and timely, they relish turning tradition on its ear.

This is what evokes the initial chuckle, before the barrage of lyrics that critics have called "can't-stop-laughing funny" and "endlessly inventive."

A sample: "E-N-V-E-L-O-P-E, got it in the mail. Now, what could it be? Letter of promotion for all of my devotion, to Hoover I'm a mover, shaker, putting things in motion..."

Sadly for Job, the Devil sits upstage, typing the very letter he's about to open and it's not the good news Job expects.

In the updated story, God is J. Hoover (slurred, the name sounds like Jehovah), the all-powerful president of a hip-hop record label. Lucifer is Lou Saphire, the company's vice-president of finance who prompts the boss to test employee Job Lowe's (read as Joe Blow's) loyalty by removing his work benefits and, eventually, his job.

Eli Batalion (left) and Jerome Saibil bring a new beat to *Job: The Hip-Hop Musical*, at the Tarragon Extra Space in Toronto.

The story isn't allowed to slip into the comfort zone of familiarity but engages in some philosophical and theological debate.

In addition to all the other roles, the partners play two narrators holding opposing views. MC Abel (Batalion) feels that humanity has to have blind faith and accept "what the powers-that-be deal you, since there must be a reason for it." MC Cain (Saibil) feels that the story exposes an egotistical, irritable God who toys with an innocent man, thus demonstrating that human suffering is without reason.

"Their arguments are based on real rabbinic and scholarly debates," they say, topics they studied as students at Bialik High School in Montreal.

The partners are taking their celebrity in stride. They are creative dervishes. Since the age of 19 and their first Fringe play, they have presented a number of successful touring productions, including *Everything You Wanted to Know About Yourself But Were Afraid to Ask Freud*, which was launched at their alma mater, Brown University in Rhode Island, where they earned degrees in philosophy and psychology.

Real rabbinic debates

Saibil and Batalion line up all their bookings themselves. They write, direct, light and perform *Job* solo, although they asked American DJ Paul Bercovitch for help with the "scratching" for the 10-tune soundtrack to which they rap.

Both 22, Saibil and Batalion look forward to branching out into film, TV and radio. These young actors will not be content to sit under their fig tree. They already have plans for a sequel to *Job*.

For tickets call 416-531-1827.

Swan Lake *dancer has a passion for ballet*

By DAVID SILVERBERG
Special to The CJN

When Avinoam Silverman speaks, his fingers dance in the air. It looks like his passion for ballet and the articulating hands are linked physically, and that need to move is a testament to the dancer's excitable personality.

The 25-year-old Jerusalem native has been fulfilling his personal wish-list by dancing with the National Ballet of Canada. A member of the corps de ballet since 1997, Silverman will be featured in James Kudelka's *Swan Lake*, opening at Toronto's Hummingbird Centre on Feb. 14 and running until Mar. 2.

The role of Benno — Prince Siegried's friend — is familiar to Silverman, since he played Benno in the 1999 Swan Lake. In fact, performing on stage in front of thousands has never fazed the young ballet star, who has danced in more than 20 productions with the National Ballet.

"Performing is a great reward," he says, "and if I can move the audience emotionally, then I feel good about my performance."

Silverman first felt that glimmer of satisfaction in a Jerusalem dance school where he was intrigued by the refined technique of ballet. But as the only boy, he was often ridiculed by the girls in the class and his confidence ebbed.

He moved to Toronto after Grade 10 to continue his studies at the National Ballet School. Silverman admits the move changed his outlook on fitting into a dance school because classes were now co-ed.

"While it was difficult because I was away from my family," he says, "the house parents and counselling services were so helpful."

Silverman adds that dance teachers at NBS improved his dancing technique by, for example, teaching him to relax his ribs so his neck wouldn't tighten during a strenuous move.

He says the ballet system is ruled by certain standards that require a strong and disciplined body. However, Silverman also believes dancers face mental struggles in this highly competitive field. Stress and injuries can debilitate an amateur's focus, and Silverman is no stranger to both.

Continued on page 34

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Eye on Arts

By Bill Gladstone

CELEBRATING JAMES JOYCE ON BLOOMDAY

Next to St. Patrick, Ireland's most famous legendary figure is undoubtedly **Leopold Bloom**, the Jewish Dubliner who is the hero of **James Joyce's** epic novel *Ulysses*.

The story takes place on a single day, June 16, 1904, and for many years that famous day has been celebrated by Joyceans around the world with readings and walks, songs and talks.

Toronto has had an officially sponsored public BloomDay celebration for 20 years. For the centenary, Wed. June 16, 2004, a committee has been formed to make the event a great success.

A BloomDay ceilidh, walk on the beach, Irish pub lunch, lectures and musical events are being planned, as is a virtual tour of Jewish Dublin. Sponsors are being sought for each event.

The committee invites interested persons to come forward with ideas and energy to help make this a memorable event. Contact Ralph Wintrob, 416-781-1214.

* * *

Rami Posner (left) and Michael Schultz in The *League of Nathans*. [Nir Bareket photos]

Friends of Yiddish: Rabbi Edward Goldfarb of Holy Blossom Temple presents a lecture in Yiddish and English on *The Life and Works of Chaim Grade*. Born in Vilnius in 1910, Grade (pronounced Grad-yeh) is the author of *The Yeshiva*, *The Quarrel* and many other acclaimed works.

Holy Blossom, Eisendrath Auditorium (enter via Ava Rd.) 1950 Bathurst St. Friends of Yiddish members free, guests $5. Refreshments. Sunday Feb. 16, 2:30 p.m. RSVP as soon as possible to Sandy, 416-736-8073.

* * *

League of Nathans: Toronto playwright **Jason Sherman** is directing a new production of one of his early successes, *The League of Nathans*, starring **Ben Carlson**, **Ken James**, **Rami Posner** and **Michael Schultz**.

The play focuses on three Jewish friends, each named Nathan, who form a boyhood club and reconvene it as adults for one last meeting at a synagogue in Spain.

Factory Theatre, 125 Bathurst St. Previews Feb. 21 to 24, gala fundraiser Feb. 25. Runs Feb. 26 to March 23. $30 - $22; previews $10. 416-504-9971.

* * *

The House That Beethoven Built: Seven TSO musicians, including concert master **Jacques Israelievitch**, perform a Beethoven septet for Habitat for Humanity, to help build homes for low-income families in Toronto. Roy Thompson Hall. $28. Feb. 20, 6:30 to 7:30 p.m. 416-872-4255.

* * *

Dramatic Notes

• CanStage presents the Canadian premiere of *Boy Gets Girl*, **Rebecca Gilman's** psychological drama that treads beyond the outer edges of acceptable courtship behaviour. Bluma Appel Theatre, St. Lawrence Centre, 27 Front St. E. $20 to $75; Mondays PWYC. Previews Feb. 17 to 19, runs Feb. 20 to Mar. 15. 416-368-3110 or 416-872-1111.

• *Finding Regina*, by **Shoshana Sperling**, focuses on three high school friends reunited in a hospital waiting room after a former classmate's suicide attempt. Theatre Passe Muraille, 16 Ryerson Ave. $32 - $23; previews and Sunday PWYC. Previews Feb. 18 & 19, runs Feb. 20 to March 9. 416-504-7529.

Michael Schultz plays Nathan, one of them, in *The League of Nathans*.

* * *

Names in the News

• Toronto filmmaker **Simcha Jacobovici** and crew were in Israel recently to film a docudrama about the 2,000-year-old James ossuary, the stone box that is believed to have held the bones of James, the brother of Jesus. The production is due to air on the Discovery Channel in April.

• **Karen Shopsowitz**, **Barrie Cohen**, **Leslie Cote** and **Chris Romeike** are co-directors of *Going to the Dogs*, a 13-part television romp through the world of competitive dog shows. **Elliott Halpern** and **Jack Rabinovitch** are executive producers of the series, which began airing in late January on the Life Network.

* * *

Out of Town

• The Jewish Theatre Committee of Toronto moves to a whole new level of achievement when *Einstein's Gift*, the play by **Vern Thiessen** that won the committee's Canadian Jewish Playwriting Contest in 2000, opens at Edmonton's Citadel Theatre on Feb.27. The play is the first contest winner to be given a commercial run. A Kitchener theatre company also plans to mount a production of it in April.

• The Tel Aviv Cinemateque is featuring a close-up of film legend **Marlene Dietrich**. The exhibition highlights 38 photos from the Hollywood star's personal collection of more than 15,000 prints taken between 1904 and 1992, the year she died. One of the stills, on display until Feb. 20, is from the movie *Blue Angel*, which launched her career in 1930.

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TRAVEL TALK

BY BILL GLADSTONE

VOLUNTEERS WANTED FOR ARCHEOLOGICAL DIGS

Israel is inviting curious and adventurous volunteers to help uncover the country's historic mysteries at 12 archeological digs this summer.

Although required qualifications vary for each project, previous experience is not generally necessary. Volunteers pay their own way to Israel, plus room and board. However, because the workday begins at dawn and ends in early afternoon, there's ample time for recreation and touring, which is often part of the project package.

The archeological expeditions are spread across Israel, but here's a sampling of three fascinating sites:

•Sha'ar Hagolan – Just south of the Sea of Galilee, this is the largest pre-historic art centre in Israel. Over 150 objects, some dating back 8,000 years, have been discovered at the site of this ancient village. The archeological season here begins June 15.

•Bethsaida – Also in the Galilee region, Bethsaida is a noted Christian site associated with Jesus. Archeologists did not discover the site until 1987. Summer digs begin May 12.

• Tel Assawir – No one knows for sure which ancient city is buried at this mysterious site, located about 13 km east of Caesarea on the Mediterranean coast. Preliminary work has already uncovered pottery, figurines and other artefacts. The digging begins July 27.

Israel's Ministry of Foreign Affairs offers a complete listing of available archeological expeditions at www.israel-mfa.gov.il/mfa/go.asp?MFAH00wk0

* * *

Mountaineering in Alaska: Teva Adventure, a Jerusalem-based not-for-profit organization that provides outdoor and wilderness programs to the world-wide Jewish community, is offering Introduction to Mountaineering in Alaska in conjunction with the National Outdoor Leadership School.

Scheduled for this summer, the program features numerous sessions for teens, college students, young adults, and adults. Group size is between 8 and 12 participants per session.

Teva's goal is "to provide Jews from all backgrounds with an exciting, personal and powerful experience which allows them to learn outdoor and leadership skills while forging a bond with the outdoors and each other," said founder Yael Ukeles.

The program offers a Jewish approach to wilderness travel, kosher food and a traditional Shabbat. For details, visit the web site www.tevaadventure.org. Email, press@tevaadventure.org. Phone +972 54 603 156.

* * *

Yiddish Theatre Cruise: ETA (Entertainment and Travel Alternatives, Inc.), headquartered in Nashville, Tenn., is hosting A Taste of Yiddish Theatre, a Costa Atlantica kosher cruise of the Caribbean, March 23 thru 30. The ship leaves from Fort Lauderdale and visits San Juan, St. Johns /St. Thomas, Casa de Campo and Catalina Island. Yiddish dramatists on board are Mina Bern, Hy Wolfe, Shira Flam, Herbert Kaplan and David Romeo. English subtitles provided.

Kashrut is supervised by Rabbi Sheldon Ever. For reservations, contact David Freudmann at Uniworld in Toronto. 416-493-3322.

* * *

Jewish Singles: Jewish Singles Vacations, a group tour operator for Jewish singles from across North America, has announced two upcoming vacations. The Hawaiian islands of Oahu and Maui are the destination March 2 to 11, while Greece and Turkey are featured May 15 to 26.

Both trips are for Jewish singles, ages 35 to 55. 617-782-3396. E-mail, jsv@tourgroups.com. Website, www.tourgroups.com/jsv/

* * *

German-Jewish Genealogy: A new research centre that opened recently in Wurzburg is designed to assist people researching their Jewish roots in Germany. The Ephraim Gustav Hoenlein Genealogy Project is a joint project of the Ronald S. Lauder Foundation and the local Jewish community. For details, contact the Lauder office in Frankfurt at bbkrauss@hotmail.com or phone 011-49-69-7137-460.

* * *

Israel Notes

• The Sea of Galilee's water level rose last week by about 15 cm. That's good news in a region where water is a precious resource. Rivers in the entire Galilee district and the northern Jordan River are full as well.

•In 2002, Israel welcomed 26,000 Canadian tourists, a drop of 25 per cent over 2001. Despite the overall decrease, the number of Jewish visitors rose from 16,500 in 2001 to 18,500 in 2002. Roughly three-quarters of all Canadians visiting Israel last year were Jewish.

Swan Lake dancer articulates feelings

Continued from page 32

A torn ACL, in the knee area, knocked him out of practice for nine months, but since last year's surgery he has continued to rehabilitate by strengthening his quadriceps and lower body. In a rehearsal at the Walter Carson Centre in Toronto, Silverman's injury barely slows his energy, as his elegant leaps and broad smiles garner an approving nod from the instructor, Karen Kain.

Working under the tutelage of ballet legends such as Kain and Rex Harrington is nothing new to the young dancer.

"I see them all the time," he says. The people Silverman would like to see most, though, is his family in Jerusalem.

"I feel helpless here," he admits. "When I hear about something horrible happening in Israel, I have to focus on ballet." He pauses. "But that pain, that conflict I feel, is often expressed in my choreography."

Like a rising actor taking the director's chair, Silverman has been interested in choreographing dance sequences. He recently staged a dance duet at Toronto's It Nightclub for an arts show. The movements reflected his frustration of the distance between him and his homeland. At one dramatic moment, Silverman opens his mouth with his fingers, signifying his helplessness as a transplanted Israeli.

While Silverman maintains that ballet movements don't allow much room for creative expression, emotional range can diversify performances. As in theatre, dancers can articulate feelings of rage or sadness, for example, through their facial expressions.

One of Silverman's career highlights includes playing Mercutio in *Romeo and Juliet*, which toured western Canada. In a death scene, he was able to explore his dramatic depths, for which he received positive feedback.

In *Swan Lake*, Silverman expects to be several notches above his previous Benno performance. He says he is more attentive to his body and has improved his technical moves. And to better understand the complexity of ballet pieces, Silverman appreciates the music behind the dancing.

"Classical music is so layered," he says. "I love to see movements in my head as the music plays" — and here his long fingers pirouette — "and then do them physically."

Swan Lake is playing at the Hummingbird Centre for the Performing Arts from Feb. 14 to Mar. 2, and ticket prices range from $30 to $114. For information, call 416-345-9595.

Arts and Travel continues on pages 40 and 41

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Grade 9
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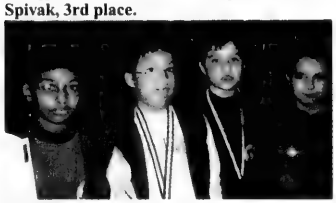
Grade 2
Simon Gladstone, 1st place. Nikita Gusev, 2nd place. Ariel Kelman, 3rd place.

Grade 1
Nathan Abitbol, 2nd place. Elliott Kaufman, 1st place. Justin Rother, 3rd place.

Grade 3
Michael Kleinman, 1st place. Michael Bloom, 4th place. Shai More, 2nd place. Daniel Spivak, 3rd place.



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Varun Anbukumar, 4th place. Matthew Lai, 3rd place. David Kleinman, 2nd place. Harris Kaufman, 1st place.

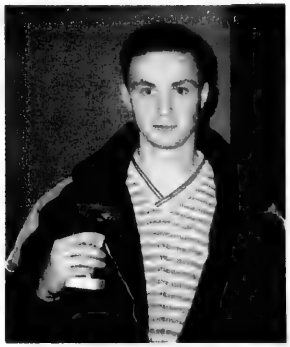
Grade 7
Matthew Tam, 3rd place. Robert Kleinman, 1st place. Joshua Moskowitz, 2nd place.

Kindergarten
Leah Mendelsohn (for brother Sam), 3rd place. Eric Sudman, 2nd place. Jonathan Lai, 1st place.

Grade 4
Seyon Vasantharayan, 3rd place. Prasanna Suresh, 2nd place. Josh Tayar, 1st place.

Grade 6
Kevin Chung, 1st place. Sashi Lankage, 2nd place. Akiva Adler, 3rd place.

Grade 8
Joshua Doidge, 2nd place.
Tyler Priemer, 1st place.
Giorgio Traini, 3rd place (not shown).



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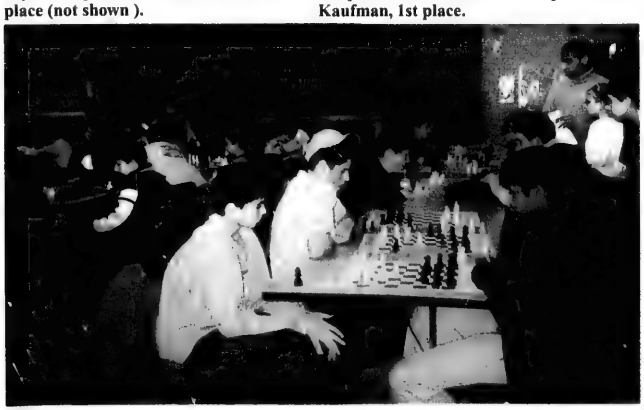
OAC
Joseph Zeller



Participants in CJN's 3rd annual chess tournament concentrate intently on their game. [Carolyn Blackman photos]

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Older job seekers suffer discrimination: McMaster scholar

By LEILA SPEISMAN
Staff Reporter

Older adults looking for work often feel they are the victims of subtle age discrimination, according to research conducted by Ellie Berger, a doctoral candidate at McMaster University's department of sociology.

This feeling, Berger says, affects their sense of identity.

"It's a cycle – discrimination leads to a loss of self and depression, which leads to a search for ways to overcomethis discrimination," she said in an interview.

They develop strategies, such as dying their hair to look younger, taking out the graduation year on their resumé, using what they consider youthful language and engaging in what they see as more youthful activities, she said.

Some find support groups or government programs to help them cope with their feelings and the fact of getting older.

"You have to realize that the government considers those over 45 as 'older job-seekers,'" Berger said.

Others turn the experience around to something positive, she said, finding more time to spend with their family, or adopting a healthier lifestyle and exercising more.

"Of course, some just have more time to be couch potatoes," she added.

What the participants in the study considered "subtle discrimination" was being told that they were overqualified for the position and that the company was looking for more junior employees; recruiting agencies saying that their clients were looking for someone younger while offering no proof; not being called back after a first interview; or ads calling for only five years' experience and offering a low wage.

Berger interviewed 30 individuals between the ages of 45 and 65 who had been unemployed for three months or longer, and were actively searching for work. She said the low number of research subjects was due to the fact that each one was interviewed in depth, and that her study was not intended to give statistical information. She mentioned an earlier study of some 600 employers that had studied the attitudes of employers across Canada.

But Berger said she also wanted to find out if the age of the employers had any connection to their actions toward older workers. She sensed "something hidden" in the employers' attitudes.

"When they were discussing technological advances, for instance, they were very positive when discussing workers on their staff, but negative when talking about hiring new staff," she said.

Berger said her studies will form the basis of her doctoral thesis, which she is writing while also teaching a course in gerontology at Ryerson University.

Elderly need more vitamin D: study

The elderly need more vitamin D than younger people do, according to Mount Sinai Hospital researchers Paul Walfish and Reinhold Veith in Toronto.

In a report published recently in the *Journal of Clinical Endrocrinology and Metabolism*, Walfish, a specialist in endocrinology, and Veith, a biochemist and medical researcher, explained that the increased vitamin D is needed to compensate for the decline in kidney function that comes with aging.

Poor kidney function, said Walfish, leads to higher levels of parathyroid hormone, the hormone that signals the bones to release the proper amounts of calcium into the bloodstream. The increase causes the bones to release more calcium into the blood.

Their most recent research showed that to keep the parathyroid hormone at healthy levels, "older people need higher blood levels of vitamin D, and more vitamin D intake than younger people do," Vieth said in a media release.

Vitamin D is absorbed into the skin from the sun. This does not happen as much in northern regions such as Canada, because there is very little sunshine for long periods of the year and people keep their skin covered. The vitamin is also available in fortified milk, fatty fish and fish oils.

Walfish and Vieth note that while national guidelines in both Canada and the United States advise adults to take at least 600 international units (IU) of vitamin D per day, all multivitamins marketed in Canada, even those formulated for the elderly, contain only 400 IU.

The Scientific Advisory Council of the Osteoporosis Society of Canada recommends 800 IU, and German researchers have found that this increased dosage improves blood pressure and balance in the elderly. The European Commission's scientific committee on food recently increased what it considers a safe dosage for vitamin D intake, based largely on research done by Vieth and others in Toronto.

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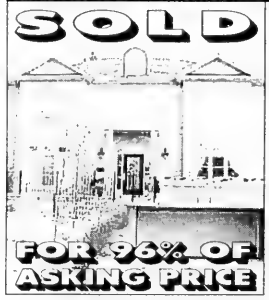

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905-831-8879 (24 hrs)

A REAL CASTLE FOR THE NEW YEAR

DARE TO BE DIFFERENT - 13,000 sq. ft. Castle, a copy of its Dutch original - 19" walls - 12 ft. ceilings - turrets - indoor pool - 1000 sq. ft. ballroom - all on 15 lovely acres, 30 mins. NE of Metro. Ideal for luxury home/banquet/night/private/club, or Corp. HQ. Asking $1.1M.

MICHELLE KAHN, M.B.A.
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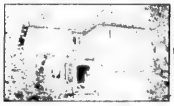
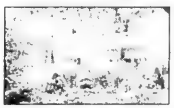
SUTTON GROUP ADMIRAL REALTY

THORNHILL: LUXURIOUS RESIDENCES



MAJESTIC home on 60' x 200' lot, 4 huge bdrms, stone front, landscaped grdn, circular paved [illegible] SOLD FOR 98.8% OF ASKING PRICE [illegible] entry to bsmt. nanny's suite, **$759,900. Website Ref. # 64094.**



EXCLUSIVE: 5 bdrm executive home, gorgeous 10+ kitchen, magnificent reception rooms, lib + huge family room, walk-out to private garden + pool. Breathtaking, secluded 100' x 180' lot. $1,850,000. **Website Ref. # 59788.**

EXCLUSIVE: ARNOLD AVE.— GORGEOUS LOTS WITH MATURE TREES! Choose from builder's plans or custom design to your taste. Bungalow or 2 storey, $1,350,000.

PROMENADE TOWERS — NEW LISTING — [illegible] suite available in building! 5th [illegible] SOLD FOR 99% OF ASKING PRICE [illegible] LCONY, S.E. exposure, par[illegible] [illegible] rec. centre, $239,900.

A PROVEN HISTORY OF COMMITMENT AND RESULTS

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to place an ad call
416-391-1836 (ask for classified advertising)

Classified Deadlines:

Wednesday at 4:00 p.m.
8 days prior to issue date.*

*Please note! On a week before a statuatory or Jewish holiday, the deadline will be earlier.. Please call for exact times.

All Classified ads require prepayment *before* deadline.

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REAL ESTATE Section

5 HOUSES FOR SALE

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Real Estate Inc. Realtor

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List with us and appear on our Website: www.foresthill.com

CENTRAL PROPERTIES

LOWER FOREST HILL VILLAGE
Magnificent mansion on huge lot. 6 bedrooms, 5 bath, indoor pool. Faithe Sversky** 416-488-2875

ABSOLUTELY BREATHTAKING HOME
Alexandra Wood area, 5+1 br, 5 baths. This home has it all+++. Brenda Westbrook* 416-226-1987

EXCLUSIVE! LOWER VILLAGE TUDOR!
Stunning reno'd 5 bedrooms, 4 baths. Family room. Double garage. Prime block! Reesa Sud* 416-488-2875

623 ST. GERMAIN AVE.! MUCH ADMIRED!
$1,349K! Rare 2.5 st, 4+1 br, 5 bth! W-o bsmt! Breathtaking lot w/hot tub! Must see! Sandon Schwartzben** 416-226-1987

CHAPLIN/EGLINTON — JUST $829,000
Brand new home. 3 bedrooms, 4 baths, single garage. Approx. 2300 sq. ft. Top quality finishes. Faithe Sversky** 416-488-2875

230 DREWRY AVENUE! LUX. 4+1 BR, 5 BTH!
$749K! Yonge N/Finch! Mn fam+lib_2 pce! 3 car grge! Deep 40x192'! Try your offer! Sandon Schwartzben** 416-226-1987

333 GLENCAIRN AVE. — LYTTON PARK!
SOLD
$719K! Exec 3+1 br, 3 bth home! Mn fam! Gorg'us 50x100' w/pool! Don't miss! Sandon Schwartzben** 416-226-1987

48 FARRELL AVENUE! NOW $679,000!
Bathurst N/Sheppard! 5+2 br, 5 bth! Mn fam+2 pce! W/o bsmt! 50x131'! Vendor says sell! Sandon Schwartzben** 416-226-1987

70 HADDINGTON AVE.! CRICKET CLUB!
$619K! Incredible Cape Cod 4+1 br, 3 bth! Private 30x123'! Dare to compare! Call Sandon Schwartzben** 416-226-1987

209 TIMES ROAD — 1.5 STOREY!
SOLD
1st AD! Dufferin/Glencairn! 3+1 br, 2 bath res! Spectacular 50x150'! Won't last at $295K! Sandon Schwartzben** 416-226-1987

BAYVIEW/NORTH PROPERTIES

$1,799,000 BAYVIEW/YORK MILLS "OWEN"
670x190 Dramatic stone & stucco 5 bdrm res. 1½ yr new. Limestone, hrdwd. 3 garage. Jane Jesin* 416-226-1987

$1,648,000 BAYVIEW/YORK MILLS 75X150
Stone res. Approx. 5,700' grand hall, soaring ceilings, stunning! 5 bdrm, hrdwd flrs. Jane Jesin* 416-226-1987

$729,000 BAYVIEW-FINCH 9 MO NEW!
Gorgeous stone res. on court 4 bdrms - all with private baths. Hardwood thru-out. Jane Jesin* 416-226-1987

CUSTOM HOME 4750 SQ. FT. MELROSE PLACE
Many upgrades and feature prem pool size lot on quiet crescent. Brenda Westbrook* 416-226-1987

112 JUDITH AVENUE — 3+2 BR,M 4 BTH!
SOLD
1st AD! Bathurst/Clark! Gorg fam rm! Nanny ste! Impeccable! Better hurry! $369K! Sandon Schwartzben** 416-226-1987

CONDOMINIUM PROPERTIES

240 HEATH ST. W. $575,000. A GEM!
11th Flr, SW exp. Spacious 2 bedroom + den. Pkg 2 cars. 5 pce ensuite. Susan Smith* 416-488-2875

TRIDEL'S DESIRABLE RIDLEY BLVD.
SOLD
An updated 2 bdrm suite with south/east view. Come join your friends. David Kohn* 416-226-1987

**Associate Broker * Sales Representative

18 York Downs
(East of Bathurst)
SPECTACULAR!

One of a kind, magnificent custom built luxury home, surrounded by MULTIMILLION $ Homes. Close to 5000 sq. ft. +full basement 5+1 bedrooms, 6 baths, hardwood flooring, large kitchen + Passover + 2 CAC systems, extensive landscaping.
Move in condition-MUST SEE • ACT FAST • WILL NOT LAST!
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Forest Hill Real Estate Inc.

5 HOUSES FOR SALE

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HOMES

Bathurst/Wilson – Great Starter Bungalow! 3 bdrms, 2 baths, finished basement with in-law apt. Totally Updated! Asking $359,900.

Bathurst/Lawrence – New Custom Homes ready for Spring Occupancy, 40 x 130' lot, approx 3,300 sq. ft., 5 bdrms, 5 baths, finished basement, great area, buy now and choose your finishings! Priced to sell at $789,900.

CONDOS

Skymark – Exclusive! Bright and spacious, approx 1,800 sq. ft., 2 bdrms, 3 baths, Tridel quality! Incredible facilities! Asking $449,900.

Harbour Square – Stunning 2 storey Penthouse suite on the waterfront, 2,900 sq. ft., 4 bedrooms, 3 baths, lake view, 2 parking spots, great value at $999,900.

Lawrence/Yonge – New condo, never occupied, approx. 1,100 sq. ft., 2 bdrms + den, beautifully finished, steps to subway station, asking $329,900.

Bathurst/Lawrence – Reduced! Crystal Towers penthouse corner unit with south view, 2 bdrms, 2 baths, great view, approx. 1,100 sq.ft. Asking $309,900.

Bathurst/Lawrence – Just Listed! Crystal Towers, 1 bedroom, 1 bath, approx 714 sq. ft. Lowest Price in Complex at $184,900! Own it with 10% down and about $1,400/month.

RENTALS

Bathurst/Lawrence – Crystal Towers, 2 bdrm, 2 bath, corner unit, great view, approx. 1,100 sq. ft., asking $1800/mo+.

Bathurst/Eglinton – Total Reno! 2 bdrm suite, approx. 1,100 sq. ft., central location, available immed., asking $1,445/month+hydro.

For more info or to view any of these listings,
Call Michael Harari at 416-630-0111
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THORNHILL LUXURY HOMES IN PRIME NEIGHBOURHOOD, $639,000, 5/6 bdrm. homes 4000 & 4600 sq. ft. high ceilings, cornice moulds, fantastic huge kit. B/in appliances Sub Zero, Dacor. Large DR.LR/fam./lib., fin. bsmt. Faux painted, loads of upgrades. All sitting on a quiet cres., steps to all shuls. See www.rpt.ca/theodore/ and www.rpt.ca.theodore1/.

BATHURST-CLARK on quiet Crescent, $342,900 – Steps to Shuls, schools and park, 3 bdrms. SOLD bsmt. with 4th bdrm., rec. rm. and bath. Dble. gar., fam. rm., nice layout, great loc. well maintained.

THORNHILL LUXURY 5350 sq. ft. on quiet Cres. – good size lot, spacious entertaining rooms, 6 bdrms., 2 bsmt. apts. can easily be converted back to single family use.

BATHURST/STEELES
Fantastic 3 bdrm townhome, 3 baths, 2 parking, skylight.

NEW WESTMINSTER/CENTRE
Super 3 bedroom townhome, fantastic location, move-in condition. See it – love it!

HERITAGE ESTATES
Gorgeous 4 bdrm home, 3600 sq. ft., family room, den, ensuites. Elegant. See it – love it!

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SHEPPARD AVE. WEST
2 brick detached bungalows, 100x143' lot, great development location. Steps to everything!

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2 storey, 3 bdrm., 3 baths, garage. Don't miss! SOLD

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30 CONDOMINIUMS FOR SALE

SANTEE REALTY INC. 416-441-2003

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DON MILLS & FINCH (TORONTO)
55 Skymark Zenith: Rental, 3 b.r. + sol., 2 baths. Approx. 1,601 sq. ft.
Skymark Exclusive: 2 sep. b.r. + large sol., 2 baths. For my updated inventory, colour brochures & 360° virtual tour, call:
SANTEE LEUNG, E.R.L. SKYMARK SPECIALIST

HARVEY KALLES
REAL ESTATE LIMITED

CONSERVATORY 333 CLARK AVE. WEST
$359,900. 1,600 sf. (Mozart) unit. 2 BR master w/ensuite & walk-in marble foyer. Open concept LR/DR/SOL. Walk-out from kit. to good size terrace. Great unit. H. Biderman* ext. 320

443 GLENGROVE AVE. W. — OPEN SUNDAY 2-5
$579,000. New listing. 4+ bdrm, 3 baths, wonderfully updated thru out. Incredible landscaped south facing lot. Walk to all amenities! Ferne Sherkin Langer* ext. 307

THIS IS HOUSE SENSE *$659,000*
Classic Upper Village, centre hall, 4+ bdrms, fin. bsmt, dble det gar, mn fl fam rm, CAC, CVAC, hrdwd flrs, steps to TTC, fine schools & shops. Great space. M. Goldenberg* ext. 273

BATHURST - THORNHILL "ON PARK"
1st Ad. $419,900. One of a kind, 3-4 bdrms, 4 bath, 2 storey, oversized 2 car garage, mn fl laundry + fam rm, prof. fin'd bsmnt w/sauna, rec rm + guest suite. Maxine Povering** ext. 308

BATHURST - FINCH — RAVINE $299K
Attention investors! 2 Storey semi w/basement apartment, fabulous ravine lot, live-in or rent out, 3 baths, walk-out bsmt + side dr. Needs work. Maxine Povering** ext. 308

NEW PRICE! YONGE & UPLANDS!
$1,179K. 14 Meadow Hghts. Crt. Modern stucco home situated on fab 1/2 acre lot. 5+2 br, 6 baths, 2 kit, fin'd bsmt w/w-out to outdoor pool! 10++ M. Noik* & D. Zaikin** ext. 289/545

NEW PRICE. GREAT STARTER HOME!
$304,900. 142 Yellowood Circle. Hwy 7 & Langstaff. Cozy 3 bdrm, 2 storey home. 3 baths, fam rm w/w-out. Parquet + ceramic flooring. Backyard w/deck. Michelle Noik* ext. 289

NEW PRICE! BAYVIEW & STEELES
$949,000. 36 Old English Lane. Immaculate home on fabulous lot. 4+1 br, 5 baths, fin'd bsmnt w/w-out, nanny's quarter's, 3 pc bath, rec. rm, beautiful landscaping. M. Noik* ext. 289/545

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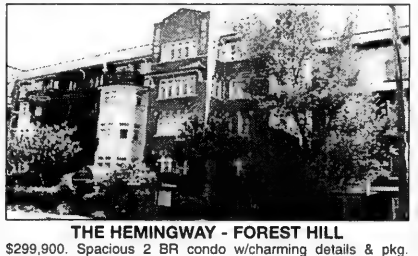
30 CONDOMINIUM FOR SALE



THE HEMINGWAY - FOREST HILL
$299,900. Spacious 2 BR condo w/charming details & pkg. Close to all amenities/St. Clair West subway. **Steven Fudge s. rep & Lynn Robinson Assoc. Broker. BOSLEY REAL ESTATE LTD., Broker 416-322-8000, www.urbaneer.com**

30 CONDOMINIUM FOR SALE

3000 Bathurst St., 2 bdrm., lrge. spac., pristine condition, on-suite laundry, close to Yorkdale, Lawrence Plaza shopping, stores, TTC, schools, synagogues. Call Steve Geller 416-781-7261.

35 CONDOMINIUM FOR RENT

3000 Bathurst. Main floor, lrge 1 bdrm with balcony, 28' liv. rm. + dining, 5 appl., 24 hr. sec., $1350 cable & util. incl. Leave message. Call will be returned. 416-782-9989.

Bathurst/Steeles Primrose One. Corner unit, 12th fl. 2 bed, 2 bth. Apr. 1st. 416-928-3440.

60 SHARED ACCOMMODATION AVAILABLE

Bath./Steeles, rm. in lux. condo access to all amens., non-smoker, cat loving fem., avail immed. 905-771-5782 after 5 pm.

Bath./Neptune, 2 bdrm, $550 mth, 18 yr. old student seeking male or fem. roommate, long or short term, avail. immed., hrdwd flrs. 416-998-8373.

62 SHARED ACCOMMODATION WANTED

Young Jewish female professional seeking same to find & share 2 bed. apt. in Annex or Yonge/Eglinton. 416-590-1864.

75 APARTMENTS FOR RENT

NEAR BATHURST/WILSON
Bright spacious bachelor in bsmt. of house . Short walk to Bathurst bus. Parking avail Seperate entrance. Laundry/utilities incl. $650/mth No pets/smokers. 416-631-9994

Newly renovated one bedroom basement apartment at Bathurst/Clark, bright, modern, spacious, steps to shuls, parking, laundry, $850/month and available immediately. 905-771-9300. Randy

BATHURST BRIAR HILL
Very spacious Bachelor, 1 & 2 bdrm. 500–1300 sq. ft. available immediately from $875
416-787-5317

BATHURST-SHEPPARD
Very lg. 1, 2, 3 Bedrooms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr.
960-3238 - Bus.
631-9377 or 631-0388 - Super

ELDORADO, 2500 Bathurst St., lux. apts., large suites, reno'd. Immediate. 416-787-9451.

34 Carscadden Dr. accepting applications for our beautiful bldg. in a ravine setting. 1 & 2 bdrm. apt. avail. immed. 416-636-0137 or 416-633-1495.

Bath./Shep., newly reno'd 1 bdrm. bsmnt apt., $795, utils, park, cable, incl. 416-633-0312.

Bath./Sheppard, lg. above gr. bsmt. apt. w/sep. entr., prkg. for 1 or couple. 905-482-0145.

Bathurst/Wilson, bright, brand new, spacious 1 bdrm. apt., new appliances, marble shower, a/c, avail. immed. $850 inclusive. 416-785-0845.

Bath./York Downs, bright reno. bsmt., lndry., no pets, n/smkr., avail. immed., sep. entr. & walk to shul. 416-633-1899.

78 SHORT TERM RENTAL AVAILABLE

Promenade, condo, 2 bed., 2 bath., solarium, pkng., S/E view. Immediate. Call Yves @ 416-402-0636.

110 COTTAGE FOR RENT

Deerhurst, Muskoka, 5 rm. lux. lakefront condo, sleeps 8, golf, skiing, boating, all amenities, year round. 905-764-7483.

130 FLORIDA PROPERTY FOR RENT

Hollywood Beachfront, efficiency unit on oceanwalk. Avail. May-Dec.. 416-992-8995.

Hallandale Bch., new lux. beachfront condo, 2/2, ocean-view, washer/dryer, tennis, gym. Mnthly or yearly. 954-454-6740.

Hollybrook, golf/tennis, Pembroke Pines, 2 bdr. conv., 2 bth., March 1. 905-886-4858.

Sunny Fla., oceanfront TH vacation dream, furn. 3 bdrm. 3 bths, gar., swimming pool, close to Central Fla. attractions (Melbourne) $2800/ mo US. Call 1-954-501-5012 or e-mail dmbb@aol.com

Sea Air Towers, large 1 bdrm. apt. for rent at the beach. Recently renovated. Call Rosa 305-598-8435, 305-505-4754.

135 FLORIDA PROPERTY FOR SALE/RENT

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Lady seeks work cleaning apts., houses or caring for elderly. Live-out. 416-658-3943.

Shiny cleaning, 15 yrs. exper. Houses, condos, apts, offices. Call 416-289-4392, after 6 p.m.

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Cleaning lady available Monday-Friday. Refs. available. 416-916-0337.

Lady, w/10 yrs. exper. looks to clean, babysit or cook. I speak Romanian, Hungarian, German and English. 416-773-1068.

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My father-in-law is looking for a nice, Yiddish lady in her mid-70s for companionship. Call after 5 pm. 416-663-4247.

Widow in Oak Park, Michigan looking for a man between the ages of 43-52. I am slightly physically challenged, would accept somebody who is also slightly physically challenged. I would also consider someone with children for a possible steady relationship. Would relocate. Respond to CJN Box #4562.

280 ANNOUNCEMENTS

Congratulations! Winners of Na'amat Canada's Daily Calendar Lottery Draw, for Jan. 2003: Dr. B. Henry, Mara Swartz, Sam Goldberg, Lori & James Brotman, Arlene Direnfeld, Raizi Fleischmann, Cindy Shlanger, Mrs. B. Glass, Gerry Opolsky, Shirley Lustgarten, Brenda Wexler, Mrs. B. Goldstein, M. Gutfreund, Sonia Oerbach, Eva Citrin Bornstein, Shirley Avraham, Linda Richmond, Barbara & David Schwartz, Fayge Libman, Penny Nalevka, Nancy Glazer, Morris Henechowitz, Veronika Maderer, Marion Dyson, Reuben Frankel, Bonnie MacNaught, Michele Huang, Freda Warner, Shirley Cohan, Laurie Sone, Tamar Grizim.

330 OBITUARIES

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Arts & Travel

A roving cowboy and a Russian doll

By LARRY ANKLEWICZ
Special to The CJN

If you were a real "folkie" in the 1960s, you would have heard of Ramblin' Jack Elliott. The protégé of Woody Guthrie and friend of Bob Dylan has been described as the link between these two folk music giants.

Ramblin' Jack, whose father was a Jewish doctor, ran away from his home in Brooklyn at the age of 15 to join the rodeo. He spent years travelling the back roads of America, learning the cowboy songs and folk melodies of the country. At one point, he went to England and became a big hit there. When he returned to the United States, he quickly became a part of the folk music revolution of the 1950s and 1960s.

Ramblin' Jack performed with some of the great icons of American music. He was part of Bob Dylan's *Rolling Thunder* show for a time and appeared with such artists as Johnny Cash and Pete Seeger. And he learned a lot of his music sitting at Guthrie's knee.

A few years ago, Ramblin' Jack's daughter, Aiyana, decided to make a film documenting her father's story. Having spent little time with him while growing up, she had a lot of questions. So they hit the road and she began shooting the film *The Ballad of Ramblin' Jack*.

Aiyana started out with the intention of telling the story of a young boy from who felt an urge to leave home and wander across the country. But instead of a story about a roving cowboy, the film turned into a daughter's search for her father.

The documentary includes interviews with Elliott's family, archival material and concert performances, as well as home movies from the Guthrie family's private collection.

The Ballad of Ramblin' Jack is a fascinating look at a unique individual and how he was shaped by the American dream and American music.

It has been available on video in the United States for a few years, but is finally available on VHS and DVD in Canada, although it may be difficult to find. I obtained a copy only after placing a special order through a local video store.

* * *

Russian Doll is a film about a Jewish girl from St. Petersburg, Russia, who arrives in Sydney, Australia, to meet a husband arranged through an international matchmaking service. No one meets her at the airport so she goes to her prospective groom's apartment, where she finds him dead in his easy chair.

Thus begin Katia's adventures in her new homeland. Not knowing what to do, she goes out into the street and gets picked up by a well-to-do married businessman named Ethan. The two quickly enter into a passionate affair.

But Katia can't remain in Australia too long unless she gets married. So he arranges a marriage of convenience with his best friend Harvey.

It's a perfect plan, except that Harvey and Katia actually fall in love. The story is somewhat farfetched, but Natalia Novikova is absolutely charming as the immigrant girl who insists on a strictly Jewish wedding.

* * *

Both these videos have been released in Canada by Alliance Atlantis Home Video.

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Artist uses fabrics to add a three-dimensional touch

By JORDAN PRESS
Special to The CJN

Judy Singer, wrapped in a turquoise shawl with a pattern of gold branches and leaves, stands at the entrance of the Moore Gallery smiling and signing autographs at the opening of her new show of sculptural paintings.

Hanging next to her is a portrait of Joyce Welland done by Canadian artist Gordon Rayner . Welland – a Canadian who made art history by using textiles in her works – looks similar to Singer, but it's Singer who has remade herself in her new work by using textiles.

"It's not only about the [message]," Singer says. "It's about the materials you use – the medium – and using the medium to express an idea."

Singer's new exhibition, which runs until Feb. 22, uses scraps of fabrics and clothing to add a three-dimensional touch to her canvas. Her works express feminine themes and imagery surrounding weddings. The medium is different, but Singer manipulates it well, says gallery owner Ron Moore.

"She has wonderful sensibilities of the materials she's using," he says. "[Her work] has a very beautiful, feminine quality about it that's appealing."

A top Jewish Canadian artist, Singer has had exhibitions in Toronto, Edmonton, Ottawa, Montreal and Pittsburgh, where her work was seen at the Carnegie International– an exhibition of the top artists in the world. Some of her donated paintings hang in the Baycrest Centre for Geriatric Care and the Adath Israel Synagogue; others have been given to charities including the Art Against AIDS gala in Chicago.

Using the medium to express an idea

This isn't the first time Singer has re-invented herself. Most artists paint left to right, but after a trip to Israel in 1978, Singer began painting from right to left – like written Hebrew. She says it changes the energy and orientation of her art, and she finds that exciting. In 1990, she created paintings inspired by Jewish scriptures. Singer used religious passages as inspiration and turned them into abstract art. She feels her Jewish art appeals to everyone.

"[The painting] is just an illustration of an idea if it only talks to a certain amount of people," she says, "but, if you go beyond that then it becomes universal."

During the recession of the early '90s, Singer had to find new sources of income, and she started selling home-baked pies. Soon, her pies were in demand at fine food stores and restaurants. In 1992, Judy's Country Tarts moved into a 5,000-square-foot factory and in 1999 took a first prize in the New Kosher Products competition. She gave it all up to go back to painting full time.

Singer and her friend and mentor, art critic Ken Carpenter, agree the 10 years off of painting full time hurt her career.

But, Carpenter adds, "she's re-invented herself several times and surprised me each time. It's reminded me that the best artists don't stay in a mould all that long."

Although her art changes, her work day doesn't. She goes into her studio at the rear of her house just after noon and stays until four o'clock. She has to be alone – even the breathing of another person may throw her off, she says. With her back to the windows facing west, she puts on some Chopin and paints with brushes, her hands and sponges. This is where Singer paints her inner landscape and creates life on canvas.

Making a living out of painting is hard. For every sold painting, the gallery takes 50 per cent commission. Artists use what's left to pay for materials (canvases, paints, brushes, frames), invitations, media releases and advertisements. One painting sells at Singer's opening for $2,500 – "and that's a bargain," she says laughing.

Singer's laugh rises over the cacophony of conversations. Amid a forest of people, Singer stands out with her turquoise shawl.

"That's why I bought this [shawl]," she says. "I want to blend in with the art."

For information about the exhibit, call the gallery at 416-504-3914.

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LOOKING FOR YOU
Female, 32 years old, 5' 5", blonde hair, hazel eyes, well-educated and well-spoken seeking male who is genuine with a sense of humor who likes animals and the outdoors. **AD#1274**

DOWN TO EARTH
Jewish female, 54 years old, 5' 7", 182 lbs, brown hair, brown eyes who is caring, down-to-earth, quiet, who enjoys bowling, checkers, dining out, movies, music, flea markets seeking male 50-63 years old with similar interests for friendship **AD#1193**

WARM SMILE
Female, very attractive with a warm smile, slim, fit, caring loyal, considerate who enjoys travel, music, books, theatre seeking male 55-65 years old with a sense of humor, affectionate, with similar interests **AD#1453**

AUBURN TRESSES
Petite, single, Jewish female, 47 years old, smoker, red hair, intelligent who enjoys movies, theatre, skidooing, campfires, country drives seeking single jewish male 45-53 years old, stable, independent, spontaneous, generous and affectionate **AD#1027**

LET'S TRAVEL
Jewish female in 40's, 5' 5", creative professional who enjoys travel, theatre, fine dining seeking male 43-55 years old, who is fit, established, sincere and trustworthy with similar interests **AD#1058**

PROFESSIONAL FEMALE
Female, 40's professional, 5'1" brown eyes, brown curly hair who is fun, caring and passionate seeking male who is kind, gentle, understanding who is down-to-earth and open to new experiences and adventures. **AD#1238**

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Divorced female, attractive who is active and enjoys cooking and exercising seeking a professional male who is mentally and financially stable and is understanding with similar interests. **AD#1417**

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Single Jewish female 31 years old with a sense of humor seeking male who is trustworthy, genuine and enjoys the outdoors and animals. **AD#1302**

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Female seeking male 57-65 years of age who is well-established for friendship **AD#1394**

LET'S GET TOGETHER
Jewish Female, 50 years old, educated, who enjoys music, movies and dining out seeking male with similar interests. **AD#1163**

INDEPENDENT FEMALE
Female, 50 years old, 5' 4", slim, well-educated, energetic, independent who enjoys music, movies, dancing, dining out, sports seeking male who is well-educated, witty with a sense of humor with similar interests. **AD#1023**

DIVORCED MOTHER
Female, 43 years old, divorced mother, ambitious and hard-working who enjoys dining out, dancing, cooking, sports, cross-country skiing, skating, fitness, reading seeking male 43-50 yrs old who is handsome, hard-working with similar interests **AD#1003**

ATTRACTIVE & FUN LOVING
Single, Jewish female with kids who is attractive, fun loving, warm seeking involved single father with a sense of humor who enjoys bowling, movies, skating and play station **AD#1066**

DIVORCED, MOTHER OF 2
Divorced female, mother of two, 58 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests. **AD#1308**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests **AD#1427**

KIND & CARING
Single Jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship. **AD#1057**

ATTRACTIVE & FIT
Female, 50'ish, attractive, fit, well-groomed who is happy, loyal, affectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests. **AD#1018**

SPIRITUAL FEMALE
Professional female, early 40's, 5' 2", spiritual, easy going and adventurous seeking male 38-55 years old, kind, affectionate, warm-hearted for a long-term relationship. **AD#1115**

men seeking women

SEEKING FRIENDSHIP
English Jewish male 41 years old with a girlfriend who is in her early 40's, professional couple, honest who enjoys sports, movies, dancing, dining out seeking new friends for friendship. **AD#1349**

COMPASSION & HUMOUR
Jewish male who is fit, creative, warm, compassionate with an off-beat sense of humor and a closet intellectual seeking female with similar interests for friendship. **AD#1455**

MAKE YOU LAUGH
Male, 30 years old, 6' 2", well-built, brown hair with a sense of humor who enjoys sports, music, movies seeking female 22-30 years old who is sensitive, sweet and attractive **AD#1085**

HANDSOME & ADVENTUROUS
Single, white male who is handsome, open-minded, adventurous spontaneous with a sense of humor who enjoys swimming, riding motor-cycles seeking white curvaceous female with long hair, out-going, open-minded, romantic, compassionate, sensual with high energy. **AD#1480**

DEPENDABLE & HONEST
Single Jewish male, 5' 11", in 40's, high school teacher, handsome, slim, dark brown hair, brown eyes, non-smoker dependable, honest, down-to-earth who enjoys movies, skiing, swimming seeking Jewish female 5' 4" plus, slim to medium build, non-smoker. **AD#1192**

NON-SMOKER/DRINKER
Male in early 30's, 5' 7" 160 lbs, non-smoker, non-drinker who is affectionate seeking female who is slim, educated and refined **AD#1219**

LOOKING FOR YOU
Jewish Male, 40 years old who enjoys sports, music and long walks seeking female with similar interests. **AD#1024**

ATTRACTIVE MALE
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests. **AD#1187**

LOVE & LAUGHTER
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests **AD#1187**

LONG TERM RELATIONSHIP
I am a 37 yr old male. I have brown hair, blue eyes and like nature and the outdoors. I am seeking a Jewish lady 25-39 years of age for a long term relationship. **AD#1064**

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I am in my early 60's, 5' 5", 135 lbs who enjoys walks, laughter, classical music. Some of my paintings are in exhibits. I am seeking a caring, warm, compassionate lady for companionship. **AD#1474**

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Hockey goalie inspired by Hayley Wickenheiser

By DAVID SILVERBERG
Special to The CJN

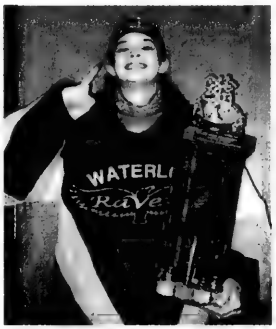
WATERLOO, Ont. — During a house league practice in a Waterloo hockey rink not too long ago, 13-year-old Chelsea Abel noticed a group of men playing at the other end of the ice. She was a goalie with two years of experience, and something caught her eye.

Abel saw that the men's slapshots were soft and hugged the ice. "I could stop that," she told her father.

She approached the guys and asked one sitting on the bench if she could play. Although the answer was yes, when another skated by and rolled his eyes, Abel had a change of heart, and told her father she didn't want to play after all. Some people, she realized, still can't accept the fact a young girl can play hockey with the big boys.

But Abel has already been playing with boys and girls, stopping pucks and talking hockey for some time.

"I love the spotlight of making a nice save," says Abel, who plays goalie for the Waterloo Ravens, a bantam rep hockey team in the Southwestern Ontario Girls Hockey League.



We're number 1, goalie Chelsea Abel points out after the Ravens finished first in house league action.

So far this season, the team is appreciating her puck-stopping prowess. In her first 13 games, Abel sported a .924 save percentage and recorded three shutouts. Last year, in pee-wee rep, Abel had 12 shutouts in 43 games and the team finished first in its division.

Her passion for the ice began in Grade 4, when boys boasted of scoring goals and watching entire Maple Leafs games. It sounded like fun, so Abel joined a non-competitive house league as a defenceman. She became a goalie two years later and was picked by Waterloo rep coach Paul Whitney to play between the pipes for the Ravens. She says it was not only flattering that her coach chose her, it changed her life.

"I got nicer pads, for starters," she says. "And I got an amazing goalie coach who always tells me how to improve my game."

That determination to increase her on-ice skills pushes Abel to work on weak areas: playing the puck around the boards and perfecting her butterfly stance. She is particularly proud of her strengths, such as stopping shots with her glove hand, a skill that developed from years of summer baseball.

"I don't let many goals bother me," Abel says. "After all, as I'm told by my coach, it goes through five players before it gets to you."

Like a zealous fan, Abel picks up hockey wisdom wherever she can. In early November, she took part in the Esso School Program in Waterloo and afterward she attended the Four Nations Cup. Meeting Team Canada goalie Kim St. Pierre was one of the many highlights of that week.

"I wish I could sit down with her and talk more about women and hockey," she says.

Not surprisingly, Abel is encouraged by the example of Hayley Wickenheiser, a Canadian woman's team star who recently signed a pro contract with a men's team in the Finnish hockey league. She saw a TV clip of Wickenheiser exchanging high-fives with her new teammates and to Abel, it looked like "the men didn't care that she was playing with them."

That attitude seems to be catching. The boys on her school co-ed hockey team and even on her street also welcome the skill she brings. Some boys argue who will get Abel as their all-important puck-stopper.

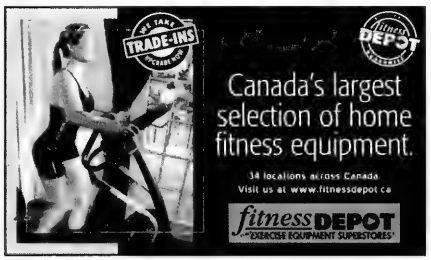
"Some of my friends joke that I'm such a guy," she says, laughing, "and I admit I'm somewhat of a tomboy. But I want to go far with hockey and I want to do this for the rest of my life."

Whitney, Abel's coach on the Ravens, pictures the 13-year-old going far. When she first played, letting in a few goals would bother the rookie goalie, Whitney says. But he's noticed a "100 per cent turnaround" when her mental skills developed to blend with her physical prowess.

"Young goalies need to work on the mental part of the game," Whitney says, "and Chelsea has done an excellent job at that."

"I have to suck it up. It's like getting a bad mark on a test – I have to move on," says Abel, a straight-A student.

Opposing players shouldn't take Abel too lightly, though. When a player skated into her in a game recently, Abel gave the girl a whack on the shins to "show her what the consequence is." She says she is not proud of playing rough, but as any player knows, that's the way the puck drops.



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FLIP OVER FOR ANSWERS TO CROSSWORD ON PAGE 43

Shouldn't we try everything?

Left, right, centre

By AVRUM ROSENSWEIG

It is almost impossible for me to expunge from my mind's eye the bloody images of a PLO terrorist attack on schoolchildren in Ma'alot in the early 1970s. I am also plagued by the memory of an Israeli mother accidentally smothering her child to death while they hid in a closet, as terrorists destroyed her home in Nahariya in 1978.

When I see Palestinian Authority President Yasser Arafat, I imagine him bathed in the blood of these and other victims of terror. His leadership disgusts me, yet in spite of this, I am hopeful that peace will come to Israel and the Middle East.

I am hopeful, because I believe there are many courageous Jews and Arabs interested in pursuing peace, even at the risk of their own lives. I believe this grassroots movement will inspire more people to seek out and discover viable partners for peace in the Middle East.

One powerful example of this grassroots movement was a recent retreat held in Jerusalem that was sponsored by the Interfaith Encounter Association, a group headed by Yehuda Stolov, an Orthodox Jew. The retreat had the blessing of Nablus Mayor Ghassan al-Shakaa.

As reported in the *Jerusalem Post* last month, 20 Palestinians from Nablus, Ramallah, Hebron and Bethlehem joined 35 Israelis in Jerusalem by dodging curfews and checkpoints and "travelling at times on foot through muddy back lanes."

A Muslim Arab who participated in the retreat as a representative of the Nablus Youth Federation told the *Post*, "We took gigantic risks to be here [because]... we want Israelis to know that there are lots of Palestinians who support peace who you never see in the media."

Loai, a Palestinian from Ramallah said: "I can't wait for the next retreat, and I will try to bring more people with me. Other Palestinians will mock me and curse me, but I don't care."

Many Jews will read this and similarly mock those Jews who attended this retreat, saying, "Some Jews are so easily fooled. This is what the Arabs want – to cajole us until we are asleep with false hope."

Those who commit to such a belief might consider that it has generally been a few courageous people, often maligned by bystanders and frequently alienated from their communities, who have pioneered historically great movements and attempts at peace.

It takes enormous courage to meet with the "enemy" in wartime, especially if one does so with openness and a belief that he or she could in fact become a friend.

Am I naive? Perhaps, yet the more I investigate examples of healthy interaction between Jews and Arabs, the more I discover tiny pockets of people everywhere working toward this goal.

Another example is a recent evening called A Night of Engagement, the brainchild of two university students – James Sevitt and Avi Zer-Aviv. This hopeful evening, held in Toronto last week, facilitated interaction between Jews and Arabs living in the Greater Toronto Area, with a focus on discussion and true understanding.

Before a relationship can be changed, each side needs to see the other in a different light. As long as all Arabs define Jews as evil and as long as we continue to believe that every Arab is an enemy of Israel and the Jewish people, the suffering will continue unabated.

Arafat is not likely to bring peace. Is Ariel Sharon? I doubt it. But I would bet that the brave efforts of a few Jews and Arabs wading through muddy back roads to get to Jerusalem can accomplish something that will last for generations – the destruction of stereotypes and mythologies that have led to hatred and the death of too many Jewish and Arab family members.

Shouldn't we try everything?

BRIE & MANGO QUESADILLAS

3 tblsps. butter
1 mango, thinly sliced
1 small red onion, thinly sliced
1/3 - 1/2 lb. sliced Brie cheese
4 flour tortillas
cumin to taste
avocado for garnish
cilantro for garnish

Melt butter in a large skillet. Layer mango, red onion and Brie on one half of one side of each tortilla. Fold over tortilla. Sauté in pan until cheese is melted and tortilla is golden brown. Sprinkle outside of tortilla with cumin while browning. Garnish with avocado slices and cilantro. Cut tortilla into 4-6 slices. Serve warm. Yields 16-20 appetizer servings.

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About Life

Dear Ella,

I have to travel periodically for my job, and I'm usually sent to the United States for courses or meetings.

It's usually fairly obvious that I am the only Jewish person at most of these things, as my last name is a dead giveaway. Most of the time this is not an issue, but I do get the occasional person coming up to me during a break and saying such things as: "So, you are a Jewish person, I've never met one before." This happened to me last week and I was livid. I felt like strangling the uncouth jerk.

On my plane ride home, I couldn't get his reaction to me off my mind and wondered what other people might have done or said in the same situation. Is there anything I could have done to defuse the awkwardness of this meeting?

Odd Person Out

Dear Odd Person Out

First of all, please understand that never having met a Jew before does not automatically make this person an anti-Semite.

There are many situations when people feel awkward being singled out because of their background, such as a non-smoker in a room full of smokers, or a vegetarian in a room full of meat eaters. It could be anything.

The best defence is knowledge. Arm yourself with as much of it as you can. The more you know about your situation, the better equipped you are to teach others.

Broaden this person's horizons. Take your 15-minute break and teach him about who you are. Make sure that when he leaves that meeting, he has learned about you as a "Jewish person."

This doesn't mean you have to study Talmud. It just means you have to arm yourself with very basic knowledge about your heritage, community, current events, etc. Remember, all he knows is what he sees in the media. Think about the image he has developed.

Be likeable and informative and walk away with your head held high, knowing you've just enriched the life of another human being.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news

Crossword Puzzle

(Answers to the crossword are on page ??.)

Health and Fitness:
They're Good for You!
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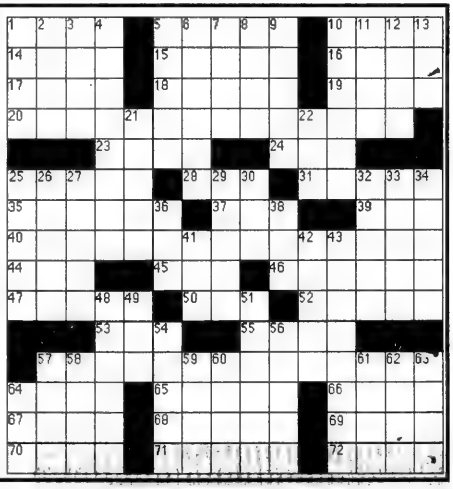
Across
1. Bell sound
5. Entries on healthy shopping list (or any list)
10. Nation later named Idumea
14. Pendent preceder
15. Micros- ending
16. White cheese (calcium!)
17. Inter _____
18. Herb, liqueur flavoring
19. "take me to the ____", of song
20. Where we work out
23. Follows 'P', forms name of famed Florence palazzo
24. Consume (in moderation!)
25. Women prefer wearing this in a smaller size (if the diet works!)
28. WWII invasion craft
31. Nabatean city carved from rock
35. Follows 'Ad', makes a European sea
37. What good nutrition gives you, energy-wise
39. Germany's president
40. A must, for cardiac health
44. 24-hour news network
45. Payment demand or horse color
46. Adj. meaning bodily (abbrev.)
47. Acronyms meaning "real soon!"
50. Airport acronym
52. "The evil-___", a la Bush
53. Muscles we all want to improve
55. Beef or mulligan's (simple portions, please!)
57. Class of vegetables and fruit best to buy
64. Malay outrigger sailboat
65. Comedic actor Stan's sidekick
66. Gershwin and nest egg
67. Carob or castor
68. New York State city
69. Hentoff and King Cole
70. Installable grasses
71. Improved muscle qualities
72. Rejoicing

Down
1. Singer Edith
2. Put this before 'st' and you can enrol
3. Mine entrance
4. _____ good meat as fat is to unhealthy steaks (3 words)
5. "____ only good actors in my films", a director might say (2 words)
6. Small mass at top of throat
7. Saga
8. This, plus 'ent', plus 9 down yields arrangement of actors in front of camera
9. See 8 down
10. Adjective Agnew used to disparage liberals
11. Letter starter
12. Elevator inventor
13. Hebrew for bitter
21. French brief program note for "and (composer of Finlandia)"?
22. Beer faucet (only one mug, now!)
25. Old English for dragon
26. Nothings, in Nimes
27. ____ living
29. Shelled out for a deli meal
30. ___-Mex (Careful with the queso!)
32. Kishke (Careful with this too, nu!)
33. Mineral, also called kernite (abbrev.)
34. Master violin teacher Leopold and family
36. El ___, Spanish epic hero
38. Good muscle to show off
41. Signal for on-camera action
42. Horse and steer spectacle
43. Densifying
48. Heathen
49. U.S. agency, helps start-ups
51. Sage or Rosemary is _____
54. Slang for human nose
56. Tire part
57. Cookie (Just take one, please!)
58. Avenue or highway
59. The tone, in Italian (abbrev.)
60. Health-care facil.
61. Asian range or river
62. Followed by 'rer', this makes dinner crowd happy
63. To be, in Latin
64. Sesame Street's network



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7 p.m. - dinner
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Corporate table - $3000

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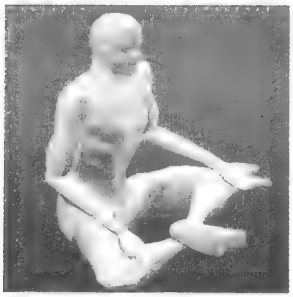
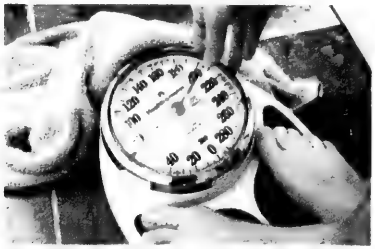
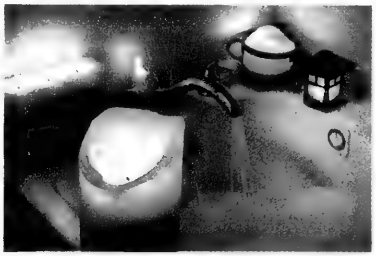


MEDITATION AS THERAPY — *see page B16*



WEIGHT MANAGEMENT — *see page B6*

PAWS FOR YOUR HEALTH — *see page B8*



HYPNOSIS & SPA THERAPY — *see pages B12 and B14*

SMART FOOD CHOICES — *see page B18*

To Your Health

Examining important wellness issues

Health is not simply the absence of sickness.
– Hannah Green, American author (1927—1996)

Truer words were never spoken. Yet it was not always so. In the past, good health generally referred only to the absence of disease. Life was tougher, life spans were shorter, and when people referred to health, they meant medical concerns to be treated by a doctor.

Editorial

Today, if you asked a group of people what health means, you would probably find a range of opinion.

To a degree, health still means absence of sickness, of course. However, it also means much more. To maintain their health, people are turning to alternative forms of treatment, from acupuncture and hypnosis to yoga and meditation.

Furthermore, the public is no longer content to wait for the doctor to deliver the diagnosis: healthy or sick, fit or flabby. People are taking more control of their own health and fitness. Spas, fitness clubs and yoga classes have grown in recent years, and some people are seeking out weight managers and personal trainers. Others are setting up exercise equipment in their homes and changing their eating habits by choosing healthier foods.

With improved levels of fitness and health, people are living longer and new resources are needed to accommodate an increasing number of elderly people. This trend should continue for some time to come as the baby boomer generation ages. In the future, the need for home care, retirement homes, nursing homes and other forms of geriatric care will continue to expand.

The downside to the aging of the population undoubtedly will be an increase in the number of reports of seniors-related ailments and diseases such as Alzheimer's.

The CJN's first health supplement, *To Your Health*, examines some of these issues. Health is an area of great importance, for as it has often been said: "If you don't have your health, you have nothing."

– Jeff Rosen

Drinking freshly squeezed juice is as good as it gets in the early morning.
[Edward Dunbar photo]

Clinics treat the whole person— *see page B20*

Husband and wife with Alzheimer's cope together

By ADAM SEGAL
Special to The CJN

James Harris eases into a cozy brown couch in his Downsview home. He glances out a glass sliding door that overlooks the snow-covered ravine beyond his backyard and crosses his legs. He is relaxed – finally.

Three days ago, James' wife Fay spent her first night in her new home – Baycrest Centre for Geriatric Care, the Jewish home for the aged.

"When she came to Baycrest the first day, she was welcomed by the nurses and all sorts of other people," says the 74-year-old past president of Beth Emeth Bais Yehuda synagogue.

"She didn't say a word, but I could see her face light up with delight."

James' attitude has been a key to coping

Seeing a beaming smile on Fay's face hasn't been as common a sight as James would like since she was diagnosed with Alzheimer's disease five years ago.

Since then, much has changed for the Harris', not only because of Fay's deteriorating health, but also because James, too, has Alzheimer's.

Alzheimer's is a degenerative disease in which brain cells die over time. The disease is the leading cause of dementia, which results in loss of memory, judgment and reasoning, as well as changes in mood and behaviour.

Three of Fay's friends first noticed a change in her behaviour.

Initially, James didn't think much of it.

"Fay had a unique personality," James relates, his love for Fay evident in his proud smile.

"She was very happy. She was an excellent teacher."

James said he may have noticed the change as well, but simply accepted it.

After more urging from Fay's friends, James took Fay to the doctor.

Although it was first thought Fay had depression, a specialist correctly diagnosed Fay with Alzheimer's.

James' own diagnosis followed just months later.

Although he is seven years' his wife's senior, James has had a much different experience with the disease than Fay.

Fay's speech, memory and fine motor skills have declined markedly. After a fall at home, she spent three months in hospital recovering from a broken hip.

She requires assistance to dress and groom herself and doesn't remember the names of her son and daughter.

James, a retired chartered accountant, still drives, is an avid reader and bridge player and keeps his house in good order.

He says his memory isn't as sharp as it used to be and sometimes words don't reach the tip of his tongue. But for the most part, James is in great shape.

His good health has been extremely important in taking care of Fay. And more importantly, James' attitude has been a key to coping.

James Harris with his wife Fay.

"Little by little, [Fay] got worse and I had to adjust and accept it," James recalls.

"You have to understand that when they're doing things they shouldn't be doing, it's entirely due to the condition. You have to smile… and carry on as if things were normal."

James also managed to deal with Fay's condition by seeking out the support of professional caregivers.

Continued on page B4

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Providers divided over home care recommendations

By JENNIFER M. PAQUETTE
Special to The CJN

Romanow report urges expanded coverage

Last December's Romanow report on the future of health care in Canada sheds new light on home health care, urging expanded coverage in three areas: mental health, post-acute and palliative care.

Some providers approve of the recommendations in the report, while others believe they don't go far enough. But all agree that major funding transfusions are needed for service changes to trickle down to those who need them most.

Susan VanderBent of the Ontario Home Health Care Providers' Association (OHHCPA), representing more than 30 Ontario agencies that care for more than 150,000 people, says her group was "100 per cent thrilled" with the report.

She applauds the its classification of home care as part of "the first-line care system" that also includes family doctors and community pharmacists, saying it will help "keep people at home and healthy."

But Terri Noy, manager of Baycrest Home Care Services, says the Romanow report doesn't adequately support seniors.

"It would accommodate seniors just home from hospital… [or] in a palliative situation," but many "go into a long-term care facility prematurely when they could function very well… with a little bit of government assistance. There was no recommendation… to increase assistance to these people."

Besides seniors, VanderBent says home care supports individuals with "lifelong illnesses or chronic disabilities, such as multiple sclerosis," as well as "moms and dads… caring for medically fragile children, with birth defects or congenital defects."

Most of these issues are overlooked in Romanow, she says, and "without a good home and community care system, people will go to [emergency rooms] for care they should be getting at home."

A comprehensive system, says VanderBent, would address "the stroke after-care that your grandmother requires, but [also] her need to stay independent in her home… We have to advocate for the whole person, not just the wound."

Roy Romanow

Baycrest Home Services provides a wide range of short- or long-term home care services, custom-tailored to seniors' level of independence, Noy says.

Baycrest's Lifeline service offers customizable reminders that "can be something like 'it's 2 o'clock; time to take your medication,'" says Noy, or, "if they have congestive heart failure, 'it's time to weigh yourself today,' because a weight gain would indicate a change in the condition." This kind of assistance lets seniors take responsibility for their own medical care.

Noy says families often believe a relative needs full-time care when this is often not the case.

"Children feel the guilt of not being able to be there, and assume 'If I have [care available] 24 hours, everything's going to be all right.'" This places a "stigma on the senior. It's like saying to them, [you] can't do this anymore."

In reality, she says, "often they just need a little bit of help."

The perception that home care means round-the-clock care has another effect.

"Paying for 24 hours would mean an enormous cost," Noy says. To save money, families hire unqualified attendants who are "not trained, not bonded, with no experience," says Noy. "But without proper training, the client could be hurt… the caregiver could be hurt." Caregivers should also be bonded and police-checked, she says.

If a family uses home care only for certain functions, such as bathing or meal preparation, "you're not paying an enormous cost out."

This also sends a message to the individual receiving care. "It's important… to maintain their dignity and their pride."

Noy believes the government must begin funding ongoing care. Meanwhile, "families are left to bear the burden of this cost personally, and that's not doing a service to our seniors."

VanderBent says home care is not fully covered by provincial health plans, leaving patients to make up the difference or do without, leading to other problems.

"Ontario is very generous compared to other provinces," she says, but "in the last 18 months we have seen a funding freeze in home care."

Since April 2001, she says, 115,000 Ontarians have lost care. "They may have had to go into a long-term care facility… or a hospital," she says. Without home care, many will "become more of a challenge to the health care system."

That system, she says, "takes care of the people who are perceived as the sickest," overlooking the fact that, without support, "the others could end up just as sick."

A joint statement of the OHHCPA and the Ontario Community Support Association (OCSA), representing all home care providers in Ontario, calls the Romanow report a "strong and promising first step." Both groups urge the federal government to improve access to home care for all people with long-term illnesses and disabilities.

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Depression common among Alzheimer's caregivers

[Baycrest Centre for Geriatric Care photo]

Continued from page B2

Along with the doctor, who prescribed the drug Aricept for James and Fay, a social worker, occupational therapist and eventually a live-in nurse were instrumental in providing care.

James also made use of the Kosher Meals on Wheels service, which provided full-course meals to the Harris' five times a week.

"I'm a bit picky about what I eat, but I give them [a grade of] 90 per cent for the food that we got," James says.

As Fay's condition worsened, James said his wife stopped reading the newspaper and would often fall asleep while watching television.

"She really needed something to keep her busy," James says.

So he enrolled Fay in different groups with other seniors.

It took some time to find the right fit, but once Fay found her niche, she was happier.

"Every time I asked her what she did today, she couldn't tell me," James says.

"But one time as I took her out of the car, she said, 'You know, they have really nice people in there.'"

James says Fay has responded to walks, especially in verdant areas such as the park. She also enjoys it when James reads to her. And three or four trips to the Stratford and Shaw festivals have also been somewhat therapeutic.

James Harris

"The last things we saw was *My Fair Lady*, and she loved it," James says.

In many respects, the Harris' seem to be beating the odds.

The *Canadian Study of Health and Aging* found that 40 per cent of people who care for someone that suffers from moderate dementia report symptoms of depression.

James has managed to stay happy and he believes it is a reflection of the time he has set aside for himself.

"My friends and my family have told me that I've got to look after myself," James says.

"I've done that by playing bridge and doing a lot of reading."

James misses Fay dearly and would have preferred that she still live at home with him. But he believes the decision for her to live at Baycreat is for the best.

And he will continue to keep his head high, as long as he can.

"I've got a tremendous desire to keep going, to live," James says.

"I enjoy life. I haven't given in."

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To Your Health

Doulas offer support before, during and after childbirth

By CAROLYN BLACKMAN
Staff Reporter

When Lisa Farun was pregnant with her first baby about one year ago, she wanted an alternative to the traditional hospital labour and delivery.

She also wanted someone to she could turn to during her pregnancy – someone who would "be there" for her and would support her decision to have her baby at home.

After some investigation, she turned to a doula, a woman trained to provide emotional, physical and educational support during pregnancy, childbirth and postpartum.

"It was a great decision. During childbirth, my doula was able to provide a different kind of support than my family offered. She was not as invested in my pain as she was in getting me through my pain."

Even for women who deliver in a hospital, Farun says, a doula can perform a definite role.

> ***'Women keep in touch with us on a regular basis throughout their pregnancy, and we encourage them to call us after each doctor's visit'***

"Partners don't always have the knowledge to make rational decisions, and hospital staff do not always explain all the options available. Doulas do not make decisions, they help women understand their options."

Tanya Bohbot, a mother of two and a certified doula who trained through Doulas of North America (DONA), says her training – she has been certified about two years – included a seven-week course, pre-natal classes at a hospital and an apprenticeship with Chaya Smukler, an experienced doula.

"A doula performs a complementary role to the doctor. Women keep in touch with us on a regular basis throughout their pregnancy, and we encourage them to call us after each doctor's visit," Bohbot says.

Bohbot, who used Smukler, a doula for more than 20 years, during her two pregnancies, says she helps women decide on their ideal birthing situation.

"We talk about such things as whether they want to have the baby at home, be massaged throughout the labour, listen to music throughout or nurse the baby right away."

Smukler, who has seven children and three grandchildren, says she spends much of her time teaching women about the birthing experience.

"I teach them that labour is a natural process and that they should allow their body to do what it needs to do. I also stress that each woman is unique, and any choice she makes is wonderful. There is no right or wrong decision."

Women usually call their doula when their water breaks, says Bohbot. "We join them at home and help them stay comfortable until it is time to go to hospital, if hospital is their choice.

"We walk around, give them a massage, help them settle in different positions – whatever makes them more comfortable. Everyone, family included, is a lot more calmer when a doula is present."

The labour nurses at the hospital love it when a doula is present, Smukler says.

"We concentrate on making the woman comfortable, and we give them the chance to concentrate on what they have to do. It's a partnership. We help a lot when the woman has to begin pushing. We help them draw from their strength and do their best."

At a home birth, Smukler says, a midwife joins the doula toward the end of the labour. "I've had women deliver in their own bed, or in water in a birthing tub."

Water is a healer, she says, and she encourages a lot of water use during labour, whether in the shower or in the whirlpool if a woman's water has not broken.

A doula stays after the birth to ensure the mother is comfortable, is able to nurse – doulas like to see women nursing about half an hour after the birth – and to offer various resources, Smukler says.

Bohbot says most doulas become "addicted" to what they do. "I thought about becoming a doula when I accompanied my friend to her birth about five years ago. I realized that it was something that I should be doing."

It's hard work being a doula, she says, and sometimes she can be away from home for up to 36 hours, "but I come away from each birth on a real high. Each one is a miracle."

Smukler says God is present when a person is born, when they get married, and when they die. "I feel exhilarated at a birth, because I feel the presence of God."

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Understanding root causes key to weight loss

By LEILA SPEISMAN
Staff Reporter

The Zone. Pritikin. Weight Watchers. Jenny Craig. Atkins. Herbal Wraps. Hypnosis. The list of ways to lose weight seems endless, and there are, it seems, methods to suit everybody.

But if there are so many supposedly sure-fire ways to lose weight, why aren't we doing it? Why are there so many overweight and obese people around? And why do many people who do manage to lose weight gain it back so quickly?

According to the World Health Organization, people with a body mass index – your weight in kilograms divided by the square of your height in centimetres – of between 25 and 29 are considered overweight, while those with a BMI of more than 30 are considered obese.

Using that measure, a recent Canadian Heart Health Survey found that 44 per cent of men and 25 per cent of women are overweight, while 13 per cent of men and 14 per cent of women are obese.

What is perhaps of more concern is the increase in the combined number of overweight and obese children in Canada – from 15 per cent in 1981 to 24 per cent in 1998.

Lance Levy, a Toronto physician who specializes in the medical treatment of weight disorders, notes that studies have shown we consume fewer calories than 50 years ago, but because people are less active, they are not burning off the calories they once were.

"It's more complex than just using the car to go everywhere instead of walking. We use a clicker for the TV, and let our children play… Nintendo, rather than, say, sending them out to play in the snow."

As well, he said, we have lost the tools we once used to manage stress. "Fifty years ago, we would dissipate stress by chopping wood. Now we eat."

Many think that people are overweight because they are "too stupid to understand about dieting," Levy said, but overweight people "know what the right breakfast is. They just don't eat it."

The first step in a weight-management program is to analyze previous attempts that have failed, Levy said.

"We have to get to the root of the problem, why a person can't stick to diet and lifestyle changes. It's not a matter of willpower, stupidity or lack of motivation."

Obesity is not a disease – it's a symptom, he said.

It may be the result of a mood problem, such as depression; chronic tiredness, which causes a person to eat constantly to get energy; a gastro-intestinal problem; chronic pain, or poor impulse regulation, Levy said.

"Ninety per cent [of obese people] have two or more of those problems."

In a recent book, titled *Conquering Obesity* (Key Porter, 2002), Levy identifies several eating disorders, including bulimia nervosa, which is marked by episodes of binge eating and purges to get rid of the extra calories; binge eating disorder, characterized by compulsive overeating, but not purging; and eating to deal with emotions, such as anger or frustration.

If those problems are identified and dealt with using such therapies as medication or psychotherapy, then over six to 12 months, there will be a 15 per cent loss of body weight, he said.

"The level of physical activity will increase, and there will be less stroke, gout or death."

Most weight-loss programs, Levy said, actually assume that a participant will only follow the plan conscientiously for six to eight weeks. "That is not in sync with a person's physiology."

Some people have unrealistic notions about what losing weight will accomplish, thinking it will solve all their problems and life will be perfect, he said. When that doesn't happen, depression can set in, leading to the whole cycle beginning again.

Rob Sugar is a personal weight loss coach. Like Levy, he begins by analyzing what a person has already tried, and attempts to find out "their real motivation to lose weight. Is it health? Is it a self esteem issue?"

Only an individualized program can be effective, Sugar said, since everyone has different reasons for losing weight as well as different characteristics and personalities.

He uses a process called awareness mapping, which "helps [people] identify the source of their eating habits."

People want to be satisfied in the moment, Sugar said, and therefore do not choose the most sensible path.

Continued on page B9

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Home exercise a popular way to work out

By PAUL LUNGEN
Staff Reporter

few months ago, my wife Sharron and I were faced with a fitness dilemma.

Our family membership in a fairly pricey sports club was about to expire, and we were wondering what to do next.

There was nothing particularly wrong with the club. It had recently been renovated and had installed banks of shiny new exercise machines. It offered exercise classes galore, everything from spinning to pilates to boxercise and everything in between. The place was full of TVs and piped-in music to keep you interested during often-tedious exercise routines. Of course, all this came at a premium price, but, generally, you got what you paid for.

That is, if we actually used the club. Too often we found ourselves unmotivated to make the trek to the club in the first place. It might have been too cold, too late, or we felt too uninterested to make the effort.

So, what to do?

Sharron came up with an idea: Why not purchase an exercise machine we both could use in our own home? Cost-wise, it certainly made sense. We calculated we could get at least one good-quality home exercise machine for the price of our family membership, and we figured that once it was in the house, we might actually work out more often that we had at the club.

Turns out, we figured right.

It's been only a few months, but we've found the elliptical rider in our basement has been a great boon to our health.

Stationed in front of the home entertainment centre, the rider has been used almost every day by at least one of us. With our own CDs, videos, TV shows and DVDs (*Bruce Springsteen Live in New York City* is a particularly motivating one for me), we find ourselves exercising more often and for longer periods than we did before.

And it's so convenient. As soon as you wake up, you're at the gym!

It's just as convenient in the evening. If you have a few minutes before dinner, you can get in at least a short workout before the meal bell rings.

"Tell them it helps you lose weight," said Sharron.

"How much have you lost?" I inquired foolishly.

"I'm not telling you how much weight I've lost!" she said, using a tone that implies I must be out of my mind to expect a straight answer.

Ryan Scott has seen it all before – couples looking for a piece of exercise equipment, not to mention women trying to find the best weight-reducing machine. He's been in the fitness equipment industry for five years and in the last two, he's noticed "a tremendous increase in home buys.

"People are dedicating a room to a home gym with a strength piece and one or two cardio machines," said Scott, the manager of Boomerang Home Fitness' Mississauga store.

Some are novices starting out on an exercise program, but many are people who have been working out at gyms for years and are looking for a change.

The number 1 concern for the latter is the traffic they encounter getting to and from the gym, which adds to the time they must set aside for a workout, Scott said.

Once they've invested a great deal of time just getting to the gym, they feel they have to stay for at least two hours. If they miss a workout, "the next day they pound themselves in the gym," spending as much as three hours making up for lost time.

Having a home gym makes it easier to include exercise in your schedule. Instead of three two- and three-hour sessions per week, you can spend half an hour at it five times a week, he said.

To add variety to the workout, many customers are adding a second or third piece of equipment to their home gyms, combining a cardio machine with a strength piece, he said.

Hoping to determine whether Sharron and I are leading or lagging indicators of trends in home exercise, I conducted a completely unscientific survey in the *The CJN* kitchen.

Continued on page B9

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To Your Health

PAWS for your health

By VERA GILLMAN
CJN Staff

Attending to children's physical and psychological needs while they are in hospital is a responsibility that generally falls to physicians, nurses and family members. For longer-term child patients, school or some form of recreation is often within reach. But despite all attempts and good intentions, bringing "life-on-the-outside" into the hospital setting is a challenge. Often a hospital stay leaves a child flip-flopping between feelings of excessive stress and boredom.

What's sadly lacking in this environment is a positive, calming distraction: the family dog.

Enter Reggie and Buster, two of the nine members of an elite club at The Hospital for Sick Children's PAWs (Pets At Work) program.

Once a unit agrees that the pets can visit, and once the parents have signed a consent form for their child, the specially certified therapy dogs of PAWs – who are of all shapes, sizes and breeds – drop by to see sick patients.

Why do pet visits work? Research has shown that patting an animal can lower blood pressure. Animals love unconditionally and remain on your side. In difficult situations, their presence can change your perception of what's going on from a threat to a challenge.

What makes a good therapy dog? Aside from being friendly and confident, they must be comfortable and not exhibit aggression or fear when confronted by an array of people, machines, wheelchairs, loud noises and sudden movements. Dogs who don't discriminate between people by look or sound often make good candidates. Testing and certification for PAWs candidates is performed by the St. John's Ambulance Therapy Dog Unit.

Now that my husband Russ and I have grown children who are away at school, we keep busy after work with our two canine kids, Reggie 8, and Buster, 6. Like other dogs, these two go on daily walks, chase squirrels, meet and play with doggie pals and love to eat treats or occasionally even garbage.

But unlike most of their canine companions, these dogs are also gainfully employed.

Every Tuesday evening, after a quick dinner and short walk, they spruce up, don their work apparel and are driven downtown to the hospital to start their rounds. First stop is the volunteer lounge where they pick up their tools of the trade, a camera for the kids who want a picture of themselves with their furry bedfellows, doggie stickers and of course, a dog cookie or two, a reward for their efforts.

Then the therapy begins. The therapists are the dogs; the recipients are teenagers with eating disorders, toddlers recuperating from surgery, children on the cardiac ward, young patients, parents and siblings living at Ronald McDonald House while they wait for test results, and doctors, nurses and other caregivers. Every one of them craves a diversion from an all-consuming reality. That's the nature of the therapy these caring comrades provide.

For some children, these dogs are surrogates for their own dogs at home. Others who have no experience with dogs often find a welcome substitute to their human charges. They engage in one-way conversations with these non-judgmental and loyal listeners. While some bury their hands or faces into their warm, soft fleece-like fur, others just stare wide-eyed at the photo ID cards that all PAWs dogs wear as official hospital personnel. In all cases, a little bit of the burden is eased, if only temporarily.

The working dogs' remuneration, cookies aside, is loads of love. They get attention, hugs, kisses, pats, squeals, whispers, gasps, giggles and piles of smiles.

As for Russ and me, we rush home from work, race downtown and become nameless and invisible as we escort our superheroes from patient to patient.

But we also get to spend a precious few hours with our fur family as we witness and revel in the joy that sharing their love brings. We come away from the hospital every week realizing how lucky we are and how rewarding it is to be able do something so small that elicits such a monumental reaction.

The laughter these canine clowns fetch is truly some of the best medicine.

For more information about the PAWs program, contact the Hospital for Sick Children at 416-813-1500.

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To Your Health

Home exercise an alternative to fitness clubs

Continued from page B7

Ella Burakowski, our "Ask Ella" columnist, is another ex-gym club denizen. For the last few years, she's been exercising at home on a variety of machines.

"The problem with clubs is because I can only get to the clubs really early in the morning, by the time I worked out, took a shower and arrived at work, I had to get up at 5 a.m." she said. "At night, the club was packed, you had to wait in line for a machine and you had to wait in line to take a shower."

What's more, she often found she forgot to bring articles of clothing to the club. And, she said, there was also an intimidation factor, lining up to use the same machines as the hard-bodied athletes who were in tremendous shape.

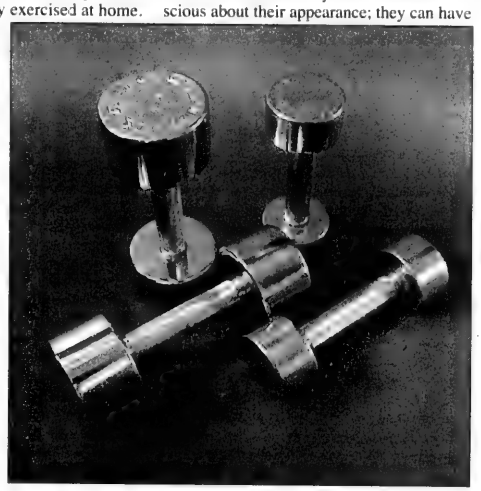
Another *CJN*er, ad salesperson Bev Bergman, was also a member of a sports club, this one in a shopping mall. Besides getting bored with the same old routine, she found another downside.

Whenever she went with her teenage daughter, a shopping expedition to the mall inevitably ensued.

"I could never escape without buying something," Bergman said.

Reporter Carolyn Blackman pointed out that socializing at gyms can easily distract you from your workout.

In its 2001 Physical Activity Monitor, the Canadian Fitness and Lifestyle Research Institute (CFLRI) reported that home exercise was the third most popular activity among adults. And the 1998/99 National Population Health Survey found that 29 per cent of respondents said they exercised at home. Sixty-nine per cent said they walked for exercise, while 48 per cent said they did gardening and yard work (another form of home exercise). Other activities, such as swimming (24 per cent), bicycling (24 per cent), social dancing (22 per cent), golf (13 per cent) all ranked much higher than exercise classes and aerobics (7 per cent). (The figures exceed 100 per cent because respondents engaged in multiple activities.)



Citing the *Complete Home Fitness Handbook* by Edmund Burke, director of the exercise science program at the University of Colorado, the CFLRI notes that "many find home workouts easier to fit into their hectic schedules."

Among Burke's other findings: working out at home means people don't have to go out to a gym; they don't have to stand in line for a machine; they don't have to go outside in cold or storms; they won't be self-conscious about their appearance; they can have clean equipment that only they use; they are not bombarded with loud music they don't like; and they have the flexibility to exercise when they want, without arranging babysitting or juggling schedules.

Understanding weight loss

Continued from page B6

"There is a relationship between food, comfort and love," Sugar said, which is why so many people look for comfort, relaxation or stress relief in an "instant feel-good – like chocolate cake."

One of the reasons that people resist help with weight loss, Sugar said, is that they remember their parents nagging them about eating.

"When kids become old enough to control their own food intake, they behave like a rebel. 'I shouldn't eat that' sounds like mother nagging. Then they feel guilt after eating what they know they shouldn't. It's all a head game."

He identifies five reasons people overeat: for comfort, as a reward, as a distraction, for the freedom of doing what they are not supposed to do, and for stress relief.

The only way to lose weight is to use up more calories than you take in. Most of us know this, but the secret is to understand why we can't translate that knowledge into action.

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Lisa Bliss of Burlington BEFORE hypnosis

My name is Lisa Bliss. I am a registered nurse. I dropped 30 pounds in eight short months and kept it off for over two years! I'd like to share my remarkable success story with you.

I thought dieting was my only way out! I tried diet pills from the health food store. I tried Weight Watchers and frozen, low-calorie foods. But I never stuck to anything long enough to have results. These "quick-fix" diets were not something I could live with long term.

Luckily, I learned about Positive Changes Hypnosis Centres through my friend and business partner. I thought it was a very different approach to weight loss, but it made a lot of sense. Not having to rely on my will power appealed to me.

Hypnosis is Different!

I love my hypnotic sessions. I am so deeply relaxed that all worries, cares or concerns seem to melt away. I can tune out the world and focus on myself for a while. And the life changes I've made while in that relaxed place are nothing short of miraculous!

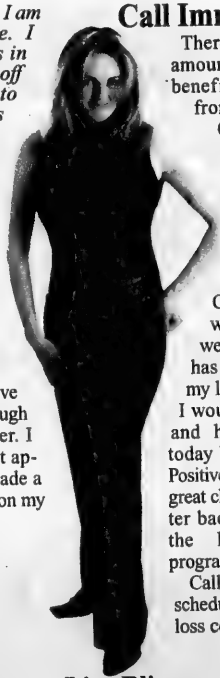
I noticed a change in my behaviour my first week. I was drinking more water and didn't want to snack between meals. During those first seven days, I easily lost 4 pounds. I dropped my entire 30 lbs. without any effort whatsoever!

Call Immediately!

There is no dollar amount I can put on the benefits I have gained from the Positive Changes program. How much is one's health and happiness worth?

I emphatically recommend Positive Changes to anyone who wants to lose weight! This program has been a highlight in my life. There is no way I would have the health and happiness I enjoy today had it not been for Positive Changes. All of the great changes in my life filter back to hypnosis and the Positive Changes program.

Call Positive Changes to schedule your free weight loss consultation and find out for yourself. Don't be left to dream of what might have been. Call now!



Lisa Bliss AFTER hypnosis

... STOPPED SMOKING

I started smoking about two years ago. I have tried to quit cold turkey but it only lasted about three months and then I was smoking again. I wanted to quit smoking to feel better about my life and improve my Martial Arts.

I have now quit smoking through Positive Changes Hypnosis. I can be around other smokers and I feel no desire to start smoking again. I don't even think about having a cigarette now.

After quitting smoking, I am more optimistic and have a strong belief in the power of the mind.

I have recommended Positive Changes Hypnosis to all friends who smoke.

I don't think I will ever smoke again."

— Vlad Porembschi, Student, North York

20-year smoker quits after first session!

I had been a smoker for nearly twenty years. I could not remember what life was like as a non-smoker. It was difficult to picture myself as a non-smoker. But, I could feel it taking a toll on my health. I tried to quit several times, using different methods, with no success. I actually ended up smoking more with each failed attempt.

I went in for my first session as a pack-a-day smoker, and left never wanting to light another cigarette. As of that day, I've been able to sit with friends who smoke, with no desire and no craving for a cigarette. I can watch them light up, I can smell the tobacco. And, I can watch them inhale.

In all instances, I have forgotten about smoking and all of the cues that would bring about this habit. Since then, I am feeling much healthier. Not only have I quit smoking, I have forgotten about it. Further, I have been eating healthier and exercising regularly. I have actually lost weight. I am convinced that I will never smoke again. Thanks Positive Changes Hypnosis."

— John Tzelardoni, Business Owner, North York

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Why hypnosis succeeds where other methods fail

Hypnosis, largely misunderstood, has suffered from an image problem since its earliest days. Rarely do people think of hypnosis as a healing tool. Most of us relate hypnosis to the comedic stage hypnotist who puts audience members into a trance and commands them to dance, sing, or behave like farm animals.

"That's strictly entertainment," says Dr. Patrick Porter, Executive Director of Positive Changes Hypnosis Centres and author of the best-selling book, *Awaken The Genius*. "There are so many misconceptions," he says. "Many people believe that hypnosis is a coma-like state. Not true. You aren't asleep and you will remember what happens."

Many of us confuse suggestibility with gullibility. We fear that we will be brainwashed or made to do something against our will. But the truth is, says Porter, "The hypnotized subject can hear everything that is being said and will always maintain control."

Hypnosis, as practiced by the certified professionals at Positive Changes, is meant to *empower* the subject. Although the American Medical Association recognized the effectiveness of hypnosis back in 1958, until now, a consistent standard of practice has been lacking.

That's why the success of Positive Changes Hypnosis Centres is real news. Dr. Porter noted that, "The use of hypnosis for weight loss, kicking the smoking habit, and other stress-related maladies, has gained momentum in recent years. More and more people are turning to alternative and holistic treatments."

Porter's point is well taken. There are so many methods for losing weight and a variety of contradictory diet plans. High protein, carbohydrate, low-fat, no-fat, grapefruit...the list goes on. Some methods can pose serious health consequences. Labels on diet drugs list many possible — often dangerous — side effects. The latest fad diets often cheat your body of its nutritional needs. Even some of the so-called "natural" herbal cocktails can have harmful side effects on some people. ***The major drawback to these methods is that none of them teach you to change the habits that caused you to put on the weight in the first place.***

"The use of hypnosis for weight loss, kicking the smoking habit, and other stress-related maladies, has gained momentum in recent years. More and more people are turning to alternative and holistic treatments."
Dr. Patrick Porter, Ph.D

Success at losing weight and keeping it off is what Positive Changes Hypnosis is all about. Positive Changes has helped its clients lose weight and keep it off for good, all without popping a single pill, weighing food, or depriving themselves of the food they enjoy. "We help our clients to think and eat like naturally thin people do."

Positive Changes Hypnosis offers a free consultation with a view to helping clients lose weight, stop smoking, stop drinking, relieve stress, deal with anxiety or depression, accelerate learning, improve athletic performance, and deal with other behavioural issues. During this evaluation, you'll be tested to determine whether or not you're a candidate for hypnosis. If you are, the consultant will identify your goals and lay out a personalized program to achieve them.

Each hypnotic session is tailored to the individual. Porter explains, "With hypnosis we can program correct eating habits into the subconscious, which is where habitual behaviour comes from. This is why our clients report new behaviours that feel easy and natural upon awakening."

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Kick your bad habits with hypnosis

By STACEY STEIN
Special to The CJN

Maureen McCabe had tried just about every diet program in Toronto, but none were successful in helping her kick her poor eating habits. McCabe also suffered from high levels of stress, which led to her bad eating habits – at one point, she was consuming up to five chocolate bars a day. Seeking a solution to her problem, she tried the stress program at Positive Changes Hypnosis, a franchise with over 100 hypnosis centres in North America, including 24 in Canada. She was impressed with the results.

"Once I did the program, there was an immediate change in me," McCabe said. "My friends and co-workers couldn't believe the difference in how relaxed I became. I lost 30 pounds from the stress program without doing the weight-loss program."

The former IBM senior manager, who had always dreamed of owning a small business, was so satisfied with the program that she decided to buy a franchise. After 18 years at IBM, she left her job and bought the North York Positive Changes franchise last August, which she manages with her sister Margot Thoms, who works at the centre part-time.

"My habits changed and stayed with me," said McCabe. "With all the stress of a new business, I've never been so relaxed and happy in my life."

Most use program to lose weight or quit smoking

The majority of Positive Changes' clientele use the hypnosis programs to lose weight or quit smoking. Most clients have already tried other programs to combat their problems, but to no avail.

"People usually come to us because they've exhausted everything," said McCabe, adding that with hypnosis, the results are permanent because the programs aim to change peoples' habits.

"When you have good habits, the results are long-lasting," she said.

Positive Changes Hypnosis was established in 1961 and moved to a franchise model in 1987. The company offers programs to help people lose weight, quit smoking, overcome their fears and phobias, improve their memory and break nervous habits. Programs can also be catered to the client's specific needs. McCabe recalled one client who was a pack rat and underwent hypnosis to become more organized.

The programs consist of one-hour sessions, during which clients explain the habits they want to change and then undergo hypnosis with a professionally trained hypnotist. The number of sessions varies depending upon the client, although McCabe said most of her clients attend two sessions per week. Clients also receive tapes of the sessions, which they are encouraged to listen to frequently.

"The idea is that the habits are made and changed at the subconscious level," said McCabe. "We make decisions with our conscious mind, but the subconscious mind controls the habits. While the subconscious becomes more aware, the messages enter the subconscious state."

According to McCabe, Positive Changes' success rate is over 85 per cent. She said the only people who are unsuccessful are those who drop out.

"Any poor behaviour or bad habit can be unlearned through hypnosis," said McCabe. "The key thing is you have to have the desire to make the change."

For a free consultation, contact McCabe at the North York centre at 416-913-7777.

Ha-ha! Here's to your health

By BONNIE KATES
Special to The CJN

Comment

At this time of year, with so many people sick with the flu, getting a flu shot is one defence, but keeping your sense of humour, laughing daily and taking time to "smell the roses" is just as important.

Humour improves moods, boosts immune systems, lowers blood pressure and speeds recovery time. It can be used as a way to soothe, defer and alleviate symptoms. Jokes, smiles and laughter are never more effective and appreciated than when we are under the weather. Send friends who are under the weather a funny e-mail or call them up and tell them a funny story. Laughter is the medicine of the soul and the sound of healing.

A sense of humour helps us to cope with our anxieties and takes our minds off our troubles. It allows us to look at our distresses in a different way so that they do not affect us negatively. It gives us a breather by diverting our attention when things get too difficult to handle. Laughter and humour are gifts with no cultural, social or spiritual exemptions that we can give to ourselves and to each other.

Because humour and laughter are symptoms of good health and well-being, try to integrate into your life. Hang out with people who are uplifting and think positively. Go see a funny play or go to a comedy club. Stay away from those who are always complaining and pull you down. Humour is the safest and cheapest form of medicine we can get either over or under the counter – so go ahead and overdose, it's healthy for you.

Bonnie Kates is president and CEO of Tel Aide, the Jewish Distress Line, and a nurse who has worked in the City of Toronto's dental department for 33 years.

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Alternative medicine: young Jews making a difference

By JENNIFER M. PAQUETTE
Special to The CJN

Neither Lisa Steinman nor Elyse Tera went to medical school, but they're among a growing number of young Jews bringing a personal touch to modern health care.

Tera, 34, of Ottawa, is an acupuncturist, while Steinman, '31, of Toronto, is a labour doula.

'This isn't a modern profession; it goes back to the time of Torah'

As alternative medicine practitioners, both believe their practice complements mainstream medicine. If clients arrive with undiagnosed pain, Tera says, "I will ask them to see an medical doctor to get a diagnosis before I will treat them."

Steinman helps clients challenge the system and make informed decisions. While anyone can call herself a labour coach, doulas are trained to offer physical, emotional and educational support before, during and after childbirth.

Clients can approach Steinman at any point during pregnancy.

"I've had somebody call me a few hours after she found out she was pregnant; I've had somebody call me two weeks before she was due."

Many don't know what services she can provide, Steinman says. "The scope of what I do is much broader than people realize."

She is available by phone 24 hours a day. "Some women don't call me for six months, others call me twice a day."

After childbirth, she remains for a few hours, and she can also follow up at home by providing nursing and baby care.

Her degree in occupational therapy combined with doula training gives Steinman unique expertise. But as an observant Jew, she offers her mostly Jewish clientele a spiritual experience, too.

She places Tehillim cards under the mother's pillow, guides both parents in special prayers and explains the wealth of Jewish childbirth traditions.

She compares herself to Shifra and Puah, the labour attendants who rescued Jewish babies in Egypt.

"This isn't a modern profession; it goes back to the time of Torah. Our society went away from it... but it's now coming back."

Acupuncture, too, is rooted in ancient tradition, but it's too-often called a "miracle cure" for everything from smoking to blindness. Tera's approach is practical:

"Other factors can help or hinder a person's recovery... A person with asthma and allergies is not going to get better... [living] in a damp, mouldy basement."

Tera is often asked if acupuncture works, and she says, "it's held to higher standards than western medicine.

"People wouldn't blame a medical doctor if a particular medication doesn't help, but if acupuncture doesn't meet expectations – even unrealistic ones – they will say it failed.

"People also worry about needles, but they're too small to cause pain: You can fit up to 20 acupuncture needles into one needle that's used for drawing blood."

Acupuncture, which also offers drug-free treatment for many children's medical problems, is not generally covered by provincial health plans. Fees average $30 to $60 per session. Private plans may pay some costs, and coverage may broaden as alternative therapies gain recognition.

Doulas generally charge a flat rate, to encourage full use of their services. Fees range between $500 and $1,000, depending on her experience. Most charge slightly more for first babies.

Both Steinman and Tera came to their fields following painful experiences.

Steinman's first birth was traumatic, culminating in a Caesarean section. During her second pregnancy, she didn't want another Caesarean, but couldn't bear facing labour again.

Calling a VBAC [Vaginal Birth After Caesarean] organization, she was told to hire a professional doula.

Chaya Smuckler, with more than 20 years experience, helped the couple remain home as long as possible and reassured Steinman about the birth.

"On the way to the hospital, I started crying... I was so excited my baby was coming."

Smuckler "turned my experience of birth around... I thought if I could do this for other people, I want to try."

After mentoring and formal study, Steinman was certified by Doulas of North America (DONA).

She says, "I try to help the couple have the birth experience they want – not the one that I want."

She also sees it as a spiritual imperative. "It's an honour to be asked to attend the birth... I have to be able to do it properly. It's... such a moment of kedushah [holiness] when the neshamah [soul] comes into the world; it's a tremendous place to be."

Tera became disillusioned at 20 following hip reconstruction.

"My surgeon didn't believe in any kind of post-surgery therapy," she says.

"After three months, the doctor said, I was healed, even though the muscles in my leg had atrophied."

Continued on page B16

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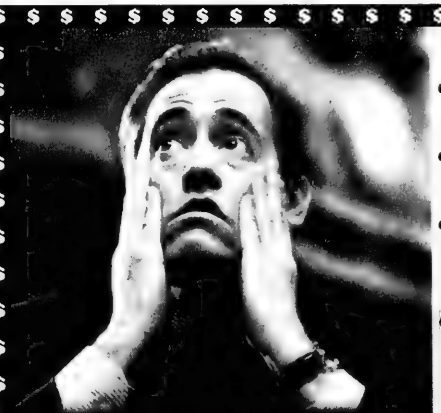

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NIKKEN

Pamper yourself at a spa: it's good for you

By ERIN SILVER
Special to The CJN

If you love going to the spa but feel guilty being pampered, take heart: some spa treatments are actually good for your health.

I was recently introduced to the healing power of the spa by three Toronto experts who treated me to relaxing facial massages and a stone therapy pedicure.

Trina Silano

Insisting that I had to try the spa experience to believe it, I visited Salon U Skin Care owner Marla Baker (416-781-2001), who specializes in facial treatments, Trina Silano, the owner of Upper Village Spa (416-782-1539), and Orit Mahfouda, an aesthetician at Ramy's Salon and Spa (416-256-7545).

One by one – using the latest in skin care, spa and aromatherapy treatments – they restored circulation to my feet and face, cleared my stuffed up sinuses and alleviated a bothersome headache.

"People don't realize how good the spa can be for certain health problems," said Silano, who works with her sister Cheri and a number of other specialists in her elegant, living-room comfortable spa on Eglinton Avenue near Allen Road.

The newest therapeutic treatment offered by Upper Village Spa is the stone therapy massage.

"Stone therapy is a massage technique using soft, heated rocks made of lava," said Silano, noting the technique just came to Canada six months ago.

"The treatment improves circulation, which is important for pregnant women and people who are on their feet all day."

Not only is the massage technique incredibly relaxing, but it's also said to alleviate chronic neck and back pain, ease water retention, sooth the nervous system and increase energy in the body, Silano said.

"It's also great for stress from tight muscles and stress from arthritis."

The healing properties of a facial are also vast, said Mahfouda, who studied her trade in Israel before starting a practice in Toronto 15 years ago.

With candles flickering in their holders and soft music playing in the background, Mahfouda gave me a relaxing facial massage, ridding me of a headache and clearing my stuffed-up sinuses. It was, as she promised, an out-of-this-world experience.

Orit Mahfouda

"I use massage oil with different scents to accomplish different things," she explained. "Mint, for example, clears the sinuses. I also take pressure off the face and neck by touching different pressure points."

Operating out of Dani's Salon at 3381 Bathurst St., Baker improves the look and texture of skin using products like pharmaceutical-grade glycolic acid and various therapeutic serums.

"Like our bodies, our skin becomes stressed on a daily basis," said Baker, who became immersed in the trade at age 5, when her mother began building Caryl Baker Visage, a line of skin-care and makeup products.

"Artificial heat, light and dirt from the environment, the food we eat and the amount of sleep we get takes its toll on the skin. Purification and scrub treatments clear away the dead skin and removes the dirt and oil that clog pores," Baker said. "The massage helps relax facial muscles and increases blood flow."

Marla Baker

Baker also offers a special rejuvenation treatment using a Derma-Wand, a high-frequency tool that oxygenates the skin, kills surface bacteria and restores lost muscle tone.

If you're still skeptical, visit a spa. It can keep the doctor – and pain – away.

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New technology helps relieve heel pain

By LEILA SPEISMAN
Staff Reporter

A new, non-invasive and painless therapy offers relief from plantar fascitis, a condition that causes severe heel pain.

Toronto podiatrist Hartley Miltchin has imported the technology, called DolorClast radial soundwave therapy (RST) from Switzerland. "I am always looking for new or better ways to help my patients," he told *The CJN*.

"The company [Electro Medical Systems] approached me, knowing that I'm in the forefront of new technologies, provided they seem worthwhile investigating, and there is no risk to the patient," he said.

Miltchin explained that plantar fascitis occurs when the thick, fibrous band running from the toes to the heel – the plantar fascia – becomes unable to stretch as it should. Over time, the band tears and the area becomes inflamed.

"That's what hurts," he said.

The pain is worse after resting, he said, and if not treated, it can become more severe and constant. "People describe it like a knife, is in their heel."

The DolorClast Radial Soundwave Therapy combines air pressure and electronics to produce sound-wave energy with a computerized, controlled frequency. The operator holds a metal rod against the site of the pain for five minutes. The procedure, which is repeated three times over a three-to-four week period, sends sound waves to the area, to build new blood vessels so as to heal the tear, Miltchin explained.

No anesthetic is required. There are also no after-effects, and no recovery time is needed, he said.

While the procedure is very safe, Miltchin warned that people with pacemakers, malignancies or taking blood thinners, as well as pregnant women, should not undergo the procedure.

DolorClast RST is not the first new technology Miltchin has introduced to his practice. In 1993, he introduced endoscopic plantar fasciotomy, in which he makes a tiny incision in the heel and inserts a tiny camera and a surgical blade. The camera projects the image of the heel area onto a television monitor, which enables Miltchin to see what is going on inside the foot and to cut away the torn part.

The procedure is done in his office, and patients can get around much faster afterward than with conventional surgery. He also uses the technique for such persistent foot conditions as callouses, bunions, and corns.

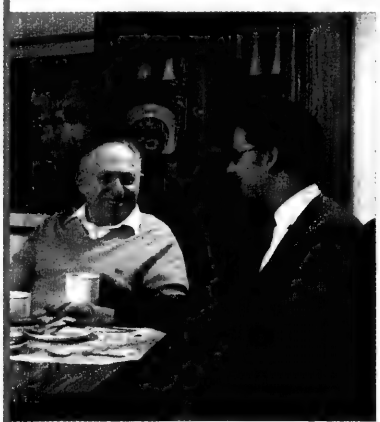
Miltchin explained that a doctor of podiatric medicine is a "highly trained foot specialist" who must complete four years of study at an American podiatry school ("There is no such school in Canada," he said), as well as one to four years in a surgical residency.

Miltchin deals with other foot problems besides those needing radial soundwave therapy or endoscopic plantar fasciotomy. Flat feet, ingrown toenails, corns, lower back pain caused by foot problems, and routine care for diabetics, including orthotics and nail care and callouses, are all important parts of his practice.

Miltchin considers his profession his "passion," and he does considerable volunteer work for it, including serving as executive director of the Canadian Podiatric Medical Association. "I want to educate the public that caring for feet is just as important as looking after your eyes and teeth."

Even his favourite hobby relates to podiatry.

"I have the largest collection of celebrity-worn shoes, cleats, and ballet shoes around," he said, adding that the footwear, currently kept in a temperature-controlled storage facility, will be donated to the Bata Shoe Museum this spring.



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To Your Health

Meditation and Jewish prayer go hand in hand

By JENNIFER M. PAQUETTE
Special to The CJN

It might not be the way your bubbie used to daven, but a growing number of Jews are using meditation to make prayer meaningful and enriching.

Chashi Skobac, a leading lecturer on Jewish meditation, says the two are not as distinct as we assume. The *Shema*, she says, is traditionally said seated with covered eyes, focusing consciously on the sound of each syllable. This is the essence of meditation.

Skobac speaks of a gap in our perception between nature and holiness. As Jews, "we are commanded to connect with God at all times." But because God is invisible, we are distracted by the visible all around us and don't recognize "ordinary" godliness.

Skobac says "all of Jewish practice aims to close that gap," helping us appreciate "everyday miracles."

The problem, according to Skobac, is that we're too easily distracted. Trying to compensate, sometimes we even pray less in an effort to make old, familiar prayers seem fresh. Skobac suggests the opposite: draw out prayers and they become more meaningful.

Meditation, says Skobac, lets us appreciate God's nearness in our surroundings. God is continually creating, but we often miss this ongoing phenomenon. Meditating lets us tune in to God's will.

Imagine a rear-projection screen, she says. "We're on one side, and God is projecting on the other."

Chashi Skobac

She notes that "people complain about the repetitiveness of Jewish prayer" when really "we don't know how to focus. We don't know how to use the repetitions to our advantage. Our lifestyle is too hurried." If we learn to not only accept repetitiveness but to appreciate it, we can build meaningful prayer experiences.

Slowing down can be as simple as a sigh, Skobac teaches, saying Rabbi Nachman of Breslov compared a sigh of relaxation to God's breath into Adam's nostrils. Sighing is a luxury we can learn to appreciate through meditation, she says

Jewish meditation is nothing new. In the First Temple period, when people would offer an animal sacrifice, "they'd lean their weight on the animal," Skobac says. She calls this a "dramatic meditation," a forceful "glue" bringing together the action of sacrificing together with the *kavanah* (intention) of achieving closeness to God.

In the days of the Temple, Skobac says, spontaneous prayer was commonplace in Judaism. "It was very heartfelt and sincere." Prophets taught more than a million Jews the techniques of spontaneous, meditative prayer. But with the destruction of the Temple, many standardized prayers were composed, including the *Shmoneh Esrei*, or *Amidah*, which is still recited three or four times a day.

Its creators didn't envision the *Amidah* as a prayer at all, says Skobac. "It was originally intended as a meditation." Back when it was written, many people would spend up to an hour reciting its 18 blessings.

Standardized prayer was never intended to replace spontaneity, Skobac says. Rabbi Nachman emphasized "*hitbodedut*" – isolated, spontaneous communication with God – and Skobac offers suggestions for applying meditation techniques to traditional Judaism.

Taking the four-letter name of God and substituting different vowels under the "yud" "hey" "vav" and "hey" can create a sacred sound focus usually referred to as a "mantra."

Your zaide might never have known anything about mantras, but he probably knew all about shuckling. Skobac says this and other traditional prayer techniques were also probably meditative devices. "A rocking motion helps with focus," she says.

Modern Jewish practices all started out as tools to help us connect with our divine source, but over time, "the tools become tarnished," Skobac says. Through her classes, she tries to teach ordinary Jews to polish their existing tools and embrace new ones.

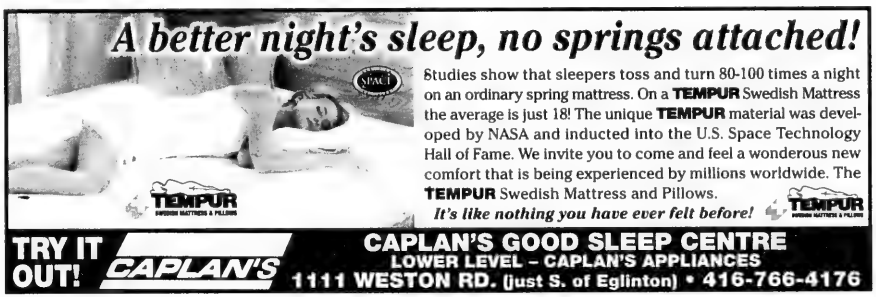
But what makes Jewish meditation Jewish? For Skobac, it's combining a Jewish goal with Jewish content, like the name of God or the syllables of the *Shema*. Meditation before prayer can focus on an object, a word, "even an idea" – any Jewish motif.

You might not find these techniques in a minyan near you just yet, but you can use them anywhere to improve focus and concentration. Spontaneity isn't always possible in a group, but even in the absence of like-minded Jews, Skobac suggests slowing down and appreciating each word, no matter how familiar.

With enhanced appreciation of every breath, we can acquire the tools to make the most of our prayers and connect with God in the fullest way possible. "It doesn't have to take an hour," she says. "Just take time."

Skobac describes the traditional Jewish meditation position: sitting comfortably, in a chair, feet flat on the floor, arms loose, muscles relaxed. Take a deep breath, then… sigh. Make noise as you exhale. Close your eyes if you want to. And don't worry about all the things you need to do or the people you've got to see.

Relax – you're doing a mitzvah!



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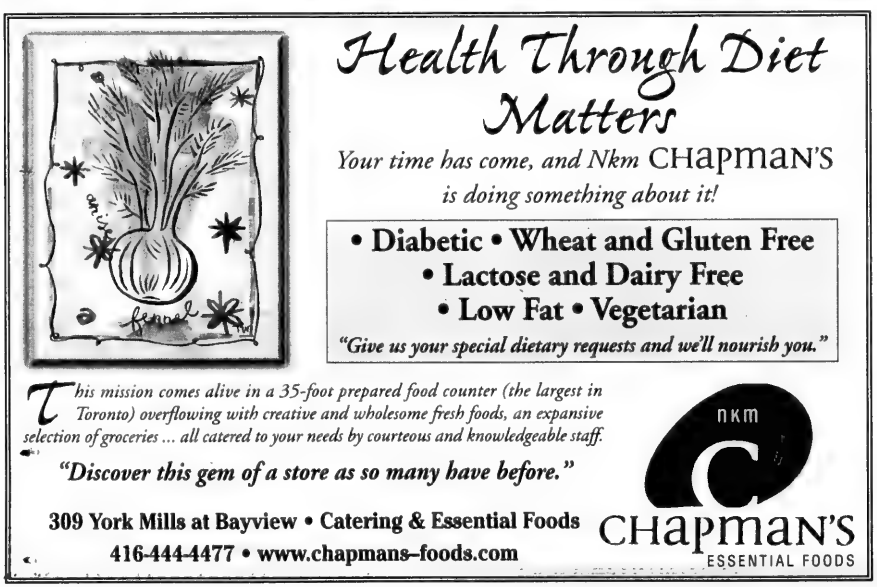
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Alternative medicine

Continued from page B13

Massage helped restore function, and Tera began studying alternatives to surgery and medication. She found that while western medicine understood the mechanics of the human body, it didn't understand people.

Eventually, she went to Boston for a three-year master's degree in acupuncture.

"I didn't want a fly-by-night weekend or month-long program… I wanted a school that had a professional curriculum."

Chinese medicine emphasizes pro-active care, rather than a disease/cure model, Tera says.

"The more we're aware of our bodies when we're healthy, the easier it'll be to stay healthy or recover if we do get sick or injured."

"I ask questions about your whole health, not just your symptom of the day."

She stresses communication. "You will… leave my office knowing what your condition is and what I can do about it."

To Your Health

Women seek serenity at weekend retreats

By CAROLYN BLACKMAN
Staff Reporter

Eva Karpati, Keely Sherman and Elana Milman feel that sometimes you just have to get away from your life.

The three Toronto-area women run semi-annual weekend retreats for women that feature yoga, nia – a technique that incorporates ethnic and modern dance and martial arts – and expressive arts, in which participants express themselves through such things as spontaneous painting, writing, moving and singing.

Sherman, 32, who studied in India at an ashram (a yoga and meditation retreat), said that practising yoga is a way of getting in touch with yourself and bringing out happiness, joy and peace.

"When I returned to Toronto, I saw that people were soaking up the whole yoga thing, but to experience the true joy of yoga you have to get away from your life.

"In order to go deep within yourself, you have to leave the city and get away from external distractions. A retreat is the perfect setting."

It is also a time for some fun, she said. "When I am on a retreat, I often feel like breaking out and dancing."

With that in mind, Sherman approached Karpati, 48, who taught nia at a fitness club where Sherman taught yoga. "We decided that we could combine the fun of dance with the depth of yoga."

They then teamed up with Milman, 55, an educator and artist who teaches expressive art.

"The whole combination of yoga, nia and expressive art, allows women to reconnect with their own beauty and then see the beauty of the world. Once someone feels good about themselves, they can see the good in everything else," Karpati said.

The idea is to "remove all our distresses so we can connect with our bliss. Each form takes us there in a different way; that is why they are complementary," she said.

Milman said the retreats provide women with the "right recipe to feel good about themselves. Most said that in the time they were with us, they completely forgot about work, home and stress."

The women, who range in age from 25 to 70, bonded with

Weekend retreats are becoming increasingly popular as seen in these photos.

each other immediately, said Karpati. "Their openness to receiving each other was overwhelming. They felt comfortable and nurtured.

"They were able to let go of their roles and be no one but themselves. There were no expectations, and they were not pushed to do anything," she said.

The women did incredible things because they felt so comfortable with each other. "They danced as if no one was watching," said Karpati.

Vera Gillman, who attended her first retreat in the fall, said that participants who were new to the three specialties were eased into them, yet those with previous experience were presented with enough challenges to keep them absorbed.

"The entire weekend was bustling, yet at the same time serene. Activities were varied, but continuity was achieved, as well as a great flow of energy among participants," she said.

Sherman said the retreat was reminiscent of ancient cultures in which women gathered together at the well. "Our culture needs a place for women to bond. It helps us connect to our most primitive needs."

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To Your Health

Smart choices for a healthier you

By NORENE GILLETZ
Special to The CJN

Food that's good for you should taste good! Here are some heartsmart suggestions that will help you sneak more nutrition onto your plate – and palate!

SMART SHOPPING!

Make a grocery list in advance to help avoid temptation when wandering through the grocery aisles. Shopping when hungry leads to impulsive, unwise food choices. If junk foods don't pass through the checkout counter, they won't pass through your lips and end up on your hips!

Did you realize that the most frequently purchased foods are farthest from the door? This forces you to pass many tempting items en route through the store. Shop the perimeter of the store, where essentials such as dairy products, produce, lean meat, poultry, fish and whole-grain breads are found.

For maximum nutrition, fill your cart with the big four – vegetables, fruits, grains and legumes. Green cuisine is lean, packed with vitamins, minerals and phytochemicals. Choose whole foods instead of processed, packaged foods that often contain hydrogenated, saturated or trans fats. An apple doesn't need a low-fat label!

Frozen vegetables, fruits and juices are handy when you run out of fresh produce. Buy them last so they don't defrost before you get home.

SMART BUYS!

Check package labels for nutritional information. When possible, choose low-sodium and low-fat foods, and those containing minimal amounts of sugar. Be cautious of serving sizes marked on packaged foods – they are not always realistic. Choose foods that are higher in fibre and nutrients, such as whole-grain cereals, breads and grains, fresh or frozen fruits and vegetables.

Fat-free foods contain less than half a gram of fat per serving. Low-fat foods contain less than three grams of fat per serving. Reduced means at least 25 per cent less calories, sodium or sugar than the regular version. Light/lite foods contain one-third fewer calories, or no more than half the fat of the higher-calorie, higher fat version. Cholesterol-free foods contains less than two milligrams of cholesterol and two grams or less of saturated fat per serving. Low-calorie foods contain fewer than 40 calories per serving.

SMART MEAL PLANNING!

A healthy, well-balanced meal should be high in fibre, vitamins, minerals and other nutrients, and low in saturated and trans fats. There is no such thing as the perfect, magical food. When planning meals, concentrate on colour and variety. Food should be appealing as well as delicious.

Use the following guide to help you with daily meal planning. Select healthy choices within each food group to stay on target with health promotion and disease prevention – the quality of the food you eat is just as important as the quantity!

• **Grains (5-12 servings):**
Choose high fibre grains (e.g., cereals, breads, brown rice, pasta, kasha, etc.) Cut back on processed grain foods (e.g, pastries, candies, cookies).

• **Vegetables (3-5 servings):**
Choose a variety of fresh colourful vegetables each day, and include plenty of dark green leafy vegetables and legumes each week. Cut back on fried and processed veggies.

• **Fruit (2-4 servings):**
Choose a variety of fresh, frozen (without sugar), canned (water-packed) and dried fruit each day. Cut back on fruit in syrup.

• **Milk Products (2-3 servings):**
Choose low-fat dairy foods (e.g., low-fat and skim milk, plain yogurt, low-fat cheeses). Cut back on dairy products with added sugar and those that are high in saturated fat.

• **Meat, poultry, fish, tofu, beans, eggs and nuts (2-3 servings):**
Choose lean meats. Be sure to watch your portion sizes. (One serving is the size of a deck of cards.) Cut back on processed and high fat meats.

• **Fats, oils, and sweets (use sparingly):**
Choose vegetable oils that are liquid at room temperature (e.g., olive, canola, safflower and grapeseed oils). Avoid saturated and trans fats, found in full-fat dairy foods, meats, margarine and highly processed foods. Cut back on added sugar to reduce caloric intake.

SMART FIBRE FACTS!

Fill up with fibre! Aim for 20 to 35 grams of fibre a day. Good sources of fibre include beans and legumes, flaxseed, wheat bran, wheat germ, oats, cereals, fruits and vegetables. And be sure to drink lots of water!

Beans and lentils are high in soluble fibre. If possible, include them in your meals four or five times a week. Add them to soups and salads. Pureed kidney beans can be used to thicken spaghetti sauces, stews or soups. Add pureed chickpeas to meat loaf or meatball mixtures.

Sneak vegetables into your snacks and meals wherever possible. Add them to casseroles, pasta sauces, pizzas, stir-fries and sandwich fillings. Make cream-free cream soups by pureeing some of the vegetables (e.g., carrots, potatoes, sweet potatoes).

SMART SUPPERTIME & SNACK SOLUTIONS!

These quick, easy recipes are low in calories and fat, yet full of flavour. Enjoy!

• **Oven-Roasted Vegetables:** Preheat your oven to 450. Slice vegetables half-inch thick; arrange in a single layer on a lightly sprayed pan. Rub lightly with olive oil, salt, pepper and your favourite herbs. Zucchini takes six to eight minutes; asparagus, mushrooms or green beans take 10 to 12 minutes, onions take 30 minutes. Roasted root vegetables (e.g., carrots, turnips, parsnips, sweet potatoes) take about 45 minutes at 400 degrees.

• **Microwaved Onions:** Rinse onions but do not peel. Pierce in several places with a sharp knife. Microwave on high for three minutes for one onion, six to seven minutes for two onions, until tender. When cool, discard the skin, then chop or puree. They'll add fat-free flavour to mashed potatoes, sauces and salad dressings.

• **Brown Rice in Half the Time:** Rinse and drain one cup of brown basmati rice. Combine with two cups of water in a saucepan; soak several hours. Bring to a boil, reduce heat and simmer covered for 22 minutes. Let stand covered for 10 minutes.

• **Chick Tricks:** Marinate boneless, skinless chicken breasts in your favourite low-fat marinade or salad dressing, place in meal-size packages and freeze uncooked. (Make extras for future meals.) When needed, defrost and bake uncovered at 400 degrees for 20 minutes.

• **Fishful Thinking:** Line a glass baking dish with washed lettuce leaves. Arrange salmon fillets or steaks in a single layer; sprinkle with salt, pepper, lemon or lime juice, basil, dill or thyme. Cover with another layer of lettuce. Microwave on High, allowing 4 to 5 minutes per pound of fish. Delicate and delicious! (P.S. Salmon is high in Omega-3 fatty acids, making it a smart meal choice. For an even smarter choice, eat fish twice a week.)

To Your Health

Choosing a nursing home

By FRANCES KRAFT
Staff Reporter

Talk to a few people who have had to place a loved one in a nursing home, and you'll likely hear a range of experiences and emotions – everything from gratitude for good care to anger and frustration over neglect and loss of dignity.

So how does one begin to navigate the application process and find an appropriate institution?

One place to start could be an agency like Circle of Care – a non-profit, multi-service agency that serves seniors and other adults – where a client can meet with a social worker at no charge to discuss options.

Sometimes people begin by raising the issue with their family doctors, or they can go directly to one of the Ontario government Community Care Access Centres through which nursing home applications are made, said Mark Weitz, a social worker at Circle of Care.

To access your local Community Care Access Centre in Ontario, call the province's health information line at 1-800-268-1153. Phone numbers for other agencies and government offices across Canada can be found on the Internet at www.caregiver.on.ca/nwnwrg.html. The Jewish Information Service (416-635-5600) can provide a list of long-term care facilities and retirement homes, some of which provide limited health care. It should be noted, however, that retirement homes are not regulated as nursing homes, but fall under the Landlord Tenant Act.

A new book by American social worker Karen Shoff – *There's No Place Like (a Nursing) Home* – is based on the premise that nursing homes can be avoided with advance legal and financial planning.

Based on her professional experience, Shoff paints a dismal picture of nursing home life. Even the better ones can't escape the fact they are institutions, she points out. She cared for her father, who had suffered a massive stroke, for almost a year in her home, using paid caregivers, until his death at age 98.

Shoff admits that during her years as a gerontological social worker, she never advised a family to do what she did. "Bringing an elderly, ill parent into one's own home is a very personal decision."

For those who take the nursing home route – usually because a person has become too physically frail or cognitively impaired to take care of themselves – there are a number of good questions they should ask, said Weitz.

Among the questions Weitz suggests are the following:

- What types of beds are available? (The government will contribute to the monthly cost of a "basic" bed – $1,445.71 – if a person cannot afford the full amount. Semi-private and private rooms cost extra.)
- How much of their own furniture and belongings can residents bring in?
- What is the ratio of staff to residents?
- How much programming is there? Are there a variety of activities?
- How long is the waiting list to get in?

If you feel comfortable doing so, it's a good idea to talk to residents or their families, Weitz said. Ask what they think of the care, the food, and the programming. "You should get the goods straight from them."

The Internet also offers a wealth of ideas. A quick search for "choosing a nursing home" on the search engine Google turns up 4,720 sites.

The U.S. site www.ltc-resources.com (Long-Term Resources.com) has practical recommendations, beginning from the moment you first approach the building. Look around, it advises. "Are the grounds well maintained? Is trash overflowing the dumpsters at the back of the facility?" Other suggestions include checking whether residents are well-groomed and out of bed, and how staff interact with residents; looking at what costs are not included in the monthly fee; and even tasting the food.

The site urges people to consider making two visits, one during normal business hours and another after hours or on a weekend, to see whether there is adequate staff coverage at those times.

A Canadian article, from *Healthy Way* magazine on Sympatico's Web site (www.nb.sympatico.ca/Contents/ Health/HEALTHYWAY/archive/feature_alz2.html), discusses safety, cleanliness and medical care, among other issues. "Find out if the home is affiliated with a hospital, and ask how medical emergencies are dealt with," it recommends. "Will your family physician still be able to care for your parent in the nursing home? Ask how many residents are assigned to each nurse, and enquire about the availability of special therapists."

For Jewish families, Weitz added, it's important to get a sense of how the home will accommodate cultural and religious needs: Is the food kosher or kosher-style? Is there a chapel or a place where Jews can worship on-site? Is there a rabbi? Is there cultural programming for Jews? Are there any connections with synagogues or Jewish schools? For example, do schoolchildren come into the home to sing or do holiday programming with the residents?

"All these things are really important to add to the life of the person," said Weitz.

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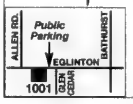

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Clinics treat the whole person

By PAUL LUNGEN
Staff Reporter

Treating the whole person is the credo behind two Toronto medical clinics that offer patients one-stop shopping for a variety of health services.

The Genesis Professional Group in the city's north and the Mind-Body Medicine Company in midtown are two clinics that have expanded the boundaries of what has traditionally been expected during a visit to a doctor's office.

At the Genesis Group's offices, designed to resemble the welcoming ambience of a family den, Doctors Rochelle Schwartz and Sharla Lichtman offer services geared to promoting wellness, the integration of physical, mental and spiritual elements in health and the treatment of the whole person.

The model they adopted is somewhat novel in the health delivery system currently practiced in Ontario, and includes personalized, in-depth, non-OHIP services in exchange for a fee – $2,500 per year.

"When someone first comes in, we spend initially two to three hours with them, going over their physical, social, psychological health," Lichtman said. "We try to identify areas of life that we should focus on."

Usually, medical issues have a lifestyle component. For example, for people with diabetes, it could be diet; for people with breast cancer, physical strength is a factor and exercise might be a response; for someone suffering headaches, stress in their family relationships might be the key factor, she said.

Based on the doctors' initial assessment, patients will be directed to the appropriate, in-house professional. The Genesis Group includes a dietician, exercise therapist and a lifestyle stress counselor (a social worker by profession).

Following their assessments, the professionals meet to discuss a course of action.

"The team puts together a health care plan, whether from a physical point of view, an emotional point of view, a fitness point of view," Schwartz said. "It's a team approach to health care and a comprehensive approach to health care."

It's a dynamic relationship that includes follow-up phone calls to see how the patient is doing and to reassure them before they embark on other, out of office tests.

For Schwartz and Lichtman, with 16 years and 14 years in family practice respectively, they feel they are now practicing medicine the way they were taught in university when the basis for a family practice was to treat the whole person, not just a symptom.

In addition to benefiting patients, the Genesis approach has given the doctors their lives back. "Now it's a pleasure [to practice medicine]," Lichtman said. "It's like taking care of family."

And it's a far cry from the 12- to 14-hour days they endured early in their careers.

"It's rewarding to the patient, but it's even more rewarding to us," Schwartz said.

South of the Genesis offices, in midtown Toronto, Dr. Mark Gilbert has been taking a similar "holistic" approach to health care. Co-founder (along with his wife, Dr. Heather Tick) of the Mind-Body Medicine Company, Gilbert believes that many patients present something of a symptom stew, "like a tzimmes that includes many ingredients."

The clinic looks at a variety of components that might have gone into the patient's feeling of distress, including the physical, social and emotional, he said.

"We have scientific evidence demonstrating that the three major organ systems – the nervous system, the endocrine system and the immune system – are all directly communicating with each other," he said.

The result is that a patient's emotional state has a huge impact on his or her physical well being.

Clinical research indicates that people in groups, those with comforting belief systems, people in supportive relationships and those who say they have a purpose in life show reduced need for medicines. Many eventually are able to put pharmacological agents behind them, Gilbert said.

The research indicates "we have to treat the whole person at the physical, emotional, psychological and spiritual levels. We have to cover all our bases."

Gilbert said the clinic, while it may not always be able to "cure" someone (that implies a "fix from the outside"), may be able to "heal them.

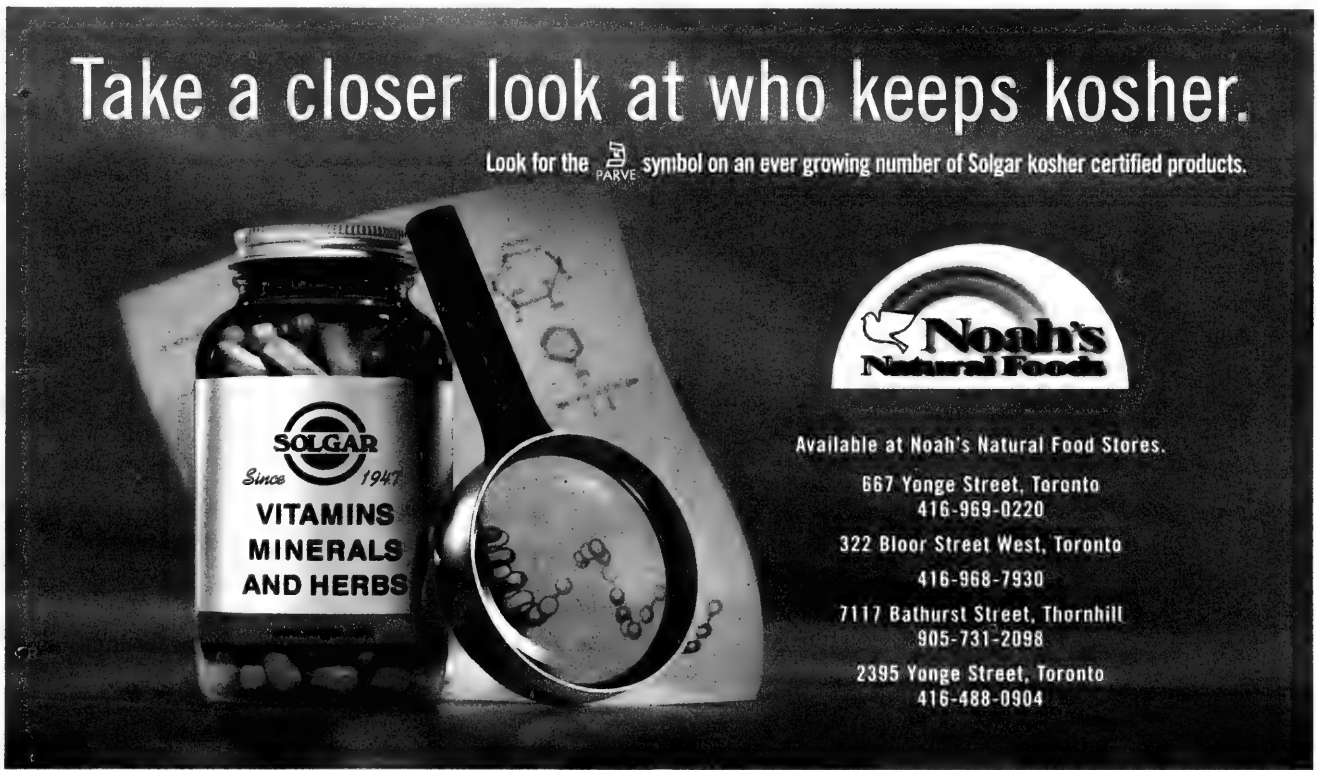
"Our purpose is to allow people to learn the tools and techniques to be able to better cope with the stresses in their lives, to deal with trauma, to [find] a purpose in their lives and to develop new relationships."

To assist patients along the road to healing, the clinic offers a variety of health services: a family practitioner, a psychiatrist, nursing care, naturopathic doctors, kinesiology, massage therapy, physiotherapy, a nutritionist, movement awareness therapy, chiropractor, psychologist and a social worker.

Some of these services are covered under OHIP, Gilbert said.

New patients are first seen by a family physician who "triages" the patient to others in the clinic. A team of professionals examines the patient, develops an assessment (which includes an appraisal of the patients' support system in the community) and devises a treatment plan.

For Gilbert, addressing the patient's emotional needs is key. "We know it's very important to feel connected in life. People who perceive they're cared about, these people are protected from illness."



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National

Special needs funds not reaching private schools. *Page 3*

Clanton Park's new rabbi admires community's values. *Page 19*

On Campus

Students organize event 'to bring diversity together.' *Page 26*

Health & Lifestyles

Centre helps victims deal with long-term trauma. *Page 37*

Arts & Travel

Young actor stands tall among adults in *Falsettos*. *Pages 40*

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
What's New 20
On Campus 26
Coast to Coast 27
According to Reports 27
Food, Scrumptious Food 31
Yiddish Corner 32
Israel & the Jewish World 33
Health & Lifestyles 37
Arts & Travel 38
Classified 42
Sports & Leisure 46

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Preparations unimpeded

A U.S.-led war with Iraq may be temporarily on hold, but preparations in Israel from the fallout of any such war are ongoing. Above, a man receives instructions from a soldier on the contents of a gas mask kit, and at left, a worker performs quality checks on gas masks as they come off an assembly line.

[Israel Sun and RNS/Reuters photos]

Zundel coming to Canada?

By PAUL LUNGEN
Staff Reporter

Holocaust denier Ernst Zundel may be deported to Canada from his home in Tennessee as early as this week, but Jewish groups are lobbying immigration authorities to turn the Nazi sympathizer away.

Canadian Jewish Congress and B'nai Brith Canada are calling on Citizenship and Immigration (CIC) Minister Denis Coderre to bar Zundel from returning to Canada, where he lived as a permanent resident from 1958 to 2000.

They argue Canada should wash its hands of the Nazi propagandist and ask the United States to exercise its jurisdiction and return him instead to his native Germany.

"We believe he has no basis to be in Canada and should be sent to Germany," said Congress spokesperson Bernie Farber. "Our belief is that he has abandoned his residency by moving to the United States, and Canada has every right to refuse him entry."

Continued on page 36

First ever haredi mayor of Jerusalem

Olmert resigns, headed to cabinet

By JONATHAN LIS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Uri Lupoliansky of the Agudat Yisrael party was appointed acting mayor of Jerusalem on Monday, the first haredi to assume this office.

Uri Lupoliansky

Lupoliansky, whose appointment reflects the rising power of the haredi community in Jerusalem, promised Sunday to preserve the city's religious status quo. Lupoliansky will serve until a special municipal election is held, probably in October.

Ehud Olmert

Mayor Ehud Olmert tendered his resignation Monday morning and then swore allegiance as an incoming member of the 16th Knesset a few hours later. Olmert is expected to receive a major cabinet post once a government coalition is formed.

"People should not be judged on the basis of their lifestyle and dress, but on the basis of their acts," Lupoliansky told city council yesterday. "I extend my hand to all. I will be everyone's mayor and act to reduce the feelings of discrimination and neglect among the residents of east Jerusalem."

Continued on page 35

Shabbat: Ki Tisa
Candlelighting: 5:37
Havdallah: 6:42

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The News in Brief

CANADA

Writing, Art Contest

VAUGHAN, Ont. — The city of Vaughan, Ont., just north of Toronto, is holding its third annual creative writing and art contest to celebrate the International Day for the Elimination of Racism March 21. Students 8 to 14 living or attending school in Vaughan can submit poems, lyrics or short stories of no more than 250 words or art such as posters, sketches or paintings. Deadline for submissions is Feb. 28. For more information, call 905-832-8585, ext. 3119.

ISRAEL

Parties Merge

JERUSALEM — Israeli Prime Minister Ariel Sharon and Yisrael b'Aliyah leader Natan Sharansky signed a deal earlier this month to merge their parties. As a result, Sharon's Likud party will increase its Knesset representation to 40 seats. In exchange, the immigrant-rights party will receive a cabinet position in the next government, where Sharansky will be in charge of Diaspora affairs and Jerusalem, *Ha'aretz* reported. Yisrael b'Aliyah dropped from four to two seats in January's election.

New Beepers

JERUSALEM — More than 7,000 hearing impaired Israelis will now be able to receive civil defence announcements via special beepers purchased by the Jewish Agency for Israel with funds provided by the North American Israel Emergency Campaign. The beepers, linked to home front command headquarters, will inform recipients immediately of an impending attack using vibrations, lights, bells and print messages. JAFI said it raised about $1 million (US) to buy 5,000 new beepers and upgrade 2,000 older models.

Patriots Arrive

JERUSALEM — Two Patriot missile batteries arrived in Israel last week after being shipped from Germany. The missiles will be used for defence in case of a possible attack by Iraq.

WORLD

Israel on UN Body

NEW YORK — Israel was elected to a United Nations General Assembly body for the first time in decades. The assembly unanimously chose an Israeli delegate as one of three vice-chairs serving on the Working Group on Disarmament, led by Indonesia. Israel's candidacy was presented by the Western European and Others group, which Israel joined in May 2000 after years as the only nation excluded from one of the UN's regional groups. It was the first time since that WEOG backed Israel's candidacy for a UN body.

Heightened Security

NEW YORK — Masked anti-terror police stood guard Feb. 8 outside New York's Temple Emanu-El as security was beefed up at U.S. Jewish sites after authorities went on a heightened state of alert for a possible Al Qaeda attack. The decision to raise the nation's terror-alert level reportedly was made due to increased threats against Jewish institutions.

Funds Distributed

NEW YORK — The Claims Conference said it allocated nearly $76 million (US) last year to help Holocaust victims in need. The funds, distributed in more than 30 countries, were used for such things as hunger relief, medical care, rent subsidies, day-care centres and nursing homes. About $8.6 million was allocated to organizations doing Holocaust research, education and documentation, and about $13 million went to agencies that serve survivors in more than 50 communities across North America, the group said.

Dovish Rabbi Barred

SAN FRANCISCO — A dovish editor and rabbi was prevented from speaking at an anti-war rally Sunday in San Francisco. Michael Lerner, editor of *Tikkun Magazine* and a frequent critic of Israeli policy, was barred for criticizing one group in a coalition of 120 rally sponsors. Lerner has criticized the group, known by the initials A.N.S.W.E.R., because he says it has used past rallies to put forward anti-Israel propaganda. An A.N.S.W.E.R. spokesperson was quoted as saying that the group would not agree to have a "pro-Israel" speaker at the rally.

Jew Definition Altered

LONDON — The publisher of a Scrabble dictionary has agreed to alter its definition of "Jew," used as a verb, after a complaint by the Board of Deputies of British Jews. The board praised the decision by Chambers Publishers to replace "to cheat or get the better of" with "old offensive word meaning to haggle."

Papon Release Upheld

PARIS — An appeals court last week upheld an earlier decision to release Nazi-era war criminal Maurice Papon on health grounds. But Papon, 92, could still be returned to jail if future medical checks find his condition has improved. The French minister of justice had requested the hearing after Papon, convicted for his role in the deportation of more than 1,500 Jews in wartime France, was released last year when an appeals court ruled he was too old and sick to serve out his 10-year jail term. He had served four years before his release. The move created a storm of protest, especially after Papon was seen leaving the prison unassisted.

Court Clears Yahoo Over Nazi Auctions

PARIS — A French court last week acquitted the former president of Internet giant Yahoo of charges of condoning Nazi war crimes.

The court ruled that Timothy Koogle and Yahoo did not condone or praise Nazism, even though the Internet portal once auctioned Nazi memorabilia.

Koogle, who left his post at Yahoo in 2001, faced up to five years in jail and a fine of nearly $50,000 (US) in a trial prompted by a complaint filed in October 2001 by French Jewish groups and anti-racism activists.

It is illegal under French law to exhibit or sell objects with racist overtones. Yahoo's French site offered no auctions of Nazi memorabilia, but Internet users in France had been able to purchase such items from the main U.S.-based site.

The ruling may spell the end of the legal fight that led to a landmark decision in France, when a court ordered Yahoo to block French Web surfers from auctions selling Nazi memorabilia. Yahoo eventually banned Nazi material as it began charging users to make auction listings, saying it did not want to profit from such material.

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Special needs funds not reaching private schools

By ANNA MORGAN
Staff Reporter

Millions of dollars allocated two years ago for special needs students in independent schools are not reaching the children, the principal of Zareinu Educational Centre told Health Minister Tony Clement.

At a meeting held earlier this month, principal Carol Goldman said the current "pocket of money" isn't flowing through to the private schools because the standards for eligibility limit the funds to "medical or physical disabilities" and don't specifically mention developmental and mental needs.

The government's intent to "eliminate unfair barriers for special needs children seeking a faith-based education" was first announced on page 13 of the 2000-2001 budget: "Through the Ministry of Health, we are delivering on our promise by proposing to extend funding for the medical requirements of special needs students in all denominational schools."

The paragraph went on to state that "it is the fair and equitable thing to do."

According to a spokesperson for the Ministry of Health, $3.4 million was allocated in 1999 "to expand professional health services for children in private schools." Included were such things as speech and language therapy and physiotherapy.

The following year, $11 million was added for "personal support services and medical and personal equipment for children with medical requirements or a physical disability."

Kevin Finnerty, assistant director of communications for the Ministry of Health, said that this year only $6.6 million has been spent because "all the demand has been met for this program in the current policy framework."

At the Ministry of Finance, spokesperson Boni Fox Gray said the government is "currently in the [provincial] pre-budget planning stages."

She said it appears that "when they added the $11 million, they overestimated the demand under this program."

There are lots of pressures on the government now from "both public and private schools," she said.

However, these are issues that have to be resolved in the political arena by the ministers involved, Fox Gray added.

At the meeting with Clement and MPP Tina Molinari at Zareinu Educational Centre, Goldman explained that the money isn't being accessed by the children because of bottlenecks occurring at the Community Care Access Centres (CCAC), non-profit community boards authorized to distribute services for schoolchildren with special needs.

"Many CCACs have chosen to adopt a narrow definition of the clause and have decided that our students do not qualify because they have complex needs that include both developmental and physical challenges.

Continued on page 28

Minister of Health Tony Clement, standing at left, visited Zareinu Educational Centre earlier this month. Standing with him are Zareinu board member Ezriel Reichman and Thornhill MPP Tina Molinari.

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Exploration and discovery

From the editor's desk

Statistics Canada recently released figures that suggested there are approximately 350,000 people in Canada who consider themselves ethnically, as opposed to religiously, Jewish.

Historians generally agree that the first Jew to arrive in Canada, or in la Nouvelle France as it was then, was a 19-year-old woman named Esther Brandeau. In 1738, Brandeau arrived in the New World disguised as a young man. Shortly after her arrival in Quebec City, she was found out.

As a Jew however, she was not allowed to remain in Quebec. Indeed, all non-French non-Catholics were prohibited at that time from settling in Quebec. As historian Irving Abella has written: "When Cardinal Richelieu founded the Company of New France in 1627 to develop and explore the French territories in North America, he stipulated that they be open only to French Catholics. No Jews, Huguenots, no dissenters or foreigners of any sort were to be allowed admission. This order was reinforced by the infamous Black Code of 1685, which decreed that officials in every French possession in the world "drive out… all Jews… as enemies of the Christian name."

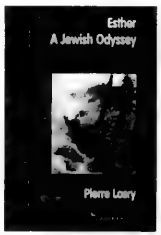
Thus, with the young Jew Esther Brandeau in their custody, Church authorities in Quebec set about to "persuade" her to convert to Catholicism. Despite the Church's best efforts for almost a year, Brandeau refused. If she could not remain in the New World as a Jew, she would not remain at all. She was sent back to France.

Her story is one of courage, commitment, determination and adventure. It is told with heart-stopping, imaginative force and sweeping historical detail in the award-winning book *Une Juive en Nouvelle France*, by Pierre Lasry, and in its English language version, translated by the author himself, *Esther, A Jewish Odyssey*, Midbar Editions, 2002.

Lasry is a veteran documentary filmmaker whose many noted works include the gripping National Film Board of Canada documentary, *Shylock*, which received effusively positive reviews when it was aired three years ago. Lasry has lived in Montreal since 1957, when he settled there after arrival from his native Morocco. It is apparent from the first few turns of the novel's pages, that he also is a writer of considerable literary skill and scholarly sweep.

The storyline of the book is based on the actual records of Brandeau's life as recorded from her interrogation in the minutes of Varin de la Mare, Harbour Police commissioner in Quebec City, in September 1738. The historical framework of the book has been meticulously researched and Lasry has powerfully and faithfully recreated the social and political textures of that unique period when western Europe was implanting its culture, religion and mores onto the faraway shores of North America.

In an interview with *The CJN's* Elias Levy almost two years ago, prior to the release of *Une Juive*, Lasry credited Ronald Finegold, librarian and researcher at the Montreal Jewish Library, and filmmaker Michelle Saada for helping him get started on the project of writing Esther Brandeau's story.



Like all superb writers, Lasry uses the portrait of his key character as a dramatic instrument by which he has painted a fabulously colourful, deeply moving, multi-dimensional portrait of the encounter between the Jews – including the Jews like Esther Brandeau who had practised their faiths secretly as New Christians – and the Catholic Church-dominated societies of continental and Nouvelle France. Indeed, Lasry goes to fascinating lengths to describe the encounter, generally, between the Church and other non-Catholic faiths. One poignant example occurs in the theological anguish expressed by an aboriginal from New France who has been converted to Catholicism, when he confronts the bigotry and hypocrisy of his mentors.

Equally compelling are Lasry's biting observations about the trade in "ebony," the slaves from Africa, that so dominated maritime commerce and traffic in Europe at that time.

Lasry's style combines precise attention to rich descriptive detail with an understated, somewhat off-the-cuff approach to personal reflection and commentary. Some of his most searing and explosive observations, for example, appear almost as afterthoughts in scenes heavily infused with gripping action.

One of Lasry's key purposes in writing this novel, I believe, was to pay tribute to the will and strength of the Jews, including the Marranos, who persevered in their ancestral faith, despite unceasing hardships and cruelties. His thoughts on the matter were encapsulated in the following observation: "These Jews, whether they study mere trifle, or deadly important subjects, always do it with the seriousness of a group of surgeons doing open-heart surgery without anesthetic. That is their whole mystery! If one opens an apple, one finds black seeds in the centre that will give apples. If one could open the Jewish people as a fruit to expose its core, one would see in it people who spend their entire life studying Torah, the Law, and teaching it to give birth to trees that will bear the new fruits of Judaism. Without seeds, no fruits."

Esther is an exciting, important book that illuminates a mostly unexplored, still shadowed part of Quebec history. It leads one to a rather intriguing speculation regarding the extent to which New Christians, i.e., Marranos, played a role in helping to found the New World that subsequently unfolded into modern Quebec society. *Esther, a Jewish Odyssey* should be widely read.

– MBD

SeeJN

TOP HONOURS:

Randy Spiegel, executive director of Zareinu Educational Centre, presents an award to Masha Posen, on behalf of the University of Toronto faculty of medicine department of occupational therapy, and Zareinu. Posen, who runs the hydrotherapy program at Zareinu, was recently recognized for her outstanding contribution to the field of teaching, for her therapeutic interventions and for her example as a model teacher. She also teaches at Beth Jacob High School.

Anti-Semitism worries Canadian Jews: sociologist

By SHELDON KIRSHNER
Staff Reporter

The Jewish community in Canada has never had it better, but Canadian Jews are nevertheless gripped by a heightened sense of vulnerability, a conference at the University of Toronto on anti-Semitism was told last week.

Morton Weinfeld, a sociologist and holder of the chair in Canadian ethnic studies at McGill University, said the status of Canadian Jews compares favourably to that of Jews in the United States.

> • ANTISEMITISM:
> THE POLITICIZATION OF PREJUDICE IN THE CONTEMPORARY WORLD

"In many ways, Canada is a paradise for Jews. Gentiles in Canada want to marry Jews, not to harm them."

Hershell Ezrin, chief executive officer of GPC International, a public affairs and communications company that studies Canadian values, said anecdotal evidence suggests Jews feel more vulnerable these days.

Israel's conflict with the Palestinians is negatively affecting some Canadians' perceptions of Jews, he said.

Furthermore, he added, the ethnic nature of Canadian society is changing. This ongoing transformation is leaving people uncomfortable and sharpening anti-minority feelings in the country.

In Weinfeld's analysis, the influence of traditional anti-Semitic forces, such as the Catholic church in Quebec, has declined. And Jews face much less anti-Semitism in the workplace, but public manifestations of anti-Semitism, such as the David Ahenakew affair, have increased in importance, he said.

Contemporary anti-Semitism tends to turn on Israel. "This is the new thing," Weinfeld said. "There is a growing tie between anti-Americanism, anti-Semitism and anti-Zionism."

Weinfeld said today's political environment is different because of the increase of Muslims in Canada.

Jews should make greater efforts to reach out to other minority communities, which respect the Jewish community as a model of organization, he said.

Ezrin, who was a deputy minister in the Ontario civil service during the tenure of former Liberal premier David Peterson, said Mideast tensions have prompted some Canadians to wonder about Jewish influence in Canada.

The firebombings of synagogues in various parts of Canada, as well as other anti-Semitic acts, have prompted concern among Canadian Jews.

"We thought we were beyond all these things," Ezrin said.

Roy McMurtry, chief justice of Ontario's Court of Appeal and a former attorney-general, called anti-Semitism "one of the most vicious diseases ever visited upon the human race" and said "the state has a vital role in combating the dissemination of hatred.

"For me, the issues of anti-Semitism and racism are very much linked and represent an almost seamless web of evil."

McMurtry said that when he was in government, he urged law enforcement agencies to target anti-Semitic groups such as the Western Guard.

"Elected officials do have the right and the responsibility to urge police departments to prioritize certain investigations when the public interest will be clearly served," he said. "While many hate crimes fall short of physical violence, they are, nevertheless, equally destructive of our social fabric."

McMurtry said the willful promotion of hatred should not be confused with legitimate rights of expression. Yet laws must clearly reflect the mores and values of Canada.

Citing the Ahenakew case, he said public opprobrium of racists is more effective than prosecution.

Ed Morgan, a U of T law professor and chair of Canadian Jewish Congress (Ontario Region), said there must be free speech on campuses, but universities have a responsibility to protect students.

Political polemics do not constitute hatred, he said, referring to a York University professor who recently delivered a lecture on the "Nazification of Israel."

Yet students should not be subjected to what he called "extreme speech."

A problem also arises in debates on the Middle East when mistaken or extreme misstatements of fact are voiced, Morgan said.

University administrators should exercise fortitude in dealing with such problems, he said.

Mayo Moran, also a U of T law professor, said democratic societies face vexing and conflicting questions when they try to balance free speech with incitement to racial hatred.

A willingness to tolerate hate speech may be a litmus test for a democracy, she said.

Her colleague, Lorraine Weinrib, said the Jewish community has greatly benefited from the postwar liberal constitutional revolution in Canada.

She cited the striking down of the 1906 Lord's Day Act by the Supreme Court as an example of the court's positive role in fostering liberal democracy.

By successfully challenging the validity of the act, which banned Sunday shopping, and by other interventions, the Jewish community was instrumental in helping transform the very essence of Canadian law, said Weinrib.

In a sardonic and succinct survey, Leonard Dinnerstein, a University of Arizona historian, claimed that obese Americans, feminists and gays face far more prejudice than U.S. Jews.

Some Jewish organizations, for fundraising purposes, exaggerate the extent of anti-Semitism, he said.

The two-day conference was sponsored by the Munk Centre for International Studies.

Please see related stories, pages 14, 15.

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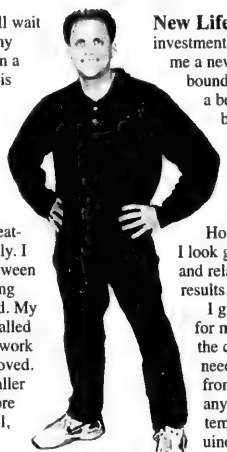

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CBC editor defends coverage of Middle East at shul panel

By PAUL LUNGEN
Staff Reporter

The CBC's coverage of the Arab-Israeli conflict has angered many in the Jewish community and a recent panel discussion allowed community members to pepper one of the network's senior editors with questions that suggested the network has an anti-Israel bias.

Though six journalists were present at the Beit Rayim Synagogue in Richmond Hill to discuss reportage from Israel, it was the CBC's Mark Bulgutch who was forced to answer the most pointed questions from testy audience members.

Several wanted to know why the CBC refuses to label Palestinian suicide bombers "terrorists," while others questioned the lack of balanced reporting by the CBC's Jerusalem bureau chief, Neil Macdonald.

One of the panelists even added his own reproach, suggesting Macdonald had made himself the story and should be removed.

Bulgutch was joined on the panel by Lorrie Goldstein, editor of the *Toronto Sun*, John Turley-Ewart, letters editor of the *National Post*, Ron Waksman, executive producer of Global News, Gabe Gonda, letters editor of the *Toronto Star* and Drew Fagan, editor of the *Globe and Mail*'s editorial page.

They were discussing "Israel bashing or honest reporting: what influences our Canadian media?" in an event sponsored by the Israel action committee of the Beit Rayim and Adath Sholom synagogues. Ellen Cole, chair of national community relations for Canadian Jewish Congress, served as the evening's moderator.

Bulgutch, a senior executive producer with CBC News, gave as good as he got, saying a survey done for the CBC found "most Canadians think we're pro-Israel and anti-Palestinian." He rejected suggestions the CBC should use the term "terrorist," saying "terrorism is in the eye of the beholder." And he asserted "there's no conspiracy in the CBC to condemn Israel."

In a not-so-subtle criticism of the public network, Global's Waksman suggested "rules of engagement" for journalists reporting from the Middle East should include honesty, fairness and balance. He then added a direct potshot at the CBC, saying the network's editors failed to show the good sense to remove Macdonald once he had become part of the story.

In a question period that followed the remarks, Bulgutch again found himself on the defensive as he responded to queries about the CBC's objectivity.

A 28-year-veteran of the CBC, Bulgutch said he and the network's staff are professionals who don't let their personal views interfere with reporting. "I have opinions, but I think I can separate them from what I put on television. It's not hard."

Taking a swipe at the CBC, Turley-Ewart said the *Post* refuses to call Palestinian killers "militants. We call them terrorists, what they are. From our perspective, it's about values you hold... We call a spade a spade. If a person is a terrorist, that's what we'll call them. We're not going to walk in a fantasy world and pretend to be objective."

Later, Turley-Ewart criticized the *Star*, saying the *Post* would never have run a letter to the editor that called U.S. academic Daniel Pipes a racist.

Gonda responded by saying "there are reasonable people out there who think Pipes is a racist."

Gonda declined at various points to defend the *Star*'s Mideast coverage, saying he was only able to comment on the letters page.

As the conversation turned back to the CBC's refusal to use the word "terrorist," Bulgutch said, "In our view, instead of name calling, we show you what happens and let you decide. You think it's easy?" he continued as the audience voiced its disapproval. "What is a definition that doesn't include Winston Churchill as a terrorist?"

Bulgutch acknowledged the network "made a mistake" after Sept. 11, when it referred to the attacks that day as terrorist incidents.

"Terms define a conflict," Goldstein said. "I was surprised when Reuters [news agency] decided not to use the term terrorist for those who blow up buses."

"Occupied territories" is also a loaded term, one that wasn't used when Jordan held the West Bank between 1948 and 1967, Goldstein said, adding that even his paper uses the term.

The passions engendered by the Middle East did not surprise Fagan, who reported from the Middle East from 1991 to 1996.

He noted how one reader complained about whether the "e" in "east Jerusalem" should be capitalized or rendered in lower case. Using lower case, the reader said, would suggest a geographical division and would support Israel's annexation. Upper case, as in "East Jerusalem," suggests a unique entity and would implicity not recognize Israeli control, Fagan recounted.

Turley-Ewart, a member of the *Post*'s editorial board, said the *Post* is "perceived as the Jewish newspaper," and when it runs editorials backing Israel, the letters it gets are "shocking, absolutely shocking."

He said reporters are lazy when it comes to researching the historical context of the Middle East and suggested they should examine the UN resolutions they report on as well as the genesis of the term "occupied territories."

At a later point, Turley-Ewart and Bulgutch sparred, with Turley-Ewart saying "if you want to change the CBC's opinion, privatize it." Bulgutch noted pointedly that the *Post* does not have a reporter in the Middle East, while Turley-Ewart said the *Post*'s views on the conflict are confined to the editorial page.

Goldstein said the suggestion to privatize the CBC is a legitimate topic of debate and said media consumers are free to encourage advertisers not to advertise with a network.

"A consumer boycott is a democratic right, Knock yourself out," he said.

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Ms. Kangisser Cohen, who specializes in the study of child survivors of the Holocaust, is a visiting scholar at New York University, and a Ph.D. candidate at the Hebrew University of Jerusalem. She has taught at Yad Vashem and Hebrew University, and served as senior educator on several Holocaust educational field trips to Eastern Europe.

The public is also invited to attend Friday night services at Congregation Habonim (Friday, Feb. 28 at 8:15 p.m.), where Ms. Kangisser Cohen will lecture on the topic of: Why Survivors Speak? Ms. Kangisser Cohen will discuss what survival meant for the survivors, how their war-time experiences influenced their post-war lives, and what survivors hope to achieve by sharing their stories with others.

Tory candidate in Eglinton-Lawrence a first

By RON CSILLAG
Staff Reporter

The provincial riding of Eglinton-Lawrence will see a first in the next election, expected in the spring: An Orthodox Jewish woman candidate for office.

Corrine Korzen, a lawyer and former teacher with a background in business, will be acclaimed as the Progressive Conservative candidate in the riding when the Tories hold their nomination meeting later this month. Korzen is the sole person seeking to carry the PC banner.

Corrine Korzen

The riding, currently held by Liberal MPP Mike Colle, has a small Jewish population, but it includes the Bathurst-Lawrence area, with its high concentration of Orthodox residents, many of whom have become members of the federal Canadian Alliance.

Korzen and her husband are long-time members of Agudath Israel South, an Orthodox congregation in the heart of the riding. They have one married daughter.

She says a big issue among Jewish voters is the Equity in Education Tax Credit, introduced by the Tories, which provides long-awaited tax relief to parents of children in private, faith-based schools.

Liberal leader Dalton McGuinty, Korzen notes, has promised the do away with the popular credit should he form the next government.

"We are the only party that promotes the tax credit," she says.

Korzen, who lives in the riding, says she was encouraged to run by Thornhill Tory MPP Tina Molinari. She agrees that being Orthodox and a woman is probably a first at the provincial level, and says her Jewish values will stand her in good stead.

"I think Jewish voters want strong leadership," she says. "Their main areas of concern are the same for Jews and gentiles: health care, jobs, education and taxes. The Tory government has contributed millions of dollars to health programs [and] has created one million new jobs. The tax credit for private schools is totally a Tory platform."

She says McGuinty has voted against every tax cut introduced since 1995.

Voter anger at the federal Liberals' record on Israel, the controversy over the banning of Hezbollah and their stance at the United Nations has spilled over to their provincial counterparts, she believes.

"There's certainly been a backlash. [The federal Liberals] have an appalling record."

Korzen, a family law litigator, was called to the bar in 1978 after teaching high school English. She is director of the private Action Charitable Trust and has been a canvasser and team captain for the Canadian National Institute for the Blind.

Balancing security, human rights in Israel

By FRANCES KRAFT
Staff Reporter

Even though Israel is a democracy, its fight against terrorism involves limiting human rights, said the dean of the University of Haifa's law school last week.

"It's not so simple," said Ariel Bendor, speaking to a group of lawyers at a lunchtime event at a downtown law firm.

One difficulty, he noted, was that "a significant proportion of the anti-terrorism fight takes place in the occupied territories. Israeli courts are not supposed to adjudicate them [although they have not been barred from doing so by the government]...It's accepted that the primary legal norms [in those areas] are those of international law."

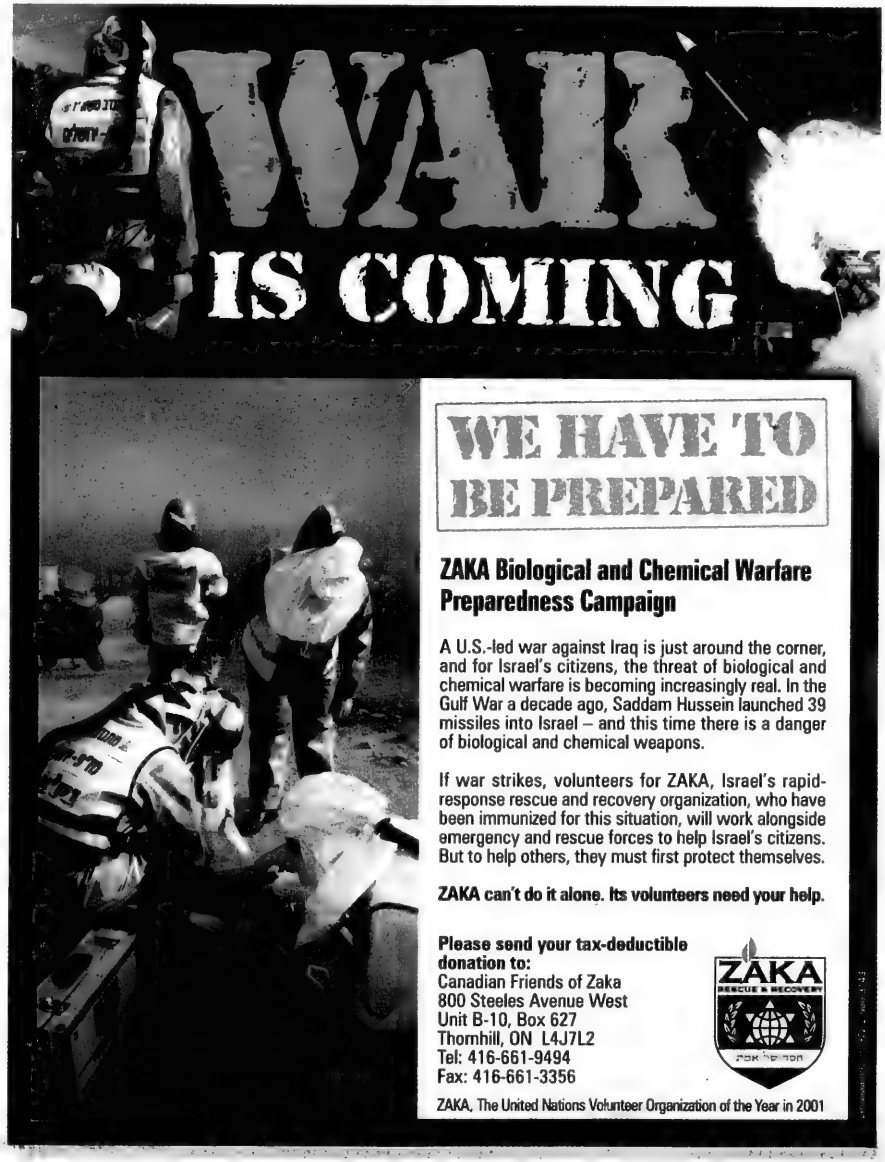
Other issues that challenge the balance between human rights and security considerations include the legitimacy of interrogators' use of physical force on people suspected of terrorist activities, said Bendor.

Israel's supreme court has ruled against such measures where they are not authorized by law and the Knesset rejected the suggestion that it enact such a statute, Bendor said. "Apart from the moral dilemma, there is a fear that [such measures] would not comply with constitutional demands and inflict damage in the international arena." Bendor, who was accompanied by vice-dean Eli Salzberger and Yael Metser, vice-president, public relations and resource development for the university, was in Toronto and Montreal to meet with university supporters, and discuss academic exchanges with local law schools.

When asked by one of the lawyers about the response of Israeli academics to attempts to boycott Israeli academia, Salzberger noted that Israeli academics are generally liberal in their politics. "If there's one institution not to boycott, it's Israeli academia," he said. "Even if all the allegations were correct, the singling out of Israeli academia, not the Iraqi or Libyan universities, cannot be explained by anything but anti-Semitism."

What is noteworthy about the Haifa school, Salzberger told *The CJN*, is its Arab population. Of the 800 students at the law school, 20 per cent are Arab, and there are two Arab professors. "The miracle is that there's peaceful co-existence," said Salzberger. "There's a lot of debate, and civilized demonstrations. This is really the spirit of the city of Haifa."

He sees Arab Israelis like the ones at the university as a potential bridge between Israel and Arab leaders. "They appreciate many components of living in a democratic society."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Misrule of law, rule of chaos

Something bad is happening in Belgium. Naked anti-Israel sentiment seems to have taken hold of some parts of even the highest echelons of its judiciary as well as many of its parliamentarians. Last week, the Supreme Court of Belgium overturned a lower court decision that would have barred the charging and prosecution in Belgium of Israel's Prime Minister Ariel Sharon and senior members of Israel's defence forces and defence establishment for alleged war crimes and crimes against humanity arising from the slaughter by Christian Lebanese Phalangists of some 800 Palestinians in Sabra and Shatila in 1982.

As a result of the Belgian court's ruling, Sharon can be charged and brought to trial in Belgium once his tenure as prime minister of Israel is completed and his diplomatic immunity has lapsed. The other Israelis named in the dossier by the Palestinian complainants, according to the court ruling, can be charged and tried there immediately.

The effect of that ruling obviated the need for the amendment to the war crimes legislation that a legislative committee of Belgium's Parliament had introduced last month specifically to eliminate the need to establish some nexus between a prospective defendant and Belgian territory. It's very likely, however, that the Belgian Parliament will still proceed with the amendment, to ensure that all possible loose ends of the rope with which they want to snare Sharon will be tied up. Indeed, at the time the amendment was announced by the parliamentarians, the Belgian prime minister said he would not oppose it. There is little to suggest he has changed his mind.

The effect of the ruling also obviated the need for even the slightest pretense, on the part of Belgian decision-makers, of good faith. And that is a good thing because, obviously, there is none, and any attempt on their part to suggest the contrary would merely add contempt to conceit.

The underlying premise of the legislation is profoundly odious. It tries to raise Belgian law and the Belgian legislature above any other law and legislature on earth. It would attempt to charge and to try, in Belgium, for alleged war crimes and crimes against humanity committed anywhere on earth, at any time in the receding past, irrespective of the effective date of the legislation, any citizen of any country with or without any connection to Belgium or its citizens. It is a premise that offends the canons of the rule of law by which civilized, western democracies govern themselves. But clearly, respecting the canons of the rule of law is not as high a priority for the Belgians as is "getting the Israelis."

If every country were to follow Belgium's example, disguising politics as law and then placing that law above accepted international norms, there would soon be international legal chaos.

Something bad is indeed happening in Belgium. Canada and the western world should take notice and condemn it before it leads to something worse.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Ramin Farzam, Nasser Levi Haim, Farhad Saleh, Dani (Hamid) Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Dry Bones
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IT WILL BE A REALLY, REALLY...
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Membership in Conservative shuls

(1)

While I agree with much of Rabbi Steven Saltzman's article on intermarried families and the Conservative synagogue ("Conservative synagogues must limit membership to maintain Jewish continuity," *CJN*, Jan. 30), I find that some clarification for the public is necessary. Adath Israel's position is consistent with an official position produced by the Rabbinical Assembly's Committee on Jewish Law and Standards in 1963. Most Conservative congregations, however, base their affiliation practices on the majority decision written by the late Rabbi Max J. Routtenberg for the same Committee on Jewish Law and Standards. Following is one short excerpt regarding his responsum written by Rabbi Kassel Abelson in 1982:

"A Jew who intermarried is a transgressor of a Torahitic prohibition, but has not read himself out of the Jewish community. In other contexts, it was demonstrated that the Jewish community of the past was not anxious to read a Jew out of the fold for transgressing the commandments of the Torah. The desire to join a synagogue may properly be understood as an act of *teshuvah* and should be treated as such. At the same time, it is essential to maintain a posture of opposition to marriage between Jew and non-Jew.

"All efforts should be made to discourage intermarriages. However, if the marriage does take place, it is in the best interest of the Jewish community for the couple to become active in Jewish life and for the non-Jewish spouse to be converted to Judaism...

"We believe it is our duty to save a Jew, individually, for our people, by dealing with him with compassion and understanding, rather than with hostility or indifference. We ought to accept him in the congregation of our people and exert every effort to make his entire family feel that they would be welcome."

Rabbi Howard Morrison
Beth Emeth Bais Yehuda
Toronto

(2)

Every Jew should endeavour to bring people under the wings of Shechina even as Abraham did.

—Avot d'R.Nathan

Rabbi Steven Saltzman is shortsighted in his refusal to allow synagogue membership for intermarried couples and their families. He admits that "we cannot prevent intermarriage," but asserts that as less than one in 10 of the children of mixed marriages will identify as Jews they "do not represent a particularly good target group for community investment of scarce resources."

Does not the saying "If one saves a life, one saves an entire universe" apply here? Does not every Jewish person count? Is it not worth our investment to welcome each one into a Judaism that is inclusive and accepting? Exclusionary and discriminatory attitudes such as Rabbi Saltzman's alienate our young people from Judaism and contribute to our problems in Jewish continuity.

Margaret Wood
Toronto

(3)

It is clear that Judaism is under threat in North America largely because the anti-Semitism of old is not politically acceptable, and, as has always been the case, Jews do intermarry into the larger group, and yes, sometimes they leave the faith. This has been a historical reality and is certainly reflected in the rich Jewish culture found throughout the Diaspora, as well as in the positive influence of Jews on the wider cultures of their adopted homelands. With intermarried couples, the ideal has been for the non-Jewish spouse to embrace Judaism, or at the least for the offspring to identify themselves as Jewish. Rabbi Saltzman would reject this reality, and transform his congregation into one that would shun other Jews – banish them, pretend that their belief is less than his ideal. This is morally repugnant.

Sam Bryks
Toronto

(4)

Intermarriage starts with youth interdating. A simple, yet powerful way to combat interdating could be through the synagogue itself. The synagogue is the centre of community life, and would be a perfect place for young Jews to meet. Conservative and Reform synagogues have failed miserably in attracting young people to regular services. The synagogue is currently in grave danger of becoming an institutional relic.

Another institution that could be used to combat intermarriage is the Jewish day school. Yet affordable Jewish education is still a pipe dream.

It is easy to preach about the righteousness of banning intermarried couples, but what on earth is being done to prevent intermarriage? I know of countless young Jews who would love to find their Jewish "bashert," but do not know where to turn.

Michael Smith
Toronto

(5)

As a member of Adath Israel Congregation, I cannot endorse Rabbi Saltzman's policy.

I do not sanction intermarriage, but the message we send our children, by rejecting both the Jewish and non-Jewish spouse, and disenfranchising offspring of Jewish mothers who are by Halachah Jewish, is that we are intolerant and insular.

It is my contention that rather than closing the barn door after the horse has bolted, the synagogue can try to prevent intermarriage by providing a welcoming venue with relevant programs where young Jewish singles can meet.

Judith Weinroth
Toronto

CORRECTION

Stephen Schecter, the author of the poem in memory of Ilan Ramon that was published in *The CJN*, Feb. 13, is a Montreal writer and sociology professor, and not a resident of Toronto. *The CJN* regrets the error.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Every time in Israel 'is like a first kiss'

By TIA GOLDENBERG
Special to The CJN

While most of my friends were out at a bar on New Year's Eve, I was in the middle of the Judean desert with 700 other Canadians. For me, New Year's Day consisted of a semi-drunken hike up Masada at 5 a.m.

As we waited for the sun to rise over the Dead Sea that morning, I drew a blank. I wasn't thinking about anything when the sun began to pierce the blue sky and bring in a new year. While most people around the world were either celebrating or reflecting upon the past year, I couldn't reflect on anything. I simply froze.

That's what Israel does to me. I've been there about 10 times, but every time is new. Every time is like a first kiss. I get nervous, but it's a nervousness that feels good and warms the heart.

As is obvious from my last name, I am Jewish. My parents are from Israel and most, if not all, my family lives there. I am not recounting my 10-day trip to preach my political views, nor to make claims on who I think is right or wrong. I am writing this as a plea for peace between Arab and Jewish students, not only in Israel, but also here in Canada.

These Grade 11 students from Hebrew Academy of Montreal were in Israel on the same Birthright program as the author.

Birthright Israel is a trip organized by various Jewish communities worldwide. It gives Jews who have never been to Israel a chance to see it for free. The Jewish community is pushing students to go now, partly because of the current conflict between the state of Israel and the Palestinians.

When I decided to go to Israel with Birthright, I knew about the conflict that had been raging for 2½ years. I knew Israeli soldiers were killing Palestinians and Palestinians were doing the same to Israeli civilians. That did not stop me from going.

I saw the pictures in the newspaper, the footage of suicide bombing victims crying for help. I also saw footage of Israeli tanks charging through Palestinian settlements. I saw, but I did not understand. My heart cries out every day for these victims, but this did not stop me from going.

The reaction from friends who heard I was going varied. Some asked me if I was crazy and if I knew what I was getting myself into. Others were blunter and told me to avoid the bombs. My favourite comment was "try not to get shot."

I boarded the plane in spite of the media and my friends. Most of the people I travelled with had never been to Israel.

One Friday night, the 25 people in my individual group got dressed up for Shabbat and walked to the Western Wall, Judaism's most holy site. It had just stopped raining and the cobblestone streets were glistening.

Most people on the trip with me considered this their most spiritual moment, although it was a little different for me, since I had had the experience before.

Before descending to the level where the Wall stands, we all leaned over a ledge overlooking it. We could see groups of people dancing and singing next to the wall. The rain started again, but they didn't stop. It was beautiful, but I had been to many Jewish weddings and had seen lots of singing and dancing and looked out further.

From the same ledge, I could see the golden Dome of the Rock beaming like a spotlight. The Dome contains the rock that marks the site from which the Islamic prophet Mohammed made his journey into the heavens and back to Mecca. It is the symbol of the oneness and continuity of the religions of Abraham, also known as the Jewish, Christian and Muslim faiths.

After making our way down to the Wall, I heard a sound unknown to me, a sound that at first seemed eerie. I asked someone what the cry was and he told me it was coming from a mosque near the Dome of the Rock. It was a call for Muslims, a call to come for prayer.

Of every moment on our trip, this one probably had the strongest effect on me. The longer it lasted, the less of an eerie cry it became. It was in complete harmony with what I was feeling – the sound added to the religious and peaceful atmosphere.

For a moment, hearing Jews sing and the Muslim prayer call as if they were one voice gave me hope. This hope stuck with me through the entire trip.

David Azerrad, 24, was also on this trip. He is completing his master's degree in political science at Carleton University. Although it was not his first time in Israel, he says the trip did something to him as well.

Two-and-a-half years ago, when the situation was slightly calmer, Azerrad believed Israel should do all it could, in order to attain a peace agreement. Nowadays he thinks differently. He says he came to a striking realization during his 10 days in Israel.

Azerrad says no matter how many papers he reads, no matter how many political science books he dissects, he can never know what it is like to be an Israeli, or a Palestinian, for that matter.

"As a Jew not actually living in Israel, I almost have no right to have an opinion. There's nothing for me to lose, nothing's at stake for me."

The night of the Tel Aviv bus station bombing, the 3,000 Birthright participants from around the globe were awaiting the arrival of Israeli Prime Minister Ariel Sharon. He was to deliver a speech to us and was late.

The crowd grew impatient. The Argentine and Brazilian delegations began cheering for their respective homelands. The scene was reminiscent of a World Cup soccer game. Our Canadian delegation joined in with a slightly weak rendition of *O Canada*, but the maple leaf was flying high nonetheless.

The host of the event interrupted the frenzy. "I regret to inform you, but there has been a bombing in Tel Aviv," he said.

We were shocked. It was as if the bomb had gone off in the auditorium. It was silent for several minutes and I tried to absorb this reality. I couldn't believe we were oblivious to an explosion that had occurred only an hour away.

Despite my shock, I realized we were merely tourists. Palestinians and Israelis deal with the possibility of an attack daily.

In the auditorium, the awkward silence was interrupted. Someone started chanting "Israel! Israel!" over and over. The whole crowd joined him. Sharon finally arrived and we were silent. He spoke briefly and then departed for Tel Aviv.

I disagree with a lot of what is happening in Israel right now. I believe in the preservation of the State of Israel. I believe Palestinians are entitled to their own state. The means to both of these ends, however, must be reached peacefully. Unfortunately, the realist in me is not sure how feasible this is.

We were fortunate during our trip to spend three days with a group of eight Israeli soldiers to see what life could have been like for us if we had been brought up in a land plagued by so many wars. While we Canadians were from the University of Western Ontario or Ryerson or Carleton, the Israelis travelling with us hadn't even begun to think of university, not to mention careers.

These 20-year-olds knew how to shoot a gun. They were all in the air force and therefore knew either how to fly a plane or how to fix one. They carried guns with them wherever they went.

I had seen this before, but for those in my group who hadn't, it was a complete shock.

"People walking around in public with M-16 machine guns? I don't believe it!" I remember someone saying this before we left the airport.

People in Israel are very different from Canadians, Azerrad says.

"I saw something in the soldiers' eyes. I saw life.

"In Israel, people have something to fight for. I feel that as a North American, one has nothing left to die for. There is no sense of purpose here," he says.

I don't know if Azerrad is right, but his point is valid. Both Israelis and Palestinians have fury in their hearts. Yet despite this rage and the violence that accompanies it, civilians live regular lives, both in Israel and in the Palestinian territories.

Mike Arshinoff, 22, was in my group. It was his first time in Israel, although he has travelled to Australia, New Zealand and some of western Europe. He articulated a feeling shared by the whole group: "Even with all that has gone on there, the spirit of the people is higher than anywhere else I have been."

Tanks occupy the West Bank. Bombings occur, sometimes on an everyday basis. The point is: life goes on. I speak for myself as a tourist and for my family who lives there when I say that Israel is still as beautiful as she ever was.

My trip taught me some valuable lessons. I now know to never hike up a mountain on New Year's Day after drinking all night and not sleeping. Camels really do spit – a lot. I also learned the news media have a huge power over us and are capable of provoking any feeling in their audience. Finally, and probably most importantly, nationalism can kill, and in Israel, it quite often does.

As I try to settle back into school mode, I like to remember that sunrise atop Masada, when I couldn't think of anything at all. Life tends to be much simpler when you do that, when you can stop thinking and just be. From the summit of that mountain, I felt as though I could solve the world's problems. Unfortunately, I don't have the answers. What's more unfortunate is that I don't think anyone else does, either.

I hope to go back to Masada one day. I hope to go back and look out onto a new horizon, one that shines with peace and tolerance. But for now, I'll have to settle for a hypnotizing view of the Dead Sea.

Tia Goldenberg is a student at Carleton University.

Hurtful words

Jan. 19 was a fast day – *Ta'anit dibbur* – for some Jewish communities. Unlike our usual fast days, this one did not require an abstention from food and drink. Rather, it called for an avoidance of speech.

Norma Baumel Joseph in Montreal

God created the world with speech and our ability to speak inscribes our humanity. But words can be creative or destructive. Jewish norms often warn about *lashon hara*, evil or wrongful speech. So this fast day, by removing all words, removes those that are hurtful for one day. Responsible speech – an interesting concept.

Often news media focus on human wrongdoing. Rather than presenting evidence, we are told "so and so allegedly did… " or "some claim that…". How are we to accept these stories? Are they news and therefore true? Is this accurate or accountable reporting?

By reading, accepting and discussing these tidbits, have we been co-opted into a scheme of *lashon hara*? Without any proof, the person mentioned is maligned and their reputation destroyed.

Many agree with that old adage "Where there is smoke there is fire." More than distasteful, this expression is destructive. How can Jews think that way? We know best that a lie can be just that – a lie. Appearing in print does not make it true. Using the words "alleged" or "according to reliable sources" might release the news media from a civil suit but they do not exempt us from the warning of *lashon hara*. Every time we read and accept such unconfirmed reports, we engage in hurtful speech.

Anyone can be libelled or slandered in the news media. I myself was maligned in this newspaper many years ago. One person decided to call me a Jezebel, a woman who was leading our youngsters astray. I was shocked and distressed. I had done nothing wrong. After publication and upon my urging, a reporter asked the writer if they had ever met me, talked with me, read my work, or heard my lectures. "No," came the reply. "It was not necessary. I know what people like her think."

How can a newspaper print such stuff? What are we to do?

One friend – a man most honest and ethical – told me that he decided never to read this kind of gossip again. That kind of personal "fast," a voluntary refraining from reading hurtful words, seems like a fine idea. Not only will I not read, I will not perpetuate nor be party to that kind of base discourse. I will not willingly participate in the destruction of someone's reputation. If they are guilty, let the evidence tell the tale. Otherwise, let there be silence.

By the way, after that incident, I always had the perfect costume for Purim – Jezebel.

The Pianist

The story of Wladyslaw Szpilman, concert pianist and survivor of the Warsaw Ghetto, is a story of one man's struggle just to stay alive and of those who saved him. The recently released film *The Pianist*, based on Szpilman's experiences, challenged some of my deepest prejudices.

Jean M. Gerber in Vancouver

What struck me about the film and the story may not be what others take away from it. Szpilman's story is so infused with irony and ambiguity that it cries out for a more subtle understanding.

But before we get to the pianist, let me tell you another story.

Years ago, I conducted my first interview for Vancouver's Holocaust Documentation Project with a Polish survivor whom I will call M. M's family was wiped out early in the German occupation of Poland. He figured he had nothing to lose and would go out fighting. What difference did it make if he lived or died? He joined the Polish partisans who had fled Warsaw and were hiding in the forests, and lived and fought there for over four years. Ironically, he had fallen in with one of the most viciously anti-Semitic groups. Speaking perfect Polish (that is, un-Jewishly accented), he fit right in. Conditions in the forest being as harsh as they were, he had no difficulty hiding the obvious sign of his Jewishness.

One day they met another group – there seem to have been many – and M recognized another Jew in their midst. Their eyes met once, and both knew, he told me, that to acknowledge the other might mean death. They went their separate ways. He survived the war and never told this story until I interviewed him. It stayed with me for years, blending in my mind with images of vicious anti-Jewish Poles waiting to ferret out the last Jew in Poland.

So what about Szpilman the pianist? Szpilman was saved, not by Jewish ghetto fighters, although they did help, but by a combination of the despised Jewish ghetto police, Polish anti-Nazi sympathizers and partisans and even a Nazi officer. Szpilman's story touched me deeply because so many people took risks for him, deciding in a split second that his life was worth as much as theirs.

> *'Human soul is a messy, contradictory place'*

We all know the story of Oskar Schindler, a man who was a womanizer and opportunist (a mild way of describing his takeover of Jewish businesses). His decision to protect a list of Jews can only be explained by recognizing that the human soul is a messy, contradictory place where good and evil intentions jostle for supremacy.

So I admit that today, after seeing *The Pianist*, I am working through some deep prejudices that I have carried with me for many years. I had not been prejudiced against Polish-Canadians who played no part in this unhappy saga, but against Poles during the Holocaust who I assumed were all Nazi collaborators. As in so many things, Holocaust survivors have been my teachers.

The Nazi officer who rescued Szpilman was nothing like Schindler, yet his confrontation with Szpilman, too, will stay with me. The officer finds Szpilman, dirty, half-mad with hunger, desperate to open a can of food. Instead of shooting him on sight, the officer questions him: "What are you?" Szpilman answers: "I am – I was – a pianist." The officer, leading him to a piano: "Play." Szpilman thinks this is the last thing he will do – and he plays with abandon, summoning a reserve of power from his despair. Instead of shooting, the officer hides the ragged refugee until the Russians come. It is a powerful moment: prey and hunter face each other, and each recognizes the other's humanity.

After the liberation, Szpilman tries to find his Nazi rescuer. But it is too late. The Russians have captured him and he will die years later at the hands of the Communists.

If it is true that one who saves a single life is as if he saved a whole world, then those Poles who risked their own lives and that Nazi officer saved not just one concert pianist, but the world in a single soul.

Getting a click out of family

If you keep a free e-mail account long enough, it will eventually fill with a remarkable amount of drek (please excuse the technical jargon). Between the pitches for herbal viagra, ads for shady debt consolidation schemes and an astonishing number of notices about pornographic videos and Web sites, you can start to question the value of the Internet.

Stuart Slayen in Winnipeg

And the marketers are becoming increasingly clever in their efforts to get me to pause for a nanosecond before I delete the latest e-trash. Often, my own name appears in the recipient e-mail address. Sometimes, my name appears in the subject line. The sender wants me to think that the shmutz was produced especially for me.

So, when I saw a subject line last month that read, "Slayen Genealogical Research," I assumed that the sender wanted me to send him $50 in exchange for a photocopy of the page in the Winnipeg phone book where my name appears. I clicked anyway and waited indifferently while my dial-up connection wheezed. Within seconds, my indifference morphed into excitement.

This wasn't a scam. This was a note from Eran in Israel. A cousin I never knew I had. From a branch of the family that I knew nothing about.

My father and his two siblings passed on a number of years ago. Their mother died in the 1950s; their father, Abe Slayen, died in the 1940s. For whatever reason, I never knew much about the family's history other than the fact that my zaida's brother made his way to California after a short time in Winnipeg. I always knew the Slayen clan to be fairly small.

Not so, says Eran.

Eran tracked me down through my *CJN*-specific Hotmail address. The first notes were tentative until we figured out that we shared some of the same DNA. He spoke of his great- grandfather, Morduch, who had a brother named Avram-Yankiv. I knew immediately that Avram-Yankiv was the zaida Abe I never knew. Eran e-mailed a picture of Morduch, Abe and another brother, Simon. Not only did I recognize my grandfather in this photo taken in Belarus in 1910, I had seen it years ago in my parents' house.

> *'I feel connected to Jewish history in a way I never have'*

As I looked at the scanned, creased image of three well-dressed but unsmiling men in White Russia taken nearly a century ago, sent by an Israeli just a few years younger than me, my world got very small.

Eran then filled me in briefly on our family history. The three brothers came from a town in Belarus whose name I won't reproduce here, lest I play Scrabble with any of you in the near future (this place is worth dozens of points). They came to Canada in 1913. One of them (my zaida) stayed; one went to California; and one, Eran's great-grandfather, returned to Europe. There were actually seven siblings, Eran told me. Four sisters stayed in Belarus. From what I have learned so far, most of the people in these women's families were wiped out by the Nazis in 1941.

Eran then e-mailed a family tree that he is compiling. It starts with his great-great grandmother, Mera Slayen, born in 1829. The day before opening that e-mail, I couldn't trace my family history much earlier than my own father's birth. Suddenly, I have a bond with a matriarch born nearly 200 years ago. It's a bond I share with the other names on the tree: Mordukh, Basya, Chana Geyna, Yosef, Ilya, Olga, Aron, Wolf, Nihama, Genady, Yael.

Since corresponding with Eran at the end of January, I feel connected to Jewish history in a way I never have. I'm thirsty for more knowledge. I want to know more about the 60 or so names on Eran's tree. I want to know where those who are living are living.

I want to help fill in the blanks. For on Eran's tree, just a couple of weeks ago, I was a blank, too.

Contact Stuart Slayen at stu_column@hotmail.com.

The Kirshner File

Wahhabism and extremism go hand in hand

What fanaticism drove 19 Saudi – and Egyptian – hijackers on Sept. 11, 2001? In a word, Wahhabism – the puritanical, inward-looking, xenophobic, anti-Western variant of Islam that holds sway in Saudi Arabia today.

Sheldon Kirshner in Toronto

Wahhabism, the extremist and frightening face of Islam, is inextricably bound up and aligned with the House of Saud, the clan that rules Saudi Arabia like a family business. According to Stephen Schwartz, an American observer of Saudi Arabia, Wahhabism has, in effect, replaced communism as the main sponsor of international "ideological aggression" against the democratic West since the collapse of the Soviet Union in 1991.

Some will regard this as a questionable thesis. Are not the Saudis, their imperfections notwithstanding, friends of the United States? Are they not co-operating in the looming war against Iraq?

It is indeed true that Saudi Arabia, sitting on the world's largest proven reserves of oil, is an American ally and has been since the proclamation of Saudi independence in 1932.

But, as Schwartz demonstrates in *The Two Faces of Islam* (Random House), a chilling account of Saudi complicity in terrorism, the strain of Wahhabi Islam that nurtured Osama bin Laden and his ilk emerged long ago, in the mid-18th century.

No enemy of Islam, a religion he professes to respect, Schwartz claims that Wahhabism represents neither a majority of Muslims nor traditional Islamic values.

If contemporary Islam is malevolently identified with violence, intolerance and the implacable "Other," he suggests, it is due in no small part to Wahhabism. As he puts it: "I do not believe anything in Islam led intrinsically or inevitably to Sept. 11."

Schwartz's preferred model of Islam, found in present-day Turkey and the Balkans, is pluralistic and committed to co-existence with Judaism and Christianity.

On the other hand, Wahhabism, which he brands as "Islamofascism," is insular and basically antagonistic to co-existence. Worse still, Wahhabism exports its hateful, divisive message to the Muslim/Arab world and the United States as well.

The Saudis, in their oil-fuelled public relations campaigns, claim that they are a moderating force in the Middle East. In all fairness, this has been occasionally true. But the clique of spoiled princes who control Saudi Arabia cannot, in all honesty, deny that their alliance with, and dependence on, Wahhabism defines the very nature and essence of their country. The point is starkly illustrated by a story Schwartz relates.

Last April, Sheikh Saad al-Buraik – a leading Wahhabi cleric in Riyadh who once called for the enslavement of Jewish women in Israel and who referred to Jews as "monkeys" – was a member of an official Saudi delegation that visited President George W. Bush in Crawford, Texas. The delegation, led by Crown Prince Abdullah, included al-Buraik, a close associate of Prince Abdul Aziz bin Fahd, the youngest son of the ailing King Fahd. It strains credulity that Crown Prince Abdullah would have been unaware of al-Buraik's anti-Semitic rantings.

By any measure, al-Buraik and his kind are true representatives of Wahhabism, which was founded by Muhammad Ibn Abd al-Wahhab, born in the central Arabian region of Najd in 1703. Wahhab's austere vision of Islam, inspired by a narrow-minded 13th century legal scholar named Ibn Taymiyyah, was hailed as an original, authentic form of Islam. Wahhabism, whose spirit clashed with the free and individualistic traditions of the Arabs, is a form of totalitarianism that abhors concepts such as diversity and tolerance.

Wahhab, who dreamed of replacing the Ottoman caliph as the sole theological authority in Islam, formed a union with the Al Saud clan in 1747 based on a power-sharing accord. The Wahhabis would preside over religious affairs. The Sauds would take care of politics. Having agreed that power should be inherited exclusively by their descendants, the Sauds and the Wahhabis created a durable dynasty that persists to this day.

The families expanded their influence by the tip of the sword. By 1788, they controlled much of the Arabian Peninsula. In 1811, the Ottoman sultan, Mahmud II, dispatched the Albanian-born governor of Egypt, Muhammad Ali Pasha, to subdue the rampaging Wahhabis. Within a year, he liberated Mecca and Medina from their grasp. By 1818, he expelled them from Dariyah. But thanks to British assistance and protection, the Wahhabis held out in Jeddah. Britain's aid was a function of its imperialistic desire to break up and seize the vast Ottoman Empire.

Fighting back, the Wahhabis launched raids to regain what they had lost, and their fortunes waxed and waned from 1865 onward. But in 1924, after the fall of the Ottomans, they reconquered Mecca, setting the stage for their seizure of the entire peninsula. As absolute masters of Arabia, they established a system of governance based on a monopoly of wealth, ethnocentric Islam and political repression.

Wahhabism was and remains the backbone of the Saudi educational system. Last week, the American Jewish Committee released a report claiming that official Saudi textbooks teach students to hate the West and Christians and Jews.

The Saudis cemented their alliance with the United States in 1945, when President Franklin Roosevelt met with King Ibn Saud aboard the USS Quincy in Egypt's Great Bitter Lake. Roosevelt failed to gain Saud's approval for a Jewish state in Palestine. But the Saudi monarch agreed to form close economic relations with the United States based on oil.

Saudi Arabia supported the Arab war effort against Israel in 1948, but did not send troops to the front. In the 1967 and 1973 wars, however, the Saudis participated in the fighting.

Schwartz spills a considerable volume of ink to trace Saudi Arabia's support of Islamic extremism abroad. He begins in Afghanistan, which was taken over by the Taliban in the mid-1990s. Apart from Pakistan, Saudi Arabia was the only nation that officially recognized the harsh Taliban regime. Using Pakistan and the anti-Soviet struggle as a cover, the Saudis had already launched what he describes as "their most ambitious attempt to date at direct religious colonization of a Muslim country that was neither Arab nor a neighbor of Arabs."

King Ibn Saud

Throughout the Arab world, Saudi Arabia poured funds into religious schools – medresas – that were nothing more than incubators of Islamic radicalism. Saudi Arabia also tried to spread its influence in the Balkans, particularly in Bosnia and in Central Asian countries such as Tajikistan.

And by channelling funds to Hamas and permitting telethons to raise money for Palestinian "martyrs," the Saudis played an integral role in supporting suicide bombings in Israel, the West Bank and the Gaza Strip.

Schwartz also notes that the Saudis have carried out "a bloodless coup" in the American Muslim community.

He says they have financed the construction of mosques and forced American Muslims to follow Wahhabi theology and adhere to a strict Wahhabi curriculum in the training of imams. By his reckoning, John Walker Lindh, the infamous "American Taliban," was a graduate of such Wahhabi schools.

Citing two examples, Schwartz lambastes the Saudis for their reluctance to co-operate fully in the war against terrorism. They refused to investigate, freeze and seize the bank accounts of participants in, and contributors to, terrorist activities. They also refused to provide advance passenger lists of Saudi airline flights to the United States. Since the publication of this book, the Saudis, under intense U.S. pressure, have been somewhat more forthcoming. But their co-operation still leaves much to be desired.

Nor, he adds, have the Saudi authorities committed themselves to a full, transparent investigation of the 1996 Khobar Towers bombing, which killed 19 American servicemen and wounded 372. (American newspaper accounts at the time detailed Saudi reluctance to aid FBI agents posted to the case).

Schwartz believes the United States has not done enough to rein in the Saudis. In particular, he blames Dick Cheney, the current U.S. vice-president, for coddling them.

Comparisons can be invidious, but he claims that Saudi Arabia is a greater threat to the United States than Iran.

Compared to Saudi Arabia, Iran appears to be much more of an open society. Elections are held. There is a parliament, albeit with restricted powers. Women, though subjected to discriminatory edicts, are active in public life and are permitted to drive cars. There is a limited freedom of the press.

Schwartz is basically right, but his argument that Iran is less of an exporter of Islamic radicalism nevertheless seems overdrawn.

In any event, *The Two Faces of Islam* is a revealing and disturbing exposé of a country whose leaders have for too long concealed their unacceptable extremist beliefs behind a mask of soothing moderation.

♫

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Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

The pitfalls of abolishing "custody" and "access"

Part Two of Two

In the Feb. 6 issue, we began to examine the impact on the resolution of disputes involving children in new legislation that would see the terms "custody" and "access" replaced by the term "parenting responsibility".

I suspect that the change in language, although endorsed by many lawyers, could be a well-intentioned mistake.

Pitfalls of abolishing the terms "custody" and "access"

Courts, lawyers, mediators and the Office of the Children's Lawyer who negotiate children settlements already have the tools to avoid such "winner" / "loser" scenarios and use them regularly. In divorces where there is not a high degree of conflict, such settlements often ignore the terms "custody" or "access", and have for several years. These terms are replaced with residential schedules and with detailed recipes for individual responsibility: day-to-day parenting tasks such as car pooling, synagogue attendance, medical appointments, professional development days, notice provisions if a parent wishes to move, etc...

But if Canada *completely* removes the option of using the terms "custody" and "access" from the legal lexicon, it ignores those few cases that are very "high conflict." Such situations require strict Court intervention and supervision to protect the child. In many extreme scenarios of violence between family members, child abductions, access denial and unrelenting daily fights, *the Court needs to be empowered to use clear terms of demarcation and control* that are easily recognized and permit quick enforcement. For this reason, a "custodial" parent's child can currently appeal to a foreign country to honour his or her custody order under an international treaty known as the Hague Convention. So long as the custodial parent has "custody" and "access", the Courts and enforcement authorities in that country can arrange to return the child to her as quickly as possible.

The Convention does not recognize the term "parental responsibility." Similarly, when Dad has "access" on Sundays between 12 noon and 3 p.m., no police officer needs to "interpret" the meaning of that Order. In many cases he can enforce the Order without the fear of being criticized or sued. Moreover, the Ontario Court of Appeal has reiterated in several cases that a parent who has been awarded "custody" shall normally be permitted to move away permanently, even if that means diminishing the rights of the "access" parent.

It may mean that the new law will make all those decisions less meaningful, since the term "custody" will no longer exist. Children/parents may wait a long time until new guidelines are created by the Courts, if any can be created at all.

Inadequacy of the term "parenting responsibility"

Eliminating the terms "custody" and "access" completely has been tried in the U.K., Australia and in many U.S. states, without any demonstrable success. In fact, many informed observers have deemed such abolition to be counter-productive in bringing about real improvements in collaborative parenting, while arguably creating confusion and problems of enforcement for both sexes.

In short, the new money for services is very welcome. In family law, it may well prove to be Minister Cauchon's greatest legacy (if the funding actually materializes.) However, the end of "custody" and "access" will likely generate greater uncertainty for many children in "high conflict" divorces — the very problem Minister Cauchon is attempting to solve.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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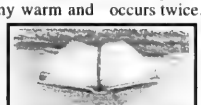
Time for some optimistic food for thought!

By RABBI MENDEL KAPLAN



Rabbinic Reflections

As I hear the wind howling outside and see the snow swirling in the window, I take little comfort in my warm and comfortable office environment. Soon I will have to venture back into the great freezing outdoors. Poetically speaking, living in peaceful Canadian serenity shouldn't necessarily afford us that much comfort as the dark clouds and stormy winds of war blow across the seas.

However, regardless of your personal level of comfort or concern, no fanciful stretch of imagination is needed to suggest that we all, as Jews and citizens of the free world, find ourselves living in a very fateful time.

"Timing," people say, "is everything." If there is any truth to that, the idea should provide us with an opportunity to replace the gloomy forecast with real hope and serious optimism instead. Allow me to explain.

For us, time is recorded in a rather unusual fashion. On one hand, we follow the lunar cycle and our months revolve around the moon. Yet our holidays, which are celebrated on appointed days in the Hebrew months, are seasonal, and thus it is the solar orbit that dictates our years.

This system is, however, intrinsically flawed, because 12 lunar months are more than 11 days short of the solar year. Enter the Jewish solution – a leap year, which rather than an extra day or two, means an extra month every few years. Consequently, the 12th month, Adar, occurs twice, once as Adar Rishon and a second time as Adar Sheni.

To be sure, each Hebrew month brings its own unique spiritual energy and dynamic. Regarding Adar, Jewish law states "*Mishenichnas Adar marbim b'simchah*." Freely translated, this means, "When [the month of] Adar arrives [one should endeavour to] increase [one's sense of] joy."

The Talmud refers to the month of Adar as "*Hachodesh asher nehepach lahem*," which means that in the Purim era, this was the month in which the tables were turned on our enemies, as their ill intentions against the Jews were transformed into their own undoing and downfall.

It is also considered to be the most *mazaldik* (a time of good omen, a propitious time for good things to happen) month in the Jewish calendar.

Adar apparently pulsates with good mazal, vibrant joyous energy and potential for positive transformation. Talk about timing.

Wait, it gets better. In the winter of 1992, our sainted mentor, the Lubavitcher Rebbe of righteous memory, imported to the "world of time" a fascinating concept from the laws of forbidden mixtures; i.e., the laws governing possible "contamination" of kosher foodstuff by un-kosher substances.

The Halachah states that if a questionable substance becomes fully integrated with kosher food that has 60 times more volume, the entire mixture remains acceptable as kosher! This idea is called *batul bishishim*, meaning (negative matter is) nullified by (the overwhelming quantity of) 60 times as much in volume.

The Rebbe went on to suggest that since, during a leap year, the days called Adar number 60 (when you include Shvat 30, which is the first day of Rosh Chodesh Adar), consequently they have the power to nullify negative vibes with their joyous and *mazaldike* energy. And since Adar's properties are those of transformation, this increment of time can readily transform the darkest of futures into illuminating brightness.

So take heart and smile; the timing couldn't be better. With additional Torah study, prayer and acts of kindness and compassion, we will hopefully change the course of time and once again re-experience Purim miracles and wonders. May we merit to be blessed with the light and gladness and joy and honour so vividly portrayed in Megillat Esther, and see the arrival of true peace upon earth with the coming of Mashiach speedily in our days!

Rabbi Kaplan is the spiritual leader of Chabad@flamingo in Thornhill, Ont.

Mencken was man of passion and paradox

***The Skeptic: A Life of H. L Mencken*, by Terry Teachout, HarperCollins, 2002, $44.95.**

Books
Bernard Baskin

In his heyday, H. L. Mencken was an American phenomenon: a social and literary critic, a lexicographer, intellectual gadfly, a controversial foe of religion, a popularizer of ideas and an irreverent pundit.

His astonishingly productive writing career included 19 books, thousands of articles, essays, and reviews and perhaps 100,000 letters while covering national politics for daily newspapers. He also edited *The Smart Set* and *American Mercury*, two magazines that helped define the Roaring Twenties. He did constant battle with American Puritanism in all its forms and skewered religious fundamentalists and dour prohibitionists.

A master of invective, Mencken railed unrestrainedly against the stupidity of the "Booboisie" – a term he invented that was widely accepted.

"The human race," he declared, "is divided into two sharply differentiated and mutually antagonistic classes, almost two genera– a small minority that plays with ideas and is capable of taking them in, and a vast majority that finds them painful, and it thus arrayed against them... The intellectual heritage of the race belongs to the minority, and to the minority only."

The author, Terry Teachout, concludes that Mencken was unarguably an anti-Semite. Charles Angoff, a young Jewish newspaperman who worked with Mencken, found his employer's attitudes toward Jews puzzling. On the one hand, Mencken published Jewish writers in the *Mercury* regularly, socialized with them constantly, and gave every indication of being fascinated by them.

"I can't understand how anybody can be an anti-Semite," Mencken once told Angoff. "I have never been to a Jewish home that didn't serve good grub, and I have never known a Jew who was a prohibitionist."

On the other hand, Angoff said, "He sometimes wrote about [Jews] as though some of them at least had personally harmed or offended him."

Interviewed at one point by a Jewish paper, Mencken declared, "I don't like religious Jews. I don't like religious Catholics and Protestants." His objection was to "professional Jews" who "go about like sandwich men carrying big signs: 'I am a Jew.' They parade it in front of you. They shout it into your face – not as an answer to a question, but aggressively, without solicitation... It's just like those Catholics clamouring that they are the only people who will go to heaven."

Publisher Joseph Epstein who had always defended Mencken, reversed himself when *The Diary of H. L. Mencken* was published in 1990. He wrote: "It is, alas, impossible any longer to let Mencken off the hook on the charge of anti-Semitism... For all his high spirits, his immense talent, his considerable intelligence, Mencken, when he felt himself cornered by events, decided to blame the Jews."

A dyed-in-the-wool Germanophile, Mencken opposed U. S. involvement in both world wars, and, early on, even wrote favourably of Germany under Hitler.

The author is unsparing in his recital of Mencken's failures, yet in the end he finds much to praise in Mencken's prose style – which is as pungent, fresh and vigorous as when he first set it down three quarters of a century ago.

Teachout is a splendid tour guide. He leads readers into the many-sided legacy of a creative and cantankerous personality, whose life was one of passion and paradox.

Jewish Life

Chicken Soup & the Net - Pt. 3

By MARK MIETKIEWICZ

No one, especially me, is going to try to convince you that your bubbie didn't teach you the best recipe for chicken soup. But if you are looking for something a bit different, there are plenty of suggestions from bubbies on the World Wide Web.

Let's begin with some traditional recipes. The Jewish Penicillin Exchange not only has wonderful recipes, it has tips on matzah balls and kneidlach. **[http://gurlpages.com/uvula/soup.htm]** The *Jerusalem Post* has several recipes including a "zingy" variation that doesn't spare the garlic (about 15 cloves.) **[http://makeashorterlink.com/?A55E61623]** George Erdosh claims his recipe "may have even improved on the flavour" of his mother's soup thanks to his knowledge of food science. You be the judge. **[http://www.jewishmag.com/39mag/soup/soup.htm]**

How about a bowl of *murug*? A favourite of Calcutta Jews, this Oriental chicken soup calls for ginger, turmeric and coriander and is served over rice. As the *Jerusalem Post*'s Judy Montagu discovered "Some 200 years ago, as Jews moved from Basra and Aleppo, in Iraq and Syria, to Calcutta, they took along Middle Eastern foods, including *murug*, which then absorbed some Indian influences." **[http://makeashorterlink.com/?C53522423]**

Israeli food writer Daniel Rogov passes along several "sophisticated" chicken soup recipes. Representative of classic French haute cuisine, they include Consommé à la Lucullus, Lettuce Soup and Consommé à la Reine. He cautions that these recipes are not easy, but "when prepared well, each of these dishes is a mini-masterpiece that will have your guests sighing with joy." **[http://www.stratsplace.com/rogov/sto ck_to_chicken_soup.html]**

According to Katja Goldman and Arthur Boehm, "A good stock makes a world of difference to your cooking. By good I mean stock that is light but fully flavoured, not too sweet, and has a nice amber colour." Just like the one you'll find at this Web site. **[http://www.allbaking.net/ch/bow/031799/empire.html]**

Many people prepare a Shabbat cholent on Friday and let it stew overnight so they can enjoy a warm meal on Saturday afternoon. For something different, why not try chicken soup on Shabbat afternoon? The Just Crockpot Recipes Web site has more than 40 variations, including Country Crock, Thai and Poultry Bone Rice Soup. Many of these recipes suggest stewing times of five to 10 hours, so if you plan to leave your soup in a crockpot overnight, you may want to experiment during the week to see how much water to use. **[http://www.justcrockpotrecipes.com/soupc/]**

If you go browsing through the wonderful RFCJ Recipe Archive, you'll find no fewer than a dozen different variations including Cilantro, Drora's Spicy Yemenite and Canja (Brazilian-style). And since Purim is almost here, why not try the Persian Abgush-e-Gonde (chicken soup with chickpea meatballs.) **[http://www.cyber-kitchen.com/rfcj/category.cgi?category=SOUPS]**

The University of Utah Hillel, on the other hand, offers a "chicken soup" recipe that doesn't actually call for any chicken. **[http://www.utah.edu/hillel/soup.htm]**

Believe it or not, Jews don't have a monopoly on good chicken soups. Below are some variations that would make bubbie's head spin. (These international recipes are from a variety of Web sites, many of which are not intended for kosher palates. You will have to do some substitutions if dairy products are called for.)

There's Thai Coconut-Curry Chicken Soup, German Chicken and Cabbage Soup with Garlic Sausage **[http://www.grandtimes.com/soup.html]** and Korean Chicken Soup **[http://www.recipeland.com/k/korean_chicken_soup.html]**. West African Avocado soup calls for 2 ripe avocados, 4 cups of chicken broth, 2 tablespoons of lime juice and a 1/2 teaspoon of cayenne pepper. and it's served cold! **[http://www.pepperfool.com/recipes/soups/avocado_soup_africa.html]** For still more familiar and foreign recipes, visit the DMOZ Open Directory Project and its nearly 200 chicken soup recipes. **[http://dmoz.org/Home/Cooking/Soups_and_Stews/Poultry/Chicken/]**

Although I grew up in a traditional Ashkenazi home dining on my mother's perfect clear-chicken-soup-with-a-carrot, I'm not fazed by the variations I've encountered on the Web. But I must say that I never expected to see chicken and bananas in the same soup. But that's what Caribbean Chicken Soup with Bananas calls for – along with bell peppers, zucchini, white rice and a spice mix. **[http://www.globalgourmet.com/food/egg/egg0396/carchck.html]**

Whatever your preference, *ess gezunterheit*!

* * * *

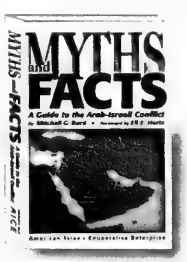
Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

U.S. protected its interests in 1991 Gulf War

MYTH:

The 1991 Gulf War was fought for Israel.

FACT:



Prior to former U.S. president George Bush's announcement of Operation Desert Storm, critics of Israel claimed the Jewish state and its supporters were pushing Washington to start a war with Iraq to eliminate it as a military threat.

But Bush made the U.S. position clear in his speech on Aug. 2, 1990, saying that the United States has "long-standing vital interests" in the Persian Gulf. Moreover, he said, Iraq's "naked aggression" violated the UN charter.

Bush expressed concern for other small nations in the area as well as American citizens living or working in the region. "I view a fundamental responsibility of my presidency [as being] to protect American citizens" (*Washington Post*, Aug. 3, 1990).

Throughout the Gulf crisis, the president and other top administration officials made it clear that U.S. interests – primarily oil supplies – were threatened by the Iraqi invasion of Kuwait.

Most Americans agreed with the president's decision to go to war with Iraq. A *Washington Post*/ABC News poll on Jan. 16, 1991 found that 76 per cent of Americans approved of going to war and 22 per cent disapproved.

It is true that Israel viewed Iraq as a serious threat to its security given Iraq's leadership of the rejectionist camp. Israeli concerns proved correct when Iraq fired 39 Scud missiles at Israel's civilian population centres.

Israel has never asked American troops to fight its battles. Although Israeli forces were prepared to participate in the Gulf War, they did not because the United States asked them not to. Even after the provocation of the Scud missile attacks, Israel agreed to U.S. appeals not to respond.

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, http://www.jewishvirtuallibrary.org.*

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Left has abandoned Israel, conference told

By SHELDON KIRSHNER
Staff Reporter

Israel is being written off by much of the left and by some liberals as "the next South Africa," an American scholar told a University of Toronto conference on anti-Semitism last week.

Steven Zipperstein, co-director of the Taube Center for Jewish Studies at Stanford University, said polemical attacks on Israel are no longer only directed at its policies, but at its very existence.

"We now hear the most astonishing things about Israel."

Israel, he said, has become central to political deliberations on the left. "That Jews and Israel should loom so prominently after Sept. 11 cannot but startle."

In part, the left's preoccupation with Israel stems from its view that Jews are disproportionately influential and constitute "a disruptive element" in society, he said.

Still, he added, there is a need to distinguish between prejudice against Israel and prejudice against Jews.

If Israel is one of the world's most powerful nations, it is also one of its most vulnerable, Zipperstein said.

Meanwhile, the European left, having romanticized Third World people as bearers of progressive values, has adopted the Palestinian cause, Todd Endelman, a University of Michigan history professor, said.

"The role of the Palestinians in the imagination of the European left today was played previously by other progressive, freedom-loving peoples, including the Cubans, the Vietnamese, the Nicaraguans and the Chinese."

Noting that traditional anti-Semitism has merged with a hatred of Israel, Endelman drew a distinction between anti-Semitism and anti-Zionism. Legitimate criticism of Israeli policies cannot be equated with anti-Zionism. The latter, he said, is a function of sloppy thinking.

But when Israel's existence is questioned and it is singled out, a line is crossed and rational debate takes second place to anti-Semitic fantasy, he said.

Critics of Israel expose themselves as anti-Semites when they say it is a racist state and that its occupation of the West Bank and Gaza can be compared to the Nazis in Europe, Endelman said.

"This kind of inflammatory language is a dead giveaway of anti-Semitism."

Wondering why European intellectuals are obsessed with Israel, he rhetorically asked why they are so relatively indifferent to Syria's occupation of Lebanon or India's occupation of Kashmir.

"Why this double standard?"

Endelman said right-wing supporters of Israel who refuse to acknowledge Palestinian rights provide ammunition to anti-Semites.

Contrary to the hopes of early Zionists, Israel's establishment has not eliminated anti-Semitism, he said. Zionist thinkers, he said, underestimated the enduring strength of Christian stigmatization of, and contempt, for Jews.

Israel is also vilified because of its close relations with the United States, Endelman said. "If the United States is evil, then by extension Israel is evil."

Morton Weinfeld, a McGill University sociologist, said anti-Zionism provides "a certain amount of intellectual cover" to terrorists.

Pernicious anti-Zionism denies the Jewish people the fundamental right to national sovereignty and singles out Jews for exceptional treatment, he said.

It feeds into the world view of anti-Semites, and "in its logic, leads to politicide and, potentially, to the genocide of Israeli Jews," he warned.

Like any other country, Israel deserves to be criticized, Weinfeld said. But there is a "tipping point" after which criticism descends into outright rejection of Israel.

ANTISEMITISM:
THE POLITICIZATION OF PREJUDICE IN THE CONTEMPORARY WORLD

Weinfeld, who described himself as a Peace Now supporter, said liberal Jewish supporters of Israel are becoming increasingly isolated, as the left has virtually abandoned Israel and Christian fundamentalists have filled the gap.

Derek Penslar, director of U of T's Jewish studies program, said much of Arab anti-Semitism today is "Palestinian-centric," but radical Muslim anti-Semitism draws on more traditional sources.

Contemporary Arab anti-Semitism, he said, is fuelled by realities on the ground, such as Israeli communities in the disputed territories.

Early Arab opposition to Zionism was not based on anti-Semitism, Penslar said, but on fears of displacement by newly arrived European Jewish settlers.

In general, Arabs recognize Israel is here to stay and are prepared to make peace, said Mark Tessler, a University of Michigan political scientist who has lived in the Middle East.

"Most Arabs are prepared for an accommodation based on a two-state solution."

But there is much anger in the Arab world over Israel's policies toward the Palestinians, its alliance with the United States and the belief it is not really interested in peace, Tessler said.

Many Arabs believe Israel is laying the foundation for a permanent occupation of the West Bank and Gaza, he said.

Arabs who invoke Islam to reject Israel are in a minority, he has found. "It's not fundamentally about religion."

Groups such as Hamas thrive when conditions deteriorate. He estimates that Hamas has the allegiance of 14 per cent of Palestinians in the territories.

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JIAS TORONTO
UJA FEDERATION

'Holocaust has not swept away anti-Semitic feelings'

By SHELDON KIRSHNER
Staff Reporter

A new strain of anti-Semitism has infected Western Europe, an American historian says.

Although it does not threaten the safety and prosperity of Jews as individuals, it renders Jews vulnerable on the "collective level," Todd Endelman told a University of Toronto conference on anti-Semitism last week.

The new anti-Semitism, which incorporates elements of classical anti-Semitism, does not block Jewish social and economic mobility, he said. Educated middle-class Jews are professionally successful and socially integrated and no longer need to convert to Christianity to advance in society.

Yet Jews feel more hostility now than a decade ago, said Endelman, who teaches at the University of Michigan.

This animus, linked in part to the perception that Jews are more loyal to Israel than their host countries, manifests itself in attacks against Jewish property and in verbal violence.

Expressions of hostility have even appeared in the liberal media, and the "chattering classes" have no compunction about deploying "classic anti-Jewish tropes," Endelman said.

The nature of anti-Semitism has changed, he said.

"Before World War II, the right rather than the left was the paramount source of hatred and contempt for European Jews.

"This is no longer true. On the right, anti-Semitism no longer functions as a cultural code or a rallying cry, while on the left, it has become entangled with and draws energy from... anti-Americanism, Third Worldism and the anti-globalization campaign."

Radical Muslims have joined the anti-Semitic chorus, re-activating forms of anti-Jewish behaviour that was once the preserve of rightists, he said.

In France, for example, disaffected Muslim youth have been responsible for most of the recent anti-Semitic assaults, and in many French secular schools, courses about the Holocaust have been dropped due to Muslim opposition.

ANTISEMITISM:
THE POLITICIZATION OF PREJUDICE IN THE CONTEMPORARY WORLD

Endelman said there are other critical differences between pre-World War II European anti-Semitism and anti-Semitism today.

Political parties with parliamentary representation no longer want to strip Jews of their civil rights, and anti-Semitism is not tied to a package of anti-liberal attitudes. Furthermore, the so-called "Jewish question" has ceased being a central issue, Endelman said.

Nonetheless, he warned, the Holocaust has not swept away anti-Semitic feelings, myths and tropes, which remain deeply embedded in high and low cultures and can easily be mobilized.

Endelman said Europeans who are ill-disposed toward Jews want to turn the tables on Christian guilt about responsibility for the Holocaust so they can "liberate" themselves and speak their minds openly about Jews.

Christian intolerance of Jews and the failure of emancipation led to a need for a Jewish state. But now Jews are excoriated for having achieved statehood, he said. "The Jews are damned if they do and damned if they don't."

Michael Marrus, a historian and U of T's dean of graduate studies, said there is little evidence to suggest the recent escalation of anti-Semitic incidents in France corresponds to a fundamental shift in French attitudes toward Jews.

Against the backdrop of a decline in traditional French anti-Semitism, he said surveys suggest Jews are increasingly accepted as equal citizens. But, he added, about one third of respondents believe Jews possess too much power.

Marrus ascribed the upsurge in anti-Semitism to French Muslims.

Concerning anti-Semitic incidents, he compared the "lackadaisical response" of France's previous Socialist government to the "vigorous response" of the current right-of-centre government.

Turning to the Holocaust, his field of study, Marrus said there is no way to measure whether Europeans really feel guilty about that event.

Robert-Jan Van Pelt, a professor of architecture at the University of Waterloo and an authority on Auschwitz, criticized Berlin's police chief for having recently advised Jews not to wear yarmulkes in public, saying it "shows that Europeans can do better."

Steven Zipperstein, a professor of Jewish culture and history at Stanford University, focused on the infamous anti-Semitic tract, *The Protocols of the Elders of Zion*, a Czarist forgery he called ridiculous, illogical and discredited.

Since Sept. 11, the *Protocols* – the world's most widely circulated book next to the Bible – has enjoyed a revival, and is now posted on 15,000 Web sites. "It can't be dismissed as just silly anymore."

Peter Solomon Jr., director of U of T's Centre for Russian and East European Studies, said the ideas in the *Protocols* are alive and well in modern Russia. Although post-Soviet governments don't discriminate against Jews, and most Russians do not condone anti-Semitic attacks, anti-Semitic stereotypes are common in Russia, he said.

The enforcement of anti-racist laws has been erratic and capricious in Russia, Solomon said, and very few anti-Semitic publications have been closed in the past two years.

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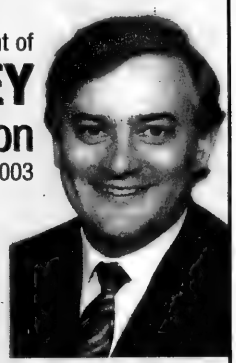

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perspective

Extending a shoulder in difficult times

A first-hand look at Israel's social service crisis

by Haim Feingold
Executive Director, Orr Shalom Group Homes

Greetings to all of Orr Shalom's friends in Israel and around the world.

Many of you have been asking me tough questions lately on the events in the country.

Haim Feingold

It is hard for me to answer you without entering into the intricacies of local politics, but even if I talk politics – I do not have good answers.

The economic crisis is deepening. Social polarization is worsening. And almost no one addressed this in the election campaign.

As though a people's fortitude depends only on weapons or the power that they should or should not direct towards their enemies and foes.

(Just a few hours ago, the Ministry of Welfare informed us that due to a sharp decrease in tax collection it will only transfer 80% of its monthly payments to social services like us. And this is only a week after the elections…)

And it is not only for you, my friends, that I have no answers. When my son Daniel joined the army, I was very frustrated. When I was a soldier (in fact – strangely enough, I am a soldier to this day), and went time after time to terrible wars, I dreamed that my son would not have to do so. That he would get through his military service peacefully.

Not only is there no peace for Daniel and his soldier friends, but in a month, he will be released into a reality of deep recession and unemployment.

Not only is the present difficult, but the future also seems murky and unclear.

If it is difficult for Daniel, despite having the firm backing of a home and loving family, how will Michal who is presently finishing her military service feel. Orr Shalom has been her only home since the age of eight.

Two of the young children of Orr Shalom.

In the State of Israel's highly complex reality, our life in Orr Shalom becomes even more complex. On the one hand, unemployment and need trouble Israeli society more than ever before (besides, perhaps, in the early years of the State). Over a million people in Israel currently live beneath the poverty line, according to updated figures from the Central Bureau of Statistics. On the other hand, the State and the welfare authorities do not have money to fund the increasing number of children who cannot live with their biological parents any more, and need a family group home or another kind of residential facility. The welfare services barely succeed in preserving what already exists.

We should bear in mind that hunger is not just for food. Education has been hit hard, budgets for culture are gradually shrinking, and more then ever, people are losing their homes. It is difficult.

The traumas that we have all undergone over the past two years surrounding the Intifada, do not just require ambulances, operating rooms and trauma wards, funded by emergency appeals. What we lack is whatever will grant society as a whole the social, economic and psychological endurance to cope until victory.

It is you, our friends and supporters from around the world, who understand this and extend a shoulder in these difficult times as well. A shoulder that we could not manage without.

And we are here, in the midst of our people, sensitive to the difficulties of the hour. We are trying to cope with them on several fronts:

First of all, we are counting the money over and over, calculating and re-calculating every expense. We finished the previous fiscal year (2002) without any debt or deficit!! In Israel's present economic reality, this is nearly a miracle, and a necessary condition for survival. Cautiously and with much thought, we continue to develop new frameworks for children in need. We cannot shut ourselves away in our bubble, only looking after our children, and not hearing the distress of the surroundings.

In addition, we are increasingly engaged in counseling, guidance and instruction for other therapeutic and social programs. We try to share the knowledge and experience we have gained with other organizations. We believe that everything we know, all the experience we have gained through much work and effort, belongs to everyone, and everyone is welcome to learn from it.

The future of Israeli society is not self-evident. Only fortitude and honesty will bring us to safe shores. And I allow myself to promise, with all due modesty, that with your help, the Orr Shalom association will continue to stand at the forefront of the battle for justice and social fortitude in Israeli society.

Ilan Ramon, the first Israeli astronaut, who died just a few days ago when the Columbia failed to return safely said one morning when he woke up high above us, that Israel, and the whole world looks so small and simple from so far above. I know that if people with warm hearts like yours had a bigger say in life, the whole world would be a nicer and simpler place.

Orr Shalom, supported in part by UJA Federation, is a non-profit organization operating a network of family group homes for children who have suffered abuse or neglect. Part of the proceeds from UJA Federation's Campaign 2003 will be allocated to ease the burden on Israel's social service system.

A Toronto mother's "labour" of love

In August 2002, Torontonian Elissa Reiken gave birth to her first child, a beautiful girl named Lexie. With Lexie's birth, a new idea was also given life, an idea that will benefit hundreds of newborns and their parents.

Loot With Love, is a "labour of love" for the 28-year-old Reiken, a teacher at Toronto's Steelesview Public School.

As a new mom, Reiken began to receive the regular array of baby gifts from friends and family. However, before long, Reiken's home began to resemble the Baby Gap as the gifts just kept coming and coming.

"When my daughter was born a few months ago I received an overwhelming amount of gifts with which to welcome her into the world. I got gifts from friends and family, along with gifts from my students and my husband's business associates," she says. "It became so overwhelming that the bathtub in our basement is storage for my collection from other women."

Reiken eventually saw a purpose for her newfound riches and decided to use her maternity leave to perform some serious mitzvah work by getting these goods to new moms less fortunate than herself.

"In the first week of motherhood, I made a promise to myself – that I would donate whatever baby goods came into my home that I did not want or need, to new moms who needed them more," she says.

Reiken will spend her time off making gift bags and dropping them off at Jewish Family & Child Service – a beneficiary agency of UJA Federation, and various women's shelters.

Elissa Reiken, with her daughter Lexie, pose in front of just some of the itmes donated to "Loot With Love". *Photo Eve Marks*

"I would like each gift bag to include at least a book, a toy, diapers, formula, a bottle, and a nice outfit," says the maternal entrepreneur. "I want to help other mothers enjoy this time in their lives to the fullest."

So far, with the help of a healthy network of friends and via e-mail, word has been spread to over 300 people, and more than 40 new moms have already contributed.

"What we're really looking for from people are new baby products such as clothing, diapers, formula, bottles, pacifiers, toys, books, stuffed animals, that sort of thing," says Reiken.

Elissa's husband, Andy, 32, is very impressed with his wife's efforts. "I am so proud of Elissa," he says. "She came up with this idea and our Jewish community has responded in an overwhelming manner. I think Lexie would have to say, 'mom and dad, you brought me into a great world.'"

To make donations to *Loot With Love*, there is a drop box at Forest Hill Real Estate (1688 Avenue Rd., south of Fairlawn), or donors can contact Les Aaron at 416.785.1500 or Elissa directly at elissareiken@hotmail.com.

visit www.jewishtoronto.net

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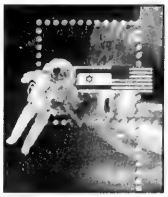

UJA Federation of Greater Toronto is setting up a memorial fund in the name of Col. Ilan Ramon, Israel's first astronaut, who perished the morning of February 1st along with six crewmates aboard the space shuttle Columbia.

UJA Federation is currently in contact with the family of Col. Ramon to decide exactly how donations will be disbursed.

Prior to setting up the memorial fund, UJA Federation issued the following statement regarding the tragedy.

"In shock and with extreme and profound sadness, we at UJA Federation offer our deepest sympathies to the loved ones of the seven brave voyagers aboard the space shuttle Columbia," said Ralph Shedletsky, Chair of UJA Federation's Board of Directors. "We share our grief with the people of Israel, whose son Ilan Ramon, a colonel in the Israeli Air Force, and the first Israeli astronaut, was one of those who perished. The seven astronauts so tragically lost represent the very best of us, and the very best within us."

Two senior Jewish Federation officials recently spent time with Colonel Ramon. Yossi Tanuri, UJA Federation's Israeli emissary, recalls a conversation he had with him in November. "It was a privilege to meet him, and to speak with him," recalls Tanuri. "He told me how much it meant to him to be the first Israeli to go into space and to hopefully spend a Shabbat up there. He knew how much this mission would mean to all of Israel, and to Jews everywhere. Ironically, he told me that he had no fear at all – except one – that this mission would be delayed yet again. Of course, we all know what happened from there."

UIA Federations Canada Executive Vice President, Maxyne Finkelstein, remembered her meeting with Ramon while looking at a signed postcard he had given her.

"I have never asked for anybody's autograph in my life, until I met Col. Ramon," says Finklestein. "He was such a warm, friendly, compassionate man, someone who instantly made you feel like a friend. You could see in his eyes the passion he had about going into space – not for himself, but for Israel. He is truly a hero."

Col. Ilan Ramon

A few years ago, as he prepared for his mission – one that was delayed for roughly three years – Col. Ramon told a UJA Federation audience in Toronto about what he hoped would come from his eventual flight to outer space.

"I will be representing more than just the State of Israel," Ramon told the audience. "I will try to transfer to space the unity of the Jewish people, from Israel and the rest of the world. I represent the entire Jewish people."

To make donations to the Ilan Ramon Memorial Fund, please contact Michelle Spring at UJA Federation either by telephone, 416-631-5685; or by sending a donation to the Ilan Ramon Memorial Fund c/o UJA Federation, 4600 Bathurst Street, Toronto, Ontario. M2R 3V2. Outside of Toronto, contributions can be made through your local Federation.

Holocaust Centre of Toronto names new Director

Adam Fuerstenberg

Adam Fuerstenberg, recently named the new Director of UJA Federation's Holocaust Centre of Toronto, promises to do everything possible to maintain the memory of Holocaust survivors. As a child survivor, he considers his role to be a sacred duty.

"I believe that, as both a survivor as well as a life-long educator, I have a personal stake in the dual mission of the Centre, its commemorative and educational role in Toronto and Ontario," says Fuerstenberg, Professor Emeritus at Ryerson University, who succeeds Dr. Carol Anne Reed as director of the Holocaust Centre. Born in Radom, Poland, he arrived in Montreal as a refugee in 1951. Professor Fuerstenberg, an authority on Canadian, Jewish and Yiddish literature, founded the Canadian Jewish Book Awards and is the editor of *Parchment*, Canada's prize-winning journal of Jewish creative writing.

For more than a decade, the Holocaust Centre has been dedicated to the memory of the six million Jews murdered during the Holocaust. Since its doors opened, more than half a million visitors from the U.S., the Caribbean, Europe, the Middle East, Asia, Australia, and South Africa, and 200,000 students from across Canada have visited the centre

Fuerstenberg, who until recently served as Director of UJA Federation's Committee for Yiddish, believes that the Centre's excellent outreach programs to community schools, and its renowned Holocaust Education Week, are examples of its important role in reminding the community of the horrors and the causes of the Holocaust.

The new Director has set some lofty goals, and at the root of his vision lies one common denominator - young people - about whom Fuerstenberg is very passionate. "We simply must make a greater effort to involve young people in the Centre's activities," he says.

Fuerstenberg feels that while the Centre's programs bring over 20,000 high school students through its doors each year, it's just the beginning.

"Why not explore the possibility of creating a travelling Holocaust exhibition, including volunteer docents, which would visit smaller cities in Ontario?" he asks. "We could set up a display in the local Jewish community centre, synagogue, church, perhaps even a high school. While 20,000 kids is an impressive number, it is still only a small fraction of Ontario's high school student body."

"Becoming Director of the Centre is an extension of my work with Yiddish," he says. "In helping to preserve Yiddish, the language and culture of most of the Holocaust victims, we are also striving to strengthen the Jewish community by remembering who we are and the great sacrifices we have endured. That is - above all else - the purpose of the Holocaust Centre of Toronto."

UJA Federation Israel missions continue to fly

Despite the threat of a U.S.-Iraqi war, UJA Federation is readying itself to send yet another solidarity mission to Israel, the 30th mission since October, 2000.

The joint UJA Federation-Mizrachi solidarity mission, chaired by Sam Moskowitz, is set to take off from February 23 until March 2, despite the ongoing tensions.

"We have not had even one cancellation so far," says Jack Kahn, President of the Mizrachi Organization of Canada. "In fact, people continue to call and come aboard what should be an incredible experience."

The current roster of participants from Toronto stands at an impressive 60 while another 65 from Mizrachi's sister organization, Emunah Women of Canada, will meet the Toronto contingent for one day in Israel.

"We have taken all of the necessary precautions and we are constantly in touch with Israeli authorities who have assured us that we will be well taken care of," says Kahn.

"It's absolutely vital that we go to Israel now, more than ever," says Sam Moskowitz, whose son Brian, 24, is in the Israeli army. "We must continue to show our support and love for Israel and for Israelis. We can't just stop going there because of tensions. There have always been tensions and the threat of war. We just need to keep going to lend support."

Among stops on the mission will be a tour of the trauma unit at Shaare Tzedec Hospital in Jerusalem. Mission participants will also meet with members of ZAKA, the volunteer organization whose members search sites of terrorist attacks for severed body parts so they can be buried in full accordance with Jewish tradition.

Over the winter holidays, more than 100 UJA Federation mission participants chose to spend some quality time with the people of Israel, particularly in Eilat/Eilot – the region that is twinned with Toronto under the Jewish Agency's Partnership 2000 (P2K) program.

Chairs of UJA Federation's recent Family Mission, Sarah Perlis (left) and Bev Lyons, at Timna Park.

Introduced in 1987, P2K directs a portion of funds raised through UJA Federation's annual campaign toward educational, social and therapeutic projects in Eilat/Eilot. P2K also represents the concept of Gesher Chai (a "living bridge") designed to develop connections between the people of Eilat/Eilot and Toronto's Jewish community.

The UJA Federation Family Mission left Toronto on December 22 for 10 days of education, and great memories starting in Jerusalem, before moving to the P2K region.

"The mission was a tremendous success," says Sarah Perlis, chair with Bev Lyons. "Everyone - old and young alike - got along so well. These were people who came together for Israel, who recognized the need was there to go to Israel for their holidays, instead of their regular destinations. I think everybody saw that need once they got there, and they certainly felt the connection with Israel."

Another UJA sponsored mission to Israel was the recent Temple Kol Ami Family Mission, which was completely P2K-centred.

Israel Advocacy was the focus of a winter break experience for 50 university students involved with Hillel of Greater Toronto (formerly Jewish Campus Services).

Starting in Jerusalem where the group participated in seminars focusing on campus-related issues, the students were then joined by another Toronto young adult delegation with which they drove to Eilat for a five-day stay.

For more information on UJA missions please contact Morris Albert at 416-631-5834 or malbert@ujafed.org

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Greater Toronto Area

Day, Grafstein critical of Liberal policy on Israel

By SHELDON KIRSHNER
Staff Reporter

Turning the conventional Mideast "land-for-peace" formula on its head, Canadian Alliance foreign affairs critic Stockwell Day advised Israel not to cede further territory in the West Bank and the Gaza Strip until it signs a peace treaty with the Palestinians.

Appearing at a recent Holy Blossom Temple forum on Canadian foreign policy in the Middle East, Day suggested that Israel should instead adopt a "peace-for-land" approach.

In addition, Day, the former Alliance leader, criticized Canada for failing to take a "leadership position" in the current crisis over Iraq.

Jerry Grafstein, a Liberal senator and fellow panelist, was also critical of Canadian policy, declaring that Jewish communities in the West Bank and Gaza are neither contrary to international law nor an "impediment" to a peaceful solution between Israel and the Palestinians.

Grafstein, however, urged both sides to desist from "unilateral acts," which may well undermine negotiations.

On Iraq, he said he agrees with British Prime Minister Tony Blair's policy rather than with Canadian Prime Minister Jean Chrétien's position.

Britain, unlike Canada, has expressed unwavering support for the United States, which seeks to disarm Iraq of weapons of mass destruction and effect regime change in Baghdad.

The third panelist, Rick Salutin, a *Globe and Mail* columnist, described Israel's occupation of the territories as "unjust" and "self-destroying," and said a U.S. invasion of Iraq would be a "bad idea" and won't stop international terrorists.

Fresh from a trip to Israel, a visit he called a "wonderful experience," Day said he was none too pleased by the "disturbing policy positions" Canada has taken at the United Nations on Arab-Israeli issues.

He did not elaborate, but pointed out that the UN General Assembly has passed more than 400 resolutions against Israel since the 1967 Six Day War.

To a ripple of applause, Day said Canadian parliamentarians should debate UN resolutions before they actually reach the floor of the UN.

Day warned the UN that its recent decision to appoint Libya chair of its human rights committee was a disappointing development. "We don't want to see the UN lose its relevance."

In two more crowd-pleasing statements, Day said Ottawa should have banned Hezbollah's political wing long ago, and it should have rebuked Lebanon's ambassador to Canada for suggesting that Canada's media is controlled by Jews.

In another broadside, Day lambasted CBC TV for not labelling Palestinians who engage in terrorism as "terrorists." It is a "morally bankrupt policy," he said.

Day urged Ottawa to ensure that Canadian humanitarian aid to the Palestinian Authority (PA) is not "skimmed off" by corrupt Palestinian leaders.

Blasting the PA, he charged it is in "material breach" of its Oslo accords obligations, given its record of incitement against Israel.

Turning to Iraq, Day said he cannot understand why Chrétien has not staked out "a clear position." As he put it, "It's not a good thing to leave our allies in doubt."

In the House of Commons, the Alliance has urged Canada to support an American-led coalition to depose Saddam.

Day, who recently returned from a trip to Washington, D.C., warned that Canada is becoming increasingly "marginalized and irrelevant" over Iraq.

"Sometimes, you have to take leadership positions, and Canada has to do that. Canada must come up with a decision."

Saddam, he said, only understands military power.

Day predicted that a war in Iraq will be relatively short and will achieve its objective. "Saddam will no longer be viable," he said, adding that regime change is not "a bad idea."

Calling the Arab-Israeli conflict "one of the most intractable problems" of the last century, Grafstein cast doubt on the prospects for peace should the PA refuse to reform itself.

Stockwell Day

Nevertheless, he expressed optimism that the Mideast is moving in the "right direction."

He cited several examples. Terrorism as a tactic has become discredited, he said, and in surveys, most Palestinians believe that non-violent means are the best route to peace. As well, Grafstein noted, Saudi Arabia has announced its intention to democratize itself.

"When democracy is on the march, there will be peace in the Middle East."

Grafstein confessed he does not know what kind of an Iraqi policy Canada will eventually announce.

"We haven't had a good debate on Iraq," he remarked. "We have to get Canadian public opinion moving in the right direction, and we need leadership from our elite."

Grafstein, who was appointed to the Senate by former prime minister Pierre Trudeau, said Canada runs the risk of inadvertently helping Saddam unless it joins "a common front" against him.

The principles of Canadian foreign policy, he observed, are based on, among other things, national unity, political liberty, the rule of law and responsible government and Judeo-Christian values.

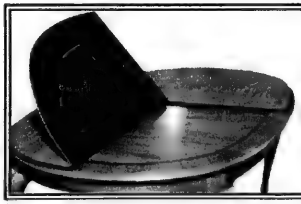
Canada, he said, has played a direct or indirect role in Middle East peacemaking since the 1919 Versailles conference in Paris. He cited Canada's support of the 1917 Balfour Declaration and of the 1947 Palestine partition plan.

Canada, he said, is committed to a two-state solution to defuse Israel's dispute with the Palestinians.

Salutin challenged two "myths" – that the Arab world was never interested in making peace with Israel, and that Israel's offer to the Palestinians at the 2000 Camp David was "generous."

Salutin, a former Bible student at Holy Blossom, said critics of Israeli policy should not be required to prove they are not anti-Semitic. Describing Zionism as a "historically great epic of Jewish nationalism," Salutin said he has always identified himself as a Jew.

The moderator was Irshad Manji, a Toronto Muslim television host.



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Greater Toronto Area

New Clanton Park rabbi admires community's 'old world values'

By LEILA SPEISMAN
Staff Reporter

Clanton Park Synagogue's new spiritual leader, Rabbi Yehoshua Weber, says he is delighted to be in Toronto.

"Toronto is a unique Jewish community," he told *The CJN* in a recent interview. "It manages to maintain the old world values of family relationships, communal responsibility and civility. It still has a strong European flavour."

Rabbi Weber succeeds Rabbi Yitzchok Kerzner, who remains active in communal work, most notably as chair of the Rabbinical Vaad Hakashrut.

New York-born Rabbi Weber, 38, received smichah at Yeshiva Chaim Berlin and a BA from Touro College, both in New York City. He has also done graduate studies in Jewish studies at Yeshiva University.

Rabbi Yehoshua Weber [Leila Speisman photo]

He began his rabbinic career at Young Israel of Canarsie in Brooklyn, N.Y., and for more than six years he was rabbi of Young Israel of Windsor Park in Queens. At the same time, he taught at the girls' high school of Yeshiva University.

When his Windsor Park congregation became, as he delicately put it "demographically challenged," he and his wife, Leah, a special education teacher, looked around for a position in which they could truly establish themselves.

"Toronto seems to suit all our needs," he said.

The city has a sense of communal cohesion, all the way from the right to the left, both religiously and ideologically, something that is not seen as much in New York, Rabbi Weber said.

This cohesion is reflected at Clanton Park synagogue, he said, where not only do Jews with different levels of observance and background work, study and pray together, they "even marry each other."

He said it's also wonderful to see how different generations come together at the shul – grandfathers, fathers and kids. "And there is so much *kovod* [respect] between them."

This is not nearly as common in New York, the rabbi said.

That is not to say that there is no disagreement in the congregation, he said, but it is expressed within the appropriate framework.

While the rabbi plans to eventually become more involved with the community – he has already attended several meetings of the Vaad Harabonim – his focus now is on his work with the shul.

He has, for instance, instituted a large range of shiurim, held at different times and for different populations of the shul.

"I am very pleased at the response," he said. "I see a high level of learning, and a real desire for more."

He is also planning several special events, including a two-part series on medical ethics to be held this month and a new bar mitzvah program.

There are also new special programs on Friday nights and Shabbat afternoons on Shabbat mevorchim, the Shabbat before rosh chodesh.

Youth programming is a particular passion for Rabbi Weber, and he is planning a series of dinners for youth to meet and chat with him informally, and he is planning to set up shiurim and minyanim specifically for young people.

"I want to have Shabbatons, and ask kids over to my house – high school kids for talking and learning and young ones on Friday nights for candy, stories and singing."

Programs for young people must have a "spiritual and intellectual sophistication," he said, adding there is serious need for good role models for youth.

A large part of his previous position involved *kiruv*, bringing people back to observance, something he has done throughout North America as well as in the former Soviet Union, and he hopes to eventually do some of that kind of work in Toronto.

The relationship between a rabbi and his congregation is not only based on what the rabbi has to offer, he said. Rather, "it is two-way relationship," and the rabbi grows according to what the congregation expects and allows him to do.

Rabbi Weber said he considers himself lucky to have joined a shul that pushes him to a higher spiritual level.

"I'm confident about the shul's future," he said.

Remember
Daniel Pearl

is remembered for his uncompromised objectivity and integrity; insightful and unconventional perspective; tolerance and respect for people of all cultures; unshaken belief in the effectiveness of education and communication; and the love of music, humour, and friendship.

"The terrorists who killed Danny stood at the other extreme of what Danny represents...They stole his life but were unable to seize his soul". – Mariane Pearl

Join the community for a special remembrance ceremony for Daniel Pearl and for victims of terrorism, hate and intolerance.
February 24, 2003 / 8:00 p.m. / Beth Tzedec Congregation 1700 Bathurst St.

A special address by Danny's father, Dr. Pearl
Keeping with the spirit of Daniel Pearl as a dialogue maker and bridge builder, we invite members of all faiths to join us in a united prayer for humanity and understanding, and a multi-faith solidarity against the hatred that took Danny's life.

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What's New

By REBECCA NADLER

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 24, is deadline for March 6 issue and Monday, March 3, is deadline for March 13. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Feb. 20

TROLLOPE AND THE JEWS

Prof. Harvey Kerpneck, department of English at St. Michael's College at the University of Toronto, will present the lecture Anthony Trollope and The Jews at 7:30 p.m. at Holy Blossom Temple. For information, call **Anne** 416-789-3291 ext. 235.

ELECTRIFY YOUR SOUL

The House: Raising the Roof of Jewish Experience presents a Jü-Rock Odyssey featuring **Reva L'sheva** at the Reverb, 651 Queen St. W. Doors open at 8 p.m. All ages welcome. Tickets $12 in advance, $15 at the door. This evening is the beginning of an exciting new project in our community. The House aims to show that Judaism is an attractive and vibrant lifestyle to young adults through interactive discussions and a warm setting. Call 416-569-6647 or e-mail revatix@excite.com.

DAYAN EHRENTREU SPEAKS

Tomchei Shabbos of Toronto is sponsoring a lecture by **Dayan Chanoch Ehrentreu**, Rosh Beth Din, London, England, at the BAYT. 8 p.m. Sponsor seats $36 and up. Tickets $10 at the door. Tomchei Shabbos provides basic food necessities for Shabbat to families in need. For information, call **Gloria** 416-787-8278.

Saturday, Feb. 22

RELIGIOUSLY INCORRECT

A discussion on Orthodox & Non-Orthodox: Is There Room For Coexistence? For Compromise? brings together panellists **Avrum Rosensweig, Howard Pasternack, Yossi Elran** and **Paul Appleby**. 8 p.m. at Nishma Centre, 322 Wilson Ave. $10 per person. Call 416-630-0588.

Sunday Feb. 23

LEGAL AID AND TORAH

Hon. Justice Sidney B. Linden will discuss Legal Aid and the Torah at the Beth Tzedec Men's Club Sunday morning brunch. Shacharit 9:00 a.m., brunch at 9:30 a.m., lecture at 10 a.m. Nominal fee for brunch. 416-781-3511.

WINGATE MEETING

Wingate Branch Royal Canadian Legion all members' meeting including breakfast and nosh at 9:15 a.m. at the Zionist Centre, 788 Marlee Ave. 416-782-5024.

JEWS IN CUBA

Temple Sinai adult education committee presents a talk by **Elisheva Gould** on the Jewish community of Cuba. Services at 9:30 a.m., lecture at 9:50 a.m. All welcome.

CUT STRESS, GAIN ENERGY

Judy Shier Weisberg will give a workshop on How to Gain More Energy and Reduce Stress: A Workshop for Storytellers and Other Busy People at the 25th Annual Toronto Festival of Storytelling at Harbourfront, 10 a.m. to noon. Call the box office for information. 416-973-4000.

BRUNCH & CONCERT

Adath Israel Dynamic Singles presents **Larisa Alterman Trubashnik**, pianist, and **Preciada Serfaty**, vocalist, at their Sunday brunch for singles 35+. 11:30 a.m. $10 prepaid by Feb 21, $15 at the door. 37 Southbourne Ave. Call 416-635-5340.

JRCC CULTURAL GROUP

The Jewish Russian Community Centre cultural group presents a Russian program with Orchestra Toronto at the Toronto Centre for the Arts at 3 p.m. Tickets $18.50. For information, call 416-665-4891.

Continued on page 21

OPEN HOUSE DATE
Sunday, March 2
2:00 - 4:00 PM
Music & Refreshments

Apartment Living at Baycrest Centre for Geriatric Care

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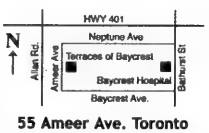

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What's New

Continued from page 20

TCHAIKOVSKY PIANO TRIO

Holy Blossom Temple presents the Tchaikovsky Piano Trio in the second concert of their musical series. With **Alexander Stark**, concertmaster of the Israeli Philharmonic Orchestra on violin, **Bella Steinbuk** on piano and **Nata Belkin** on cello. 7:30 p.m. Adults $25, seniors/students $20. For ticket information, call 416-789-3291 ext. 224.

3 LECTURES, 1 NIGHT

Aish HaTorah presents Think It Through: Issues You Can't Afford to Ignore with three speakers exploring contemporary issues. **Rabbi Yossi Michalowicz** will discuss the Middle East Unplugged, **Rabbi Mitch Mandel** will discuss Sports and Decadence and **Rabbi Avram Rothman** will discuss In Her Place. 7:45-10:15 p.m. at 949 Clark Ave. W. 905-764-1818.

Monday, Feb. 24

HEROIC WOMEN

The JRCC Institute of Torah Study presents The Voice of Heroic Women in Changing the Course and Destiny of Our People with **Chana Weisberg** at 7:45 p.m. and again Tuesday, Feb. 25 at 10:30 p.m. Source material provided. For registration and information, call 416-222-7105 ext. 30.

Tuesday, Feb. 25

CREATE YOUR OWN KIPPAH

Beat the February blahs! Join Beth Tzedec Sisterhood for an evening of fun. Learn to create your own kippot. Materials will be provided. 7:30 p.m. Admission is a kosher food item for the Kosher Food Bank. For information, call 416-781-3511.

Wednesday, Feb. 26

SPIRITUAL SUPPORT GROUP

The Toronto Healing Project is holding a six-week spiritual support group for individuals coping with illness led by **Rabbi Jay Kelman** and holistic practitioner **Judy Shier Weisberg**. From 1-2:30 p.m. at Beth Shalom Synagogue, 1445 Eglinton Ave. W. No fee. Call **Etta** to register. 416-944-3359.

Other News

VOLUNTEER IN ISRAEL

Make a difference! Volunteer at an Israeli army supply/maintenance base for a minimum of two weeks. Come to an information night about Sar-El (Canadian Volunteers for Israel). Thursday, Feb. 27 at 7:30 p.m. at 788 Marlee Ave. For information, call 416-781-6089 or visit www.serve.com/CVI.

PEACE & SECURITY

Keep March 10 open. Laniado Hospital presents **Dr. Ra'anan Gissin,** advisor to Israeli Prime Minister Ariel Sharon, speaking on Israel's Quest for Peace, Security and Birthright. Tickets $18, ticket deadline March 5. Call 416-785-8946.

THE SPIRIT OF WINE

Beth David Sisterhood presents wine tasting and entertainment with **Andrew Novak** of Grafstein Wines. Tuesday, March 11 at 8 p.m.

SHABBAT ACROSS CANADA

Celebrate Shabbat with Temple Har Zion's family Shabbat service followed by a traditional Shabbat dinner on Friday, March 21. All welcome. Dinner $20, children 6 and under $10. To register, call 905-889-2252 ext. 5.

TRIBUTE CARDS

The Canadian Associates of Ben-Gurion University offers tribute cards for special occasions, get well wishes or to remember a loved one. Proceeds go to future development of the Negev. Call 416-665-8054.

JF & CS GROUPS

Jewish Family & Child Service. Information/registration: **Shawna Sidney,** 416-638-7800, ext. 215.

Adolescents and Divorce, a workshop for parents of adolescents who are going through a separation or divorce. Wednesday, Feb. 26 at the Promenade Mall, suite 313. 7-9 p.m.

Adolescent Social Skills, an 8-session group for teens, ages 12 to 16, who have difficulty making and keeping friends due to inappropriate or immature social skills. Introductory night for a chance to experience the group is Thursday, March 6 at Lipa Green Building, 4600 Bathurst St. at 7 p.m. Sessions begin Thursday, March 20.

FOR SENIORS

CORRECTION

The **Shalom Singers'** phone number in last week's column was incorrect. If you are a senior who enjoys singing, call **Hilda Kurin** at **416-223-6906**.

Join the **LZA Seniors Club** for socializing, Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 20, sing-a-long; Feb. 27, lecture with **Frank Diamant**. Purim party in March. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Saturday dances Feb. 22, March 1, 8. Casino Rama, March 12: members $3, non-members $5. St. Catharines day trip, Sun. March 16: members $8, guests $10. Casino Niagara, March 27: pay $18, get $15 back to play. Call 416-395-7881.

The Jewish Seniors Bowling Group: Come out for an afternoon of bowling and fun. Tuesdays at 1 p.m. Call **Milt Cohen** for information, 416-495-1999.

The Shalom Singers: If you are a senior who enjoys singing, join this enthusiastic group affliated with the BJCC. Ability to read music is not a prerequisite. Call **Hilda Kurin** at 416-223-6909.

Hungarian Speaking Seniors Club: An afternoon of music and dance, Sunday, Feb 23 at 3585 Bathurst St., 1:30-4 p.m. Members $4, guests $5. **Olga** 416-256-1892.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Get Stroke Smart, a wellness education program, Thursday, Feb. 20 from 1:15-2:15 p.m. in the synagogue.

Identity Fraud: Learn All About How Your Identity Can Be Stolen From You, with **Tara Messersmith,** manager, Trans Union. Tuesday, Feb. 25, 10-11:30 a.m.

Osteoporosis group presents Did You Know That Men Can Have Osteoporosis Too? Tuesday, Feb. 25, 1:15-2:15 p.m. in the music room.

Winter Carnival, Wednesday, Feb. 26, 11 a.m. to 3 p.m.

Respite Program: Seniors 55+ who are looking after a loved one at home can get 1-3 hours per week of help at no cost. No physical care is provided. Call **Paula** ext. 118.

Israeli Club Etrog for Hebew speaking people meets 7 p.m. Tuesdays. Feb. 25, bingo; March 4, movie; March 11, lecture; March 18, Purim party; March 25, bingo. **Anna** ext.110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Books & Bagels welcomes Howard Engel and Friends: A Tribute to Benny Cooperman, Sunday, Feb. 23. 11 a.m. Members free, non-members $5.

Carlebach & Beyond, Adult Choir with **Ken Rabow**, Tuesdays 7:30-9:30 p.m., registration required.

Jewish Storytelling, the 2nd and 4th Sunday of each month, from 7:30-9 p.m. PWYC. $5 suggested donation.

Registration is now underway for Hebrew classes: Hebrew conversation with **Nirit Gruber**, Tuesdays, Feb. 25-April 1, 8-9:30 p.m. Members $70, non-members $85.

Passover Workshop. Lead your own seder. Learn key prayers and songs. Sunday, March 30 and April 6, 3-4:30 p.m. Members $25, non-members $36.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Midwinter Break Camp. Feb. 24 to Feb. 28. A wonderful day camp in the middle of winter! Swimming, sports, arts and crafts, nature, music, rock climbing and much more. Call ext. 265 or 378.

School and daycare registration for September 2003 is now open. Spaces are available for morning school (Tic Tac Two, Nursery, JK and SK) and for full daycare (children 18 months to 5 years). Call ext. 351 or 248.

Music with Kayla! Kayla is a children's performer who has appeared on YTV and *Treehouse*. Tuesdays at the Family Place/Discovery Museum from 1:15-1:45 p.m. until April 1. Call ext. 390.

Shabbat program every Friday 10 a.m-11:30 a.m. at Family Place/Discovery Museum. Enjoy Shabbat songs and stories. Make a different Shabbat craft each week. For children ages 2-5. Admission $2.50. Free to museum members.

Koffler School of Music Casual Sunday Concerts presents **Antonia DeWolfe**, piano, Sunday, March 2 at 1:00 p.m. Koffler Gallery Loggia. Admission free. DeWolfe will play selections from Chopin, Bach and Debussy. Call ext. 228.

Register now for children's painting and drawing and ceramics classes! For ages 6 and up. Spring session begins March 30. For information, call **Perlie** at ext. 269 or e-mail koffler@bjcc.ca.

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Koffler School of Music Casual Sunday Concerts presents **Kevin Tam**, piano, Sunday, March 9 at 1:00 p.m. Koffler Gallery Loggia. Admission free. Tam will play selections from Bach, Chopin and Messaien. For information, call ext. 228.

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Israel's economy seen as biggest challenge

By CAROLYN BLACKMAN
Staff Reporter

Israel's biggest challenge is its economy, says Aviv Bushinsky, special adviser to foreign minister Benjamin Netanyahu.

"We are not all affected by security problems, but we are all affected by economic problems," Bushinsky said at a recent breakfast meeting sponsored by Canadian Jewish Congress, Ontario region.

Aviv Bushinsky

There is little foreign investment in the country, the stock market is low, and investors are going elsewhere, Bushinsky said.

"More than 60,000 private businesses went bankrupt in the past year. It is expensive to live there, and we just don't have a plan to tempt foreign investors to come to Israel."

Peace will come "either when Israelis start attributing the low economy to security problems and say enough is enough, or when Palestinians realize [their actions] have not accomplished anything and say 'let's compromise.' "

The problem, he said, is that potential investors don't view Israel as worthwhile.

"They need to believe that the situation will improve and now is a great time to buy, but they don't."

Netanyahu, he said, wants lower taxes in order to spur monetary movement.

"That could help raise the economy, but this government decided to go with a plan that includes raising taxes. This starts people thinking that 'if the government is taking so much money, why should we work?' "

Finding a solution to the conflict is much more complicated "than bringing people to a table and banging their heads together."

It would be impossible for the United States to enforce a solution, he said, because the conflict is too great. "Israelis do things their own way, and they do not like a third party intervening. [This is a conflict] that only time can mend. It will be a long time before both sides become tired and begin looking for a solution."

Israelis have found their own way to deal with the situation, he said. "Security is tight, guards are everywhere and people are always saying 'watch out.' That is how we live; we get used to it. One cafe was blown up so we went to a different cafe. It's a way of life."

Prime Minister Ariel Sharon achieved a great victory in the recent election, said Bushinsky, but to translate it into power is almost impossible.

Sharon is committed to a roadmap provided by the Americans, which includes changing Palestinian leadership, stopping the incitement, and recognizing a Palestinian state, he said.

"If [Sharon] implements this roadmap he will not have a coalition from the right wing, and if he does not implement it he will not have a coalition from the left."

Israel would play an important role in an eventual U.S. attack on Iraq, he said, but its policy is to say nothing.

"If we show support [for the attack] then we will be accused of having personal interest, and we can harm the coalition [President George] Bush is trying to build."

However, "we don't know the exact capability of the Iraqi army. We presume they have fewer missiles than they did in 1991, but they may use nonconventional weapons such as chemical warheads.

"We have experienced all kinds of explosives but never nonconventional ones, and no one knows the outcome of those. [Never mind the] casualties; how will we cope with the panic that would be created?"

Bushinsky believes that after an attack on Iraq, "what was, will be. Nothing will change as long as [Yasser] Arafat is in power."

SCIENCE EXPERIMENTS: Bialik Hebrew Day School Senior Division students were treated recently to a demonstration of science experiments by Moshe Rishpon, director of the Weizmann Institute of Science's Clore Garden of Science. Rishpon has a PhD in nuclear physics and has been awarded the President of Israel's Prize for his work with science-oriented youth. Pictured are, left to right, Sophie Gottesman; Lisa Schwartz; Aaron Hosios; Michael Meyer, national executive vice-president of the Canadian Society for the Weizmann Institute; Rishpon and Marc Tyndel.

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Russian Jews explore their place in community

By ADAM SEGAL
Special to The CJN

Ask Russian-Jewish émigrés living in Toronto if they feel integrated into the larger Jewish community and you'll hear a variety of views.

But if the question is, do you want to be integrated, the consensus is yes.

The challenge, then, is: how can that desire be made into a reality?

A small group of Jews from the former Soviet Union (FSU) recently held a roundtable discussion on the topic.

"I think it [integration] will come naturally if there is more understanding," said Maia Master, a Moldavian immigrant who is publisher of the weekly newspaper *Russian Express*.

"There is a problem that Russians aren't spoken about [enough]. There's many bright Russian individuals who contribute to Canadian society. They deserve to be appreciated."

Russian Jews now account for about 25 per cent of the Jews in Toronto. Put another way, if the community was counted by itself, it would be the third largest Jewish community in Canada behind Montreal and Toronto.

Master and her colleagues said the meeting was prompted by a recent *CJN* article that explored whether Russian Jews have become separated from the rest of the city's Jewish community ("Russian Jews in Toronto: A separate solitude?" *CJN*, Jan. 9).

Master said she doesn't think there is a separation. She is optimistic that as Russians become more financially established, they will have the means to play a "more spiritual and social" role within the larger Jewish community.

It would be easier for Toronto's Russian Jews to find a niche if the established community reached out to them more, said Vickie Dubrovsky, a former JIAS executive.

"Instead of immigrants fighting their way in, I think the local community should make an effort to bring the Russians in," she said.

Dubrovksy said she wants outreach programs to involve "bonding," rather than fundraising and would like to see more Russians become community leaders.

When Zelina Iskanderova came to Toronto from Uzbekistan with her family 10 years ago, she participated in a JIAS outreach program called Family-to-Family.

The Iskanderovas were paired with a local family with a similar background and had dinners together.

"It was a valuable initiative," said Iskanderova, an adjunct associate professor at the University of Toronto's Institute for Aerospace Studies.

"We got a chance to see how the holidays were celebrated."

Iskanderova's daughter, Svetlana Barkan, was 13 when the family arrived and said the program had the right intention but was overwhelming for recent immigrants.

"I think our family was too green," Barkan said. "It was too early."

Now married to a fellow FSU émigré, Barkan said she'd like synagogues and other community organizations to spearhead programs that would bridge the gap between Russian and Canadian Jews.

"I wouldn't mind meeting a nice Canadian Jewish family and celebrating Shabbos together," Barkan said. "Give us a chance to meet each other."

Joel Mackoff, a Vancouver lawyer and cousin of the Iskanderovas, also advocates these integration programs.

"Efforts have been made to try to integrate through social events and educational facilities," said Mackoff, referring primarily to initiatives in Vancouver.

"There are community dinners in people's homes, programs to meet and greet and all the facilities in the synagogue are available."

Mackoff notes there are distinct cultural differences between Canadians and Russians, but he believes education will increase cultural understanding.

Unfortunately for some Russians, there are barriers to obtaining a Jewish education.

After leaving Belarus, Vladimir Dubrovsky headed with his wife, who is not Jewish, to Israel, where his daughter attended a nursery and quickly learned Hebrew.

"When we came to Canada, we wanted for her to attend a [Jewish] daycare so she could continue to speak Hebrew," recalls Dubrovsky, who has been in Toronto for two years. "But she was rejected [from the school] because my wife is not Jewish."

Dubrovsky recalls that in Belarus, teachers would ask each student their nationality and when he stated he was Jewish, he was embarrassed.

Ironically, in Canada, where Dubrovsky expected to send his daughter to a school where she can be proud to be Jewish, she's been denied admittance.

The roundtable's participants concluded that integration is a two-way street and both émigrés and the established community must do their part in breaking barriers.

CFCJ MISSION: Herb Singer (left) founder and president of Discount Car Rental, is seen with Rabbi Shimon Aisenbach, director of the Canadian Friends of Cuban Jewry (CFCJ), at the Chabad Gate Pharmacy just prior to Singer's recent visit to Cuba. Singer, together with longtime acquaintance Paul Stern, was in Cuba Jan. 24-29 to deliver medical supplies to the country's Jewish community on behalf of CFCJ's ongoing humanitarian work there. The group is planning its 75th mission to Cuba during Purim, when a gala holiday celebration will take place. For details, write to cfcj@sympatico.ca or call 905-707-1053.

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On Campus

Students organize event 'to bring diversity together'

By LARA RABINOVITCH
Special to The CJN

Arab and Jewish artists recently shared the stage at An Evening of Engagement, held on Feb. 6 at the University of Toronto's Koffler Institute Auditorium.

Organized by U of T student James Sevitt and University of Waterloo student Avi Zer-Aviv, the event included musical and theatrical performances and an interfaith dialogue facilitated by educator and community worker Janis Galway. All donations went to Israeli-Palestinian Bereaved Families for Peace, an organization for Jewish and Arab families who have lost children in combat or by terrorism.

Sevitt said he and Zer-Aviv organized the event to "bring diversity together."

They recognized "the need and desire for more sincere communication [between] people who live so closely together in so many ways, [but] actually remain so far apart," Sevitt said.

He added that he and Zer-Aviv wanted to provide a forum for "a plurality of voices" to "interact with each other through sharing and listening, instead of judging and labelling."

The event showcased a wide range of creativity through performances by musicians, actors and dancers of different ethnic and religious backgrounds. Tikkun Community Toronto put on a clever theatrical presentation about the different feelings Israeli and Diaspora Jews have towards Israel. The Jerrahi Sufi Order of Canada performed traditional religious chants. Shakshuka, a musical group combining western instruments such as the flute with Middle Eastern instruments such as the tablah (a small hand-held drum), performed an original piece they had composed that was inspired by an Israeli poem called *Makom Shemesh*. The Arabesque Dance Company played traditional Arab instruments in a lively performance that included Arabic singing and remarkable belly dancing. The Healing Divas sang motivating and peaceful songs.

Other performers included ethnomusicologist and musician Judith Cohen and her teenage daughter, Tamar, who entertained the audience with their amusing Ladino songs about mothers trying to marry off their independent-minded daughters. At one point, they even incorporated a Yiddish verse into a Sephardi song. This made a good link to the next performers, David Buchbinder, founder of the popular Flying Bulgar Klezmer Band, and his pregnant wife, Roula Said, a belly-dancer, co-founder of the ensemble Doula and leader of another musical group, The Roulettes. Buchbinder and Said combined their Arabic and Ashkenazi backgrounds in an innovative musical performance, with Buchbinder playing the trumpet and Said on the qanun (an Arabic harp-like instrument). Later, the duo led the audience in a Jewish and Arabic melody for the evening's final performance.

During the event's dialogue portion, facilitated by Galway, audience members shared personal experiences, childhood memories, encounters with people of different backgrounds and feelings of vulnerability in an atmosphere of respect.

As Sevitt said at the evening's close, "A lot of this was about reconnecting."

In fact, through the acts of speaking, listening and the sharing of a variety of creative expressions, both the audience and performers seemed to find common ground.

The event was sponsored by Hart House Interfaith Dialogue.

Gift to York U funds Kristallnacht research

A new research project at York University about the impact of Kristallnacht on public opinion in the English-speaking world has been made possible by a $200,000 gift to the York University Foundation by Milton Harris, chairman and CEO of Harris Steel.

"Kristallnacht came just six weeks after the Munich Agreement that supposedly resolved the Czech crisis and brought, in the words of British prime minister, Neville Chamberlain, 'Peace in our time,' " said Harris, a former head of Canadian Jewish Congress.

"The object of this groundbreaking research will be to investigate whether this state-sponsored pogrom had an impact on public opinion in Canada, the United States and Britain, and on the future possibility of real peace with the Nazi regime."

The first phase of the three-year project will focus on research by graduate students in consultation with York's faculty of arts, on the impact of Kristallnacht on public opinion in Canada, the United States and Britain.

Students chosen to work on the project will be specializing in Jewish history, the history of the interwar period, urban history, public opinion, culture, communication and the media.

An international conference at York, leading to the publication of the best papers presented at the symposium, will follow in the second and third phases. A book produced from the conference will include introductory and contextual essays by European history specialists at York.

"[The grant] will provide funding for graduate research assistants and facilitate a major conference and publication on a topic of continuing historical and contemporary significance," said Marlene Shore, the chair of York's history department.'

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Coast to Coast

Baseless arguments have surface appeal

According to Reports

By PAUL MICHAELS

Amid much confusion about whether the United States is justified, under existing United Nations Security Council resolutions, to initiate a pre-emptive attack on Iraq, a revealing exchange took place – once again – on CBC Newsworld's *Counterspin*, Feb. 5.

The panel was balanced between two speakers who support the use of force – Ed Morgan, a University of Toronto law professor, and Ruth Wedgwood, a fellow at the Council on Foreign Relations in New York – and two who are opposed, Alistair Millar of the University of Notre Dame in Indiana and David Jacobs, a Toronto-based international human rights lawyer and member of the group Lawyers Against The War. Host Carol Off moderated impartially.

Against protests from Morgan that he was misconstruing international law, Jacobs insisted that even if Iraq has weapons of mass destruction and is in "material breach" of UN Security Council resolutions demanding that it reveal and destroy them, these conditions are insufficient to warrant the use of force. "You have to add on that there is a threat to international peace and security," Jacobs said.

What Jacobs and many others fail to understand is that all 17 Security Council resolutions against Iraq have been passed under the rarely used Chapter VII, which is invoked specifically when a country is judged by the Security Council to be a threat to international peace and security. In Iraq's case, it was used as a result of its 1990 invasion of Kuwait and because of its acquisition of weapons of mass destruction.

It is precisely because the international community long ago determined that Iraq is an aggressor and a menace to world peace that it is being forced to give up these weapons. Thus, when Jacobs compares the United States and Iraq, and states that "The U.S. has, I think, weapons of mass destruction. The U.S. has, in fact, used weapons of mass destruction. The U.S. has, in fact, breached international law," he deals more in political polemics than in objective legal reality.

The UN has not judged the United States, just as it has not judged Britain or Israel for that matter, to be threats to international peace and security. There have been no Chapter VII resolutions passed against them. Jacobs' argument is baseless and absurd, but it has surface appeal for those who cannot make the proper distinctions between responsible countries that possess nuclear weapons and irresponsible, dangerous regimes that have been ordered to surrender their weaponry.

An engaging but voluble Jacobs even went on to pronounce that "there is incontrovertible evidence that Iraq has no weapons of mass destruction at all." This has been proved utterly false by UN weapons inspection teams themselves.

Radicalism has its amusements along with its absurdities, and Jacobs' pronouncements offered both. However, the issues before us are deadly serious and must be confronted factually and coherently.

Richard Holbrook, former U.S. ambassador to the UN, reminded everyone of the facts on PBS' *The NewsHour with Jim Lehrer* (Feb. 10). Holbrook emphasized that UN Resolution 1441 and earlier resolutions on Iraq going back to 1991 indeed provide sufficient grounds to warrant the use of force to compel Iraq to give up its weapons of mass destruction.

Paul Michaels is director of communications for the Canada-Israel Committee.

Fundraiser pays tribute to Herb Gray

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Friends, family, former and present colleagues, politicians and clergy came together recently to celebrate the life and career of longtime MP and former deputy prime minister Herb Gray.

The fundraising event, co-chaired by Elliot Melamed and Eric Weisbloom for Congregation Beth Shalom West, was held at Ottawa's Centrepointe Theatre.

Under the direction of Cantor Daniel Benlolo, the program included the Gray Band, the band A Touch of Klez, the Herb and Spices Youth Choir and acclaimed concert pianist Shoshana Telner.

Singing with the Gray Band, Benlolo performed a number of Gray's favourite tunes, including some Beatles classics.

The band also played several selections dedicated to "water themes," in recognition of Gray's new position as chair of the Canadian Section of the International Joint Commission, which prevents and resolves disputes between the United States and Canada under the 1909 Boundary Waters Treaty.

Ottawa Mayor Bob Chiarelli and MP Marlene Caterall paid tribute to Gray's nearly 40-year political career, as did Rabbi Howard Finkelstein, spiritual leader of Congregation Beth Shalom West.

Rabbi Reuven Bulka of Machzikei Hadas joked that although Gray belongs to his congregation, he was willing to lend him to "the competition" – for the evening only.

Throughout the evening, slides of Gray were projected on a large screen, depicting highlights of his career and family life. Among family members there to support him was his infant granddaughter who, in the arms of her parents, sat in the front row.

After Gray was presented with a framed portrait of himself, Benlolo began singing Gray's request, *My Way*. Midway through, Gray took to the stage to sing a version of the Frank Sinatra classic Gray had re-written to reflect his own life.

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Coast to Coast

Protest organizer should be expelled: Hillel leader

By JANICE ARNOLD
Staff Reporter

MONTREAL — Pro-Palestinian activist Samer Elatrash should have been expelled from Concordia University for his role in the violent demonstration that blocked the visit of Benjamin Netanyahu to Concordia last Sept. 9, says the president of Hillel in Montreal.

But Yoni Petel said the three-year suspension Elatrash received from a university disciplinary panel does "send a serious message that Concordia won't tolerate that kind of behaviour."

Elatrash, a vice-president of Solidarity for Palestinian Human Rights and probably the highest profile pro-Palestinian activist at Concordia, revealed his sentence to the media earlier this month.

After closed-door hearings, he was convicted by a three-member student panel of all five charges against him under Concordia's Code of Rights and Responsibilities, including rioting, assault and harassment.

Elatrash, 23, an English literature student, said he will appeal.

He is one of seven people, not all of them Concordia students, facing criminal charges in connection with the Netanyahu demonstration. He has been charged with illegal assembly, obstruction, disturbing the peace, assaulting a police officer and conspiracy. He has also been charged with breach of his bail conditions and resisting arrest.

The only other accused who had made his sentence known at time of writing was Concordia Student Union (CSU) vice-president Yves Engler, who was suspended for one semester for "vexatious behaviour," the student newspaper *The Link* reported. Engler also plans to appeal.

In all, 10 students faced charges under the university code for their involvement in the Sept. 9 protest. Their names, charges and decisions were not disclosed by the university.

Petel said he was not familiar with exactly what charges were laid against Elatrash, but he said he regards him as "one of, if not the person, who planned the riot. He made it known weeks in advance that he planned to shut down Netanyahu by any means necessary."

Asked if he thought Elatrash's punishment was appropriate, Petel, a McGill student, replied, "I don't know what punishment would suit denying people their rights under the Charter of Rights and Freedoms. But I think he should have been expelled."

Possible sanctions against the seven students ranged from written reprimand to expulsion, meaning permanent removal from the university.

"Certainly, I'll be happy if I don't see Samer around campus. He was clearly an agitator who created an unpleasant atmosphere," Petel said.

During the hearings, held in January, two of the student adjudicators called a press conference to say they felt pressured by the university administration into issuing harsher punishments than they felt were warranted.

Stephan Herman and Anas Sibaii accused university officials of intimidation and withholding evidence, and they complained of not having enough training to do the job.

A university spokesperson defended the disciplinary process as fair and denied the allegations.

Al-Aqsa terrorists not yet on government banned list

OTTAWA — Stockwell Day, the Canadian Alliance's foreign affairs critic, last week slammed the federal government for failing to include important terrorist groups, including the al-Aqsa Martyrs Brigade, in its expanded list of banned organizations.

"Today's announcement is noteworthy not so much for the terrorists that are on the list, as for those that are not," Day stated.

The former Alliance leader was referring to the addition by Ottawa of the Abu Nidal Organization, the Abu Sayyaf Group and Sendero Luminoso to Canada's list of "terrorist entities."

With the addition of the three organizations, the list of banned groups rose to 19. The groups are outlawed under Canada's Anti-Terrorism Act, which was passed in the wake of the Sept. 11 attacks on New York and Washington. The law makes it illegal for Canadians to have any financial associations with the groups.

Day said the ban omits important terrorist groups.

Special needs funds not reaching kids

Continued from page 3

"They then refer us to the Ministry of Education," she said.

In a public school, these needs would be met jointly by the ministries of education and health, Goldman said. However, independent schools don't fit into the same model because they don't receive resources through the Ministry of Education.

Molinari said "the intent of the provision was not to exclude," but unfortunately, it has worked out that way. The budget is new, and "people don't understand it," she added.

Clement said the "challenge now is getting all players to the same table so that a game plan can be implemented."

Simon Rosenblum of Canadian Jewish Congress said that at this point, cabinet approval would be needed to change the eligibility requirements.

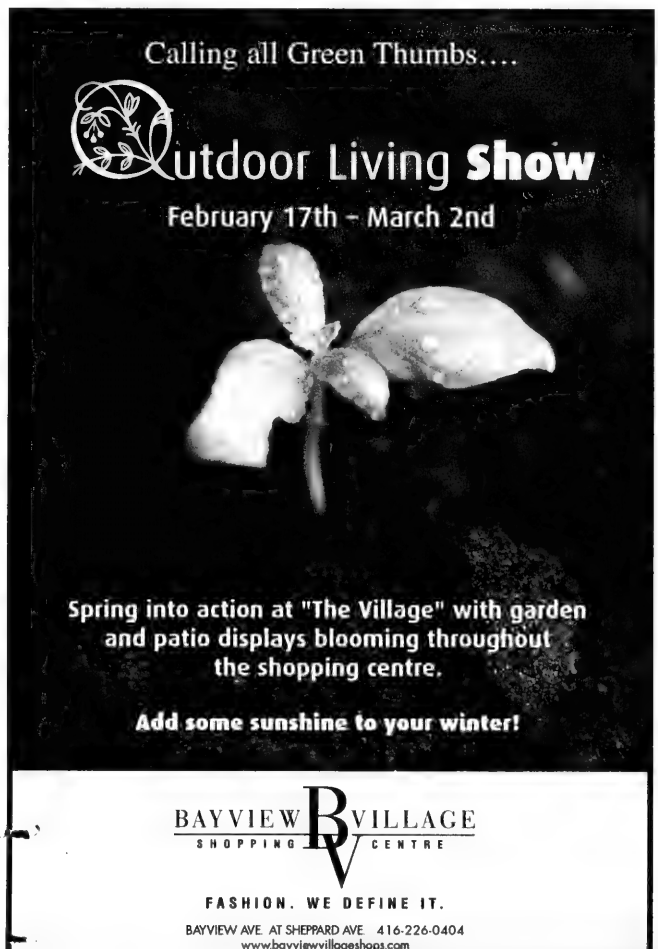
Rosenblum noted he has assurances from Deputy Minister of Finance Bob Christie that the money is a permanent part of the budget and will be renewed annually.

In addition, Rosenblum said there seems to be movement from the ministries of education and health to try to resolve the problems stemming from the eligibility requirements.

John Vanasselt, a spokesperson for the Alliance of Christian Schools, said that "the limitations and restrictions put on by the eligibility requirements have prevented the government's intentions from being fulfilled."

Clarification

Further to the story, "Businessman encouraging investment in Israel" (*CJN*, Feb. 13), more information about the project can be found on the Web at: www.shikkuntoronto.netfirms.com.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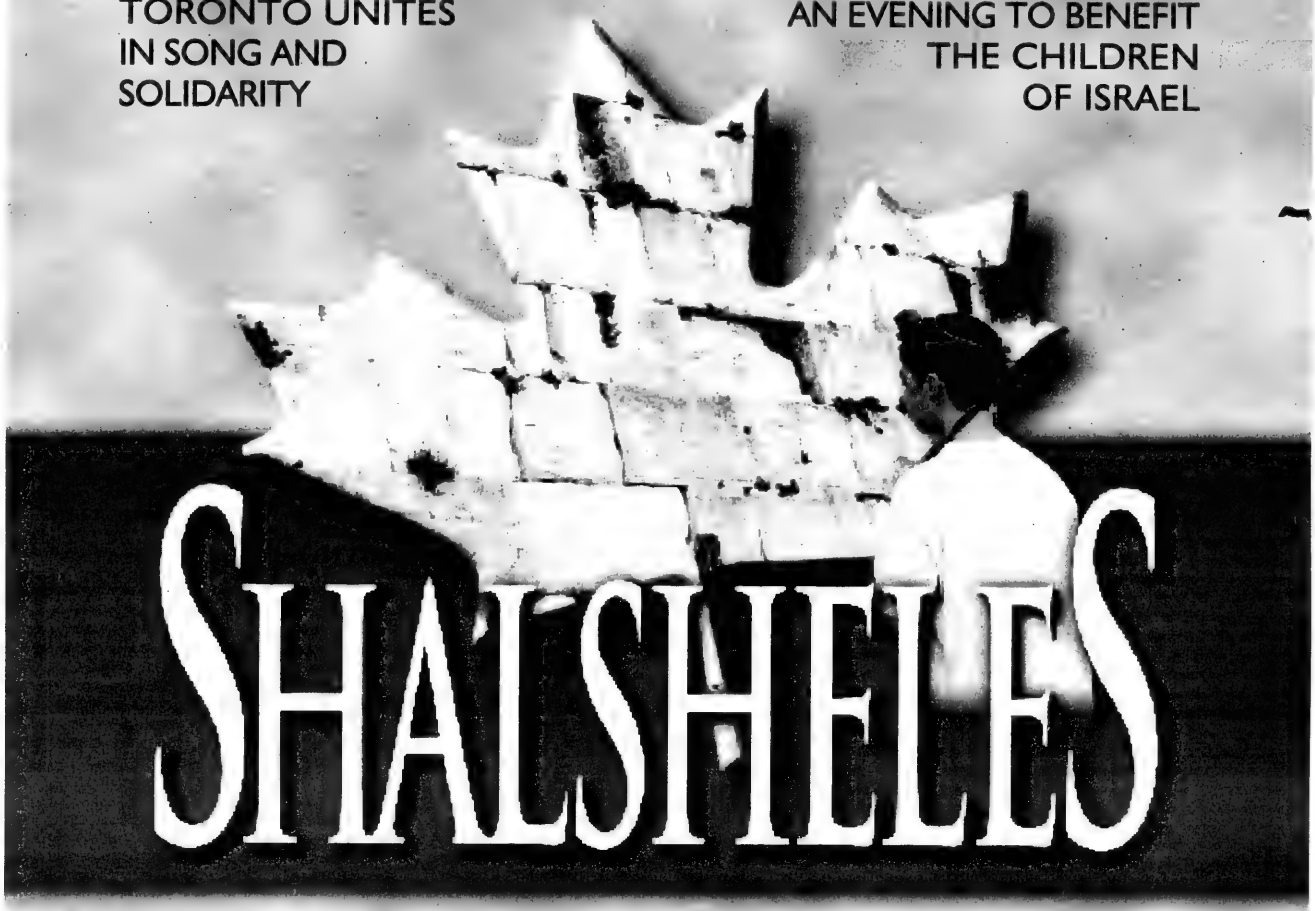

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Jewish, Muslim groups unite on ritual slaughter

By PAUL LUNGEN
Staff Reporter

Canadian Jewish Congress (CJC) has teamed up with a national Islamic group to urge lawmakers to make it virtually impossible to bring charges against anyone involved in the ritual slaughter of animals.

In a presentation to the Senate legal and constitutional affairs committee, Congress suggested Bill C-10B: An Act to Amend the Criminal Code (Cruelty to Animals), be amended to specifically exempt shchitah (ritual slaughter) and killing under halal, the Muslim equivalent. Congress also recommended that any prosecution under the bill require the consent of a provincial attorney general.

Exemptions sought for shchitah, halal

Manuel Prutschi, CJC's national director of community relations, said Congress received a respectful hearing and is heartened the House of Commons legal committee earlier added provisions to the bill that would make conviction for engaging in shchitah less likely.

But the recommendations advanced by Congress and endorsed by the Islamic Council of Imams-Canada would make the traditional ritual practices virtually bulletproof. "That would significantly reduce the opportunity for a frivolous prosecution," he said.

"What concerns us is the possibility of private prosecutions. That leaves the field open to anti-Semites and ill-intentioned ideologues to launch a prosecution, and though it most likely wouldn't succeed, it gives the opportunity for them to exploit it for publicity purposes, and it would put the Jewish and Muslim communities on the defensive," Prutschi said.

Without the proposed amendments, the Jewish or Muslim communities might be put to the expense of hiring lawyers and defending shchitah or halal in a court case meant to embarrass them, he said.

Prutschi noted that shchitah has been banned to various degrees in several European countries – Norway, Sweden, Austria (there is an exemption for Jews, though not for Muslims) and Switzerland (which only allows the kosher slaughter of poultry). Holland recently withdrew a proposal to ban the practice.

"There are certain extremist groups in the animal rights movement who want to push the envelope in a number of areas," Prutschi said. "On the other hand, there are anti-Semites who would be interested in using this to embarrass the community."

Anti-Semites have advanced "the libel of the kosher tax" to claim consumers are paying an extra tax on products that carry kosher certification, he said.

Dr. Avi Beker, secretary general of the World Jewish Congress, told the *Cleveland Jewish News* recently that attempts to ban Jewish ritual practices mark a disturbing anti-Semitic trend. In addition to shchitah, some groups have attempted to make ritual circumcision illegal in Sweden, he noted.

A Montreal-based group has also argued against ritual circumcision, claiming it is a form of child abuse.

Winnipeger raising money, awareness for Israeli POW group

By MYRON LOVE
Prairies Correspondent

WINNIPEG — In the fall of 1973, Arie Lavy was a young Israeli soldier stationed on the Israeli side of the Suez Canal.

On Oct. 6, he along with the rest of Israel awoke to find the Egyptian army attacking and overwhelming Israeli positions all along the waterway. Lavy, who was taken prisoner, said he was fortunate he wasn't killed, as were other Israeli soldiers taken prisoner by the Egyptians at the time.

He and his fellow POWs were frequently beaten during their 45 days of imprisonment in Egypt, he said. They were released in a prisoner exchange.

Thirty years later, Lavy is comfortably settled in Winnipeg with his wife and teenage daughter and works as a consultant in the computer industry.

But many other former Israeli POWs are not as well off.

"I'm lucky," Lavy said. "I have been able to get on with my life. Many others, however, are still haunted by their experiences.

"They have nightmares and suffer from claustrophobia. They have trouble keeping a job. Their divorce rates are high and some have a history of physical violence. Some need a lot of help."

To try to provide that help, Lavy is seeking to raise funds in North America for a newly formed organization in Israel that helps former POWs.

Lavy learned about Irim B'laila (Awake at Night) during a visit to Israel in early January. It was started by former POWs to help their fellow POWs cope with the emotional and psychological problems many experience as a result of their imprisonment.

Lavy was in Israel because both his wife, Michal, a teacher at Winnipeg's Joseph Wolinsky Collegiate, and their daughter, Tammy, were in Israel at the time on different programs. While he was there, his friend and fellow former POW, Shimon Tal (who is now Israel's water commissioner) told him about a special evening for former POWs.

"A year ago, Chabad started writing five new Torah scrolls," Lavy said.

"The fifth scroll was dedicated to Israel's 300 or so former POWs. The scroll was being completed at a special evening at [Israeli President] Moshe Katsav's house. There were over 700 people there for the occasion."

Lavy said the evening "was very emotional. A lot of tears flowed."

The Israeli government is slowly becoming aware of the problems faced by former POWs, and there is some talk of compensation, but the government doesn't have much money, Lavy said.

"We would also like to see some retroactive financial support for the widows and children of those of us who have passed away," he said. "In the meantime, we are also trying to help ourselves."

Ontario

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While all accounts will assist the Commission in this initiative, individuals whose stories are most representative of the effects of profiling may be asked to participate in future public hearings.

Please note: Your confidentiality will be respected.

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ECRUSY GOES TO OTTAWA: Israeli ambassador Haim Divon, left, met with students from the Eastern Canadian Region of United Synagogue Youth on their recent educational and political advocacy trip to Ottawa earlier this month. Participants from Hamilton, London, Montreal, Ottawa and the Toronto area also met with federal cabinet ministers, members of Parliament and representatives of Canadian Jewish Congress and the Canada-Israel Committee.

Stretch your grocery budget with Granny Fanny

Food, Scrumptious Food

By BEVERLY LEVITT
Special to The CJN

While pessimistic bears are cautiously whispering that the stock market seems poised for a comeback, and over-ebullient bulls are bottom-feeding low-priced hot tips with abandon, Granny Fanny shoos both animals away.

"You got to save for a rainy day! Waste not, want not," she warns.

Granny shops primarily at garage sales, has grandpa drive her all over town to find the cheapest gas and scans newspapers for sales instead of current events. She's always bragging she still has the first dime grandpa ever made.

She regales us with stories about the Great Depression – how she collected Coke bottles on the beach to buy my mom shoes; how multiple families lived in the same apartment so they could save on rent; and even how she recycled greeting cards by saving them and reusing them the following year.

But mostly she talks about stretching the last penny out of her food allowance.

So when Granny became outraged after I threw away some mushy, black bananas that had been sitting in my fruit bowl two weeks too long, saying they would make perfectly good banana bread, I perked up and listened.

Because more than half a century after the Great Depression, she still practises what she learned in those days – how to resurrect food that has any life left in it at all.

And it occurred to me that I should pass along some of my Granny's tips, such as what to do with those six gorgeous apples that looked picture perfect in the market, but when you took your first bite were tasteless; or what to do with the lone vegetables left behind in the crisper that you can't bear to throw into the compost pile just yet; and, finally, what to do when your milk has reached that uncertain date, your eggs have seen fresher days and your bread is so stale it doesn't even crumble.

Granny says, "Don't toss 'em, grind 'em or bury 'em! Cook 'em!"

GRANNY FANNY'S DEAD VEGETABLE SOUP

Pick and choose among your favourite vegetables and spices – just follow the directions of when to add them so they don't become overcooked.

1½ cups oldish onions, chopped
4 cloves garlic, crushed
½ cup celery nearing retirement, chopped
½ cup old sweet peppers, chopped
1 tbsp. olive oil
1 tsp. salt
1 tsp. sweet paprika
½ tsp. dried basil
½ tsp. dry thyme
¼ tsp. ground cloves
dash of cayenne
1 bay leaf
½ cup potatoes, in chunks
½ cup carrots, sliced
½ cup cranky parsley, chopped
2 cups elderly vegetables (broccoli, cauliflower, summer or winter squash, leeks, potatoes, sweet potatoes, eggplant, peas, green beans, corn, carrots) chopped
6 cups stock or water
1 tsp. tamari
1 tbsp. dry red wine
½ freshly squeezed lemon juice
1 cup fresh tomatoes, chopped
freshly ground pepper
freshly grated parmesan cheese (optional)
freshly baked croutons made from stale bread (optional)

Vegetable soup from The BestSoup cookbook, *Robert Rose publisher.*

In a soup kettle, sauté onions, garlic, celery, and sweet peppers in olive oil about 5 minutes, until they are soft and translucent. Add salt, paprika, basil, thyme, cloves, cayenne, and bay leaf to the mixture. Add potatoes, carrots and parsley, continue sautéeing about 8 minutes. Add remaining vegetables except tomatoes and sauté another 5 minutes.

Add boiling stock or water, tamari, wine, lemon juice, and simmer another 10 minutes or until all the vegetables are tender. Top with chopped tomatoes, a few grinds of pepper, parmesan cheese, croutons, and serve immediately. Makes 4 to 6 servings.

A CHICKEN IN EVERY POT WITH LEFTOVER WHITE WINE AND WRINKLED OLIVES

1 2½ to 3 lb. chicken, quartered
3 tbsp. garlic, peeled and finely puréed
2 tsp. dried oregano
¼ cup fresh but wilted cilantro, finely chopped
coarse salt and freshly ground black pepper to taste
2 tbsp. red wine vinegar
2 tbsp. extra virgin olive oil
½ cup pitted prunes
½ cup pitted past their prime green olives
¼ cup capers with a bit of juice
3 bay leaves
⅓ cup brown sugar
1 cup leftover white wine (age is not important)

In a large bowl, combine garlic, oregano, cilantro, salt and pepper, vinegar, olive oil, prunes, olives, capers and juice, bay leaves, sugar and wine. Pour over chicken and let marinade, refrigerated, overnight.

Preheat oven to 350. Arrange chicken in single layer in a baking pan. Spoon marinade evenly over chicken.

Continued on page 32

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Food, Scrumptious Food

Save those bananas

Continued from page 31

Bake chicken for 50 minutes to 1 hour or until tender, basting frequently with juices. With a slotted spoon, transfer chicken, prunes, olives and capers to serving platter. Moisten with a few spoonfuls of pan juices and sprinkle generously with cilantro. Pass remaining juices in sauceboat. Serves 4.

SAVE A BLACK BANANA BREAD

¼ cup butter, softened
¼ cup peanut oil
⅔ cup sugar
2 eggs, slightly beaten
3-4 aging bananas
2 tbsp. sour milk
1 tsp. lemon juice
1 tbsp. lemon zest
⅔ cups walnuts or pecans, chopped
¼ cup raisins (optional)
1¼ cups flour, sifted
1½ tsp. baking powder
½ tsp. baking soda
¼ tsp. salt
½ tsp. cinnamon
½ tsp. grated nutmeg (optional)

Preheat oven to 350. Butter a 9 x 5 x 3" inch loaf pan. Cream butter, oil and sugar. Add eggs one at a time, beating well after each addition.

In small bowl, mash bananas with a fork. Mix in milk, lemon juice, lemon zest, nuts and raisins. In another bowl, sift together flour, baking powder, baking soda, salt, cinnamon and nutmeg.

Add banana mixture to dry mixture, stirring carefully to make sure everything is blended, if desired. Pour batter into loaf pan. Bake for about one 1¼ hours, until a toothpick inserted in centre comes out clean. Cool 10 minutes. Remove from pan, invert and cool completely on wire rack. Makes 1 loaf.

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Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

געוואַלד, ייִדן!

(א בריוו אין רעדאַקציע) פון שלום הערשקאָפּ

מדינת ישׂראל מאַכט לעצטנס דורך א זיער שוידערע צייט. די אראַבער האָבן זיך צעשפּרייט אינער איידאַפּע און העצן קעגן ישׂראל. סטראַרסטן ברייגן אין ייִדן ווען זיי האָבן נאָר א מעגלעכקייט. מיר, ייִדן, לעבן מיט בכּחון אוון האָפֿן, אז דער רבונו של עולם וועט העלפֿן מדינת ישׂראל און דעם כּלל ישׂראל אוון אונדזערע שוואַכע וועלן איינעמען א מיטה משוּנה.

וואָס ס'גיט מיר נישט קיין רו אוון טרייבט מיך ביז משוגעת איז דאָס אוימפּירן זיך פון א טייל חודשים ייִדן. אזוילכע געמיינע שטיק פלעגט מען צושרייבן אמאל צו הפקר־ייִדן, וועלכע האָבן פון זיך אַרונטערגעוואַרפן דעם עול שמים אוון אַרויסגעטרעטן קעגן כּלל ישׂראל. אַבער איינגעע היימישע ייִדן זאָלן זיין אזוי פאַרבלענדט, האָבן אין זיך אזוי פיל זעלבסטהאס? . . .

וי אזוי קען מען זיך אזוי געפאַלן, אזוי געמיין אוון פירן זיך אונטער די אַרעמס מיט אזוילכע פאַרברעכערס? האָלטן זיך בי די הענט מיט מענטשן, וועלכע וואַרטן נאָר אויף א מעגלעכקייט אויסצושעכטן נישט נאָר אלע ייִדן, נאָר אפילו אויך די אלע, וועלכע פירן זיך מיט זיי אונטערן אַרעם. צי מיינען זיי, אז זיי ווערט משפחות וועלן בעשיינט ווערן פון די פאַרברעכערס? . . . קעגן וועמען דעמאָנסטרירן די פּרומאָקעס? קעגן מדינת ישׂראל? . . . וואָס האָט זיי מדינת ישׂראל שלעכטס געטאָן? דעמאָנסטרירן זיי קעגן די צענדליקער ישיבות מיט טויזנטער ישיבה־בחורים כ"י, וואָס מדינת ישׂראל איז פול מיט זיי? ווייניק האָבן מיר בעלייטן אין לעצטן חודבן אין אידאַפּע, וועלן זיי א נייעם חודבן אין ישׂראל? . . .

מיר האָבן אין אונדזער בעשיכטע בעהאַט פאַרשידענע ייִדישע אויסהאָרפן, וועלכע זיינען אונדז דערמאָנגען די יאָרן. מיר האָבן בעהאַט: כּאַפערס, מוסרים, קאָנטאַרסטן, משומדים, שבתי־צבינקעס, פראַנקיסטן, יעוסעפּקעס, ייִדישע קאַפּאָס און ייִדישע בעסע פאַלציי. אַבער אזא צרה וי איצט האָבן מיר צום ערשטן מאל. די ערשט־אויסבערעכטע זיינען בעווען הפקר מענטשן אוון האָבן בעהאַט מערסטנס איבערגעריסן מיט טויזנטער מיטן ייִדישן נאָם אַדער זיינען בעווען בעצוהיבנען דאָס צו סאָן. די היינטיקע, וואָס גיינן קעגן כּלל ישׂראל אוון טוען אונדז אזוי וי, רעדן זיך איין, אז זיי זיינען פרום אוון נאָר זיי וויסן וי אזוי צו זיינען דעם רבונו של עולם.

אויב ס'געפעלט זיי נישט דער ציוניסטישער אידעאל אוון האַלטן, אז ייִדן דאַרפן וואַרטן בי משיח וועט קומען, זיינען זיי בארעכטיקט צו דעם. קיינער שטערט זיי נישט. אַבער צו ווערן ייִדן־האַסער אוון דעמאָנסטרירן קעגן כּלל ישׂראל, איינגעהילט אין טלישים אוון גראַרעמט מיט ייִדן־מערדערס?! אויף דעם דאַרף מען זיך משוגע אויפֿן קאָפּ, אַדער פאַראַרבן הונדז אוון דורך. אפשר וועט זיך בעפּיינען א מער בעלערנטער מענטש, וואָס וואָלט קענען אויף דעם ענטפערן.

ווען מען קוקט אויף די פאַמאָנאָפּיעס אין דער יידישער פּרעסע וועלכע דאָס בלוט פאַרגליכוערט. אויף איין בלד זעט מען א מאַן, וואָס טיסולידט זיך „רב". ווען איד זעט דעם ייִד איינגעוויקלט אין א טלית, צוויי לאַנגע פאָות העענגן ארונטער, א שיין פאַרקעמטע בארד אוון א שטריימל אויפן קאָפּ, וואָלט איד אוודאי געמיינט, אז די שכינה רוט אויף דעם ייִדס פנים. אוון דאָן דערזעט איד ווער עס שטייט לעבן אים — א מענטשן־חיה מיט א שמאַטע ארומגעדרייטן אויף זיין טריפּהגעם פרצוף.

וי מעג א רב אריינסטראָגן אזעלכע היילקיימען וי א טלית אוון שטריימל אין אזא סמאדיקן פלאץ? פאַר וואָס זאָל מען נישט וויסן, ווער די חברה אין? ווער איז זייער רבי אדער פידער (פאַרפידער)? . . . פאַר וואָס זאָלן אלע חודים אוון פרומע ייִדן באַקומען אזא שלעכטן נאָמען אויף דער ייִדישער באַס צוליב אזא צעדרייסע קליקע?

חדרישע אוון פרומע ייִדן, איך מיין אנשטענדיקע ייִדן, דאַרפן אריסקומען מיט א קול קורא אוון וויסן ווער די מענטשן אוון זייערע רבנים זיינען. ס'איז דאָך אין עבֿרה צו האַבן א קאָמאַנדע מיט אזעלכע. מען דאַרף זיי אויסמיידן וי די פּעסט. אין אנשטענדיקער יד סאָר נישט אריינטרעטן אין זייערס א מקום תפילה אדער זיך מיט זיי משדך זיין. מען דאַרף זיי באַהאַנדלען וי די מצורעים אוון זאָלן זיי גיין צו זייערע אראַבישע פּריינד.

עס האָט אמאל א שטיקל באַלד געפרעגט א שטיקל איינן: זאָג מיר, סאָר וואָס וועלן מען לייגט דיך אויף דער קאָווראַלע אוון מען קלאַפּט דיך מיט א האַמער, מאַכסטו אזעלכע געוואַלדן? דו וויסט דאָך, אז מיר, באַלד, זיינען איידעלער פון איינן אוון שטאַמען פון א שענערן חוזס, פון דעסט וועגן מאַכן מיר נישט אזעלכע געוואַלדן וויי איד? . . . ענטפערט דאָס איינן: איך וועל עס דיר דערקלערן. דיך קלאַפּט א פרעמדער טוט עס נישט אזוי שטארק וויי. אונדז שלאָגן אייגענע — אן איזיערנע קאָווראַלע אוון אן איזיערנער האַמער. וועגן אייגענע בריידער שלאָגן טוט עס זייער וויי. אוי טוט עס וויי, בריידער, אוי טוט עס וויי.

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IDF counterattack kills head of Hamas military wing

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The head of the Hamas military wing in Gaza, Riyad Abu-Zed, was shot Monday morning by Israeli troops and died a short while later in a Be'er Sheva hospital.

Abu-Zed was considered the replacement for Hamas leader Salah Shehadeh, killed by the Israel Defence Forces last July. Palestinian sources said IDF troops ambushed Abu-Zed's car near the al Bureij refugee camp in Gaza and fired at it.

The IDF said the troops intended to arrest Abu-Zed, not assassinate him.

On Sunday, Israeli Defence Minister Shaul Mofaz said the army would deal a heavy blow to Hamas after its military wing claimed responsibility for a landmine that killed the four-member crew of an Israeli Magach 7-Kfir tank in northern Gaza on Saturday.

> ***The IDF said the troops intended to arrest Abu-Zed, not assassinate him.***

It was the fourth fatal instance of a tank driving over an explosive device in Gaza in the last year. An army investigation found the tank, which is less heavily armoured than the Merkava tank, likely deviated from its path behind an army tractor that was to detonate any explosive devices, Israel Radio reported.

Hours after the attack, six Hamas militants were killed in an explosion near Gaza City while inspecting a small remote-control glider the group said it obtained for use in new "operations."

Hamas officials said they believed Israel had booby-trapped the device and vowed to avenge the deaths, although in the past, there have been incidents in which Palestinians preparing bombs caused them to blow up prematurely.

"We will retaliate for their new crime, for their new terror action... It will be a very expensive price," Hamas official Abdel-Aziz al-Rantissi told reporters.

Also Monday, Palestinian security forces told the IDF they found five missile launchers near the Gaza settlement of Netzarim, Israel Radio reported. The launchers were unarmed, but were connected with electric cables. The IDF authorized the Palestinians to send special forces to dismantle the launcher, the report said.

Meanwhile, in the West Bank, troops arrested 26 wanted Palestinians, while in Gaza City early Monday, witnesses said about 35 IDF tanks and attack helicopters entered the city and blew up a five-story building where Hamas's Ahmed Ghandour and his family lived. It stood next to a neighbourhood where other Hamas leaders live, witnesses said.

Ghandour is the top aide to Hamas bomb-maker Adnan al-Rouland, the man believed responsible for planning the tank attack on Saturday and the killing of three Israeli soldiers near the Israeli community of Dugit in Gaza last June.

Israel Radio said troops came under fire while demolishing the building and returned fire. Palestinian hospital officials said two people were killed and four civilians, including a doctor, were wounded by the shooting.

IDF sources, speaking on condition of anonymity, said Monday an operation was underway in Gaza City, but it was not a large-scale invasion.

Witnesses said that after surrounding the building, soldiers ordered everyone out and took the men away. Then soldiers sent dogs inside to see if anyone was left behind.

Before blowing up the building, they told residents of nearby houses to evacuate and leave their windows open to help absorb the shock of the explosion.

Israel has been blowing up houses of suspected militants for several months as a deterrent. Palestinians and human rights groups charge innocent relatives are made to suffer, but Israelis officials believe the tactic might cause Palestinians to stop carrying out attacks.

Police chief predicts increase in terror activity for 2003

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The number of people killed in terrorist acts in 2002 rose by more than 100 per cent compared to the previous year, Police Commissioner Shlomo Aharonishky said Sunday, adding that the number of people injured in terror attacks also increased sharply last year.

He predicted a further increase in terror activity this year, as well as more violence and severe crimes due to security-related tension and the country's economic plight.

Aharonishky said police are working in full co-operation with Israel's security forces and the Home Front Command in anticipation of a U.S. attack on Iraq and the possibility of missiles landing in Israel. The police also are prepared for any attempt at a mass terrorist attack.

Last year 456 people were killed and 2,300 were injured in 1,781 terror attacks, he said. In 2001, 208 people were killed and 1,525 were injured in terror attacks.

A total of 261 people were killed in 227 terrorist attacks inside the Green Line in 2002.

Police managed to foil 45 attacks and prevent the explosion of 236 bombs in more than 550 counter-terrorist activities in 2002. Twenty-one police officers were killed and 70 injured in terror attacks and preventive action.

Aharonishky said the number of reported crimes were roughly the same in 2002, though there was a 2.5 per cent decrease in violent offences.

In total, 167 people were murdered, including 12 women killed by their husbands and two men killed by their wives.

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CJN Purim Art Contest

It's time again for our annual **Purim Art Contest** .

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2003 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 21, 2003. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 28, 2003.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 13, 2003. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Israel & the Jewish World

Belgian court allows for Sharon's prosecution once he leaves office

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel's Attorney General Elyakim Rubinstein last week attacked a Belgian Supreme Court ruling that would allow Belgium to prosecute Israelis for their involvement in the Sabra and Shatila massacres in Beirut during the 1982 Lebanon war, calling it "a delusional legal proceeding."

The ruling said Israeli Prime Minister Ariel Sharon can face trial for his alleged involvement in the affair, but only after he leaves office and no longer has diplomatic immunity. The ruling also allows for Defence Ministry director-general Amos Yaron to be prosecuted for his alleged involvement in the massacres, which occurred when he was commander of Israeli forces in Beirut.

In response to the ruling, Foreign Minister Benjamin Netanyahu last week recalled Israel's ambassador to Belgium, Yehudi Kinar.

"It was not the court that took the [current] measures, but it helped these decisions. It could have understood very quickly what it was all about – that the motive for these procedures was political," Rubinstein said last week, adding that the state attorney's office will defend any Israeli put on trial by Belgium.

Netanyahu also summoned Belgium's ambassador to Israel, Wilfried Geens to strongly protest the ruling.

"Israel will not accept another blood libel against the Jewish nation and Israel is not Europe, the verdict was more political than judicial," Netanyahu said. "Belgium is giving a prize to terror."

Some 800 Palestinians were killed by Phalangist troops, Israeli allies at the time, in the two refugee camps while Sharon was Israel's defence minister. An Israeli inquiry found him indirectly responsible and forced him to resign as defense minister in 1983.

Last June, a lower court in Belgium dismissed the war crimes case brought against Sharon last year, saying he could not be tried because he doesn't live in Belgium and has diplomatic immunity.

In a statement, Chief Ashkenazi Rabbi Yisrael Lau called the latest ruling "outrageous" and "hypocritical."

"The thought that a nation which stood by and watched when Jewish blood was spilled and ignored the victims' cries, is now elevating itself in the position of world policeman is outrageous in the extreme," he said.

The head of the state prosecutor's international division, Irit Kahan, who represented Israel at the Belgian Supreme Court hearing, said last week the latest ruling was a political decision and that deliberations throughout the hearing deviated from accepted judicial norms and veered towards the political.

Yaron said the decision "was political in nature, and dangerous… Belgium is taking upon itself the mission of world judge. This is an attempt to rouse disorder in the world."

Israeli President Moshe Katsav also criticized the decision. In a strongly worded message to Belgium's King Albert II, he wrote that Israeli troops had operated according to international norms and the laws of conscience and human morals.

Sources in the Foreign Ministry said last week that the newly appointed Kinar, who was to have presented his credentials to King Albert II earlier this week, won't return to Belgium any time soon, because the downgrading of relations with Belgium will continue for some time and there is no immediate way out of the diplomatic impasse.

During consultations last week, some ministry officials urged Netanyahu to cut diplomatic ties with Belgium, but he said only that he would discuss the issue with all responsible bodies this week.

Ministry sources were also quoted that the decision to recall Kinar was an over-reaction.

Among those questioning the move is the ministry's former director-general, Alon Liel. "Recalling an ambassador is a very serious step… We have to remember that we are talking about a decision from a court, not the Belgian government," he said.

Government sources were concerned about the possibility of future prosecutions against Israelis in Belgium because of the court ruling. But they also noted Palestinian Authority President Yasser Arafat is also in line for prosecution in Belgium over complaints filed against him by Israeli terror victims.

Meanwhile, Yaron, who is most directly threatened by the ruling, said he would be consulting legal advisors about it. "I am not worried by the decision. I don't travel to Belgium. The ministry doesn't have any business with Belgium, and I haven't been there since becoming director-general," he said.

One worry is that Belgium could use extradition treaties Israel has signed to issue a pan-European warrant for Yaron's arrest. But others note the ruling only stipulates that an investigation into Yaron's involvement can begin.

Meanwhile, the Belgian government has been fashioning new legislation that would severely limit the ability to prosecute suspected war criminals with no connection to Belgium.

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Authors & Poets

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The Annual Passover Literary Supplement.

We invite our readers to submit any of their works of unpublished, original fiction or poetry that explore Jewish themes. The fiction should not exceed 2,000 words.

We must receive your submissions ***no later than March 10, 2003*** at: *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The editor

Feb. 10

• According to defence minister Shaul Mofaz, Palestinian Authority President Yasser Arafat instructed leaders of Palestinian terror groups in February 2001 to cause thousands of Israeli deaths "so that Israel would give in to Palestinian demands." Mofaz also said Israel has additional intelligence proving Arafat's direct involvement in terror and said the United States and others also have this information.

• The Likud Party officially launched coalition negotiations with other parties to cobble together a majority government for the 16th Knesset.

Feb. 11

• A private funeral service was held for Columbia astronaut Ilan Ramon at a hilltop cemetery in Nahalal, a moshav in northern Israel near an air base where Ramon had served.

Feb. 12

• Israeli anti-aircraft units received notice telling them to be prepared for the possibility of an immediate call-up for reserve duty. The soldiers alerted were those who would man Patriot missile batteries that arrived recently from Germany, as well as reservists who would man Hawk missile batteries.

Feb. 13

• Twenty-four soldiers were injured, three seriously, at a training accident at a military base in the Golan Heights.

Feb. 14

• Palestinian Authority President Yasser Arafat announced he had decided to appoint a prime minister at the urging of international peace brokers. Western diplomats urged him to provide them with a timetable by Sunday for naming a prime minister and said the appointment should be made before the start of a U.S. war with Iraq.

Files from JTA and Ha'aretz

Jerusalem's first haredi mayor to replace Olmert

Continued from page 1

Lupoliansky said he intends to make an effort to reduce the poverty in the capital and to equalize education opportunities. However, he said he has yet to formulate detailed plans for running the city.

"There is nothing easier than outlining a series of populistic plans that will win applause," he said. "All my acquaintances know that is not my work-style."

Roni Aloni, a member of the secular Jerusalem Now list, said, "Lupoliansky is the worst thing that could happen to Jerusalem." She expressed fear that a haredi mayor would ban soccer games on Shabbat, stop budgets to museums that operate on the weekends and not issue licences to the few restaurants and cafes open in Jerusalem on Friday night and Saturday.

However, Deputy Mayor Haim Miller, also of Agudat Yisrael, said Lupoliansky's appointment would in fact help reassure the capital's concerned secular residents.

"It will decrease the tension between secular and religious residents, because people will see that nothing terrible is happening, and the city will continue to manage itself," Miller said.

Olmert gave an emotional speech as he parted from the city council after nearly 10 years as Jerusalem mayor. "Anyone choosing to fill this position, at this time and in this place, could not have done so but from a deep sense of commitment and dedication," he said. "That is how I felt from the first day I set foot in City Hall and to this day. It is hard for me to think that from now on, I'll change my daily routine that I got used to for so many years, which from beginning to end was focused on one thing only – the safety of the city and its residents, and the ability to live our lives here in Jerusalem in peace, quiet and mutual tolerance."

Olmert suggested that his next cabinet office will have a bearing on Jerusalem, telling Lupoliansky: "Your days will not be easy, nor will your nights. It will not be simple to deal with the natural suspicions directed at anyone in public office."

Lupoliansky, 50, is father of 12 children. He was first elected to the city council in 1989 and was subsequently appointed deputy to then-mayor Teddy Kollek and placed in charge of community services and family services.

In 1976, Lupoliansky and his father founded the organization Yad Sarah, which has become Israel's main arm for distributing free medical equipment to sick people. The organization is manned by 6,000 volunteers in 97 branches nationwide.

After Olmert was elected mayor in 1993, Lupoliansky was appointed deputy mayor, and since the end of 1998, he has stood in for Olmert when Olmert was abroad.

Police investigate fire on French synagogue

Ha'aretz Daily Newspaper Ltd.

PARIS — A fire broke out at a synagogue outside Paris early Sunday, causing heavy damage to the building and forcing the evacuation of a dozen people, firefighters said.

Nine people living in apartments above the synagogue in Saint-Mande, east of Paris, were treated for smoke inhalation, firefighters said. The cause of the blaze was not immediately known but an investigation was underway.

Some 80 firefighters were deployed to battle the flames, which ravaged the hallway and main stairwell. Local rabbis and community leaders visited the site.

The synagogue was located on the ground floor of a four-story residential building. When firefighters arrived at the scene, panicky residents were screaming for help from their windows.

Authorities increased security at Jewish religious sites last year following a wave of attacks on synagogues, Jewish schools and cemeteries. In the most serious case, a synagogue in southern Marseille was burned to the ground in March.

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Zundel may be deported to Canada

Continued from page 1

"The United States doesn't have to send Zundel back to Canada. The United States still has discretion, and Canada should ask the United States to exercise that discretion," said David Matas, senior legal counsel for B'nai Brith's League for Human Rights.

Though Zundel lived in Canada for 42 years, he never obtained Canadian citizenship, having twice been rejected as a security threat. While in Canada, he gained international notoriety as one of the world's foremost disseminators of Holocaust-denial and pro-Nazi propaganda. He moved to the United States in 2000 after selling his "bunker" on Toronto's Carlton Street and proclaiming he was fed up with the Canadian legal system.

At *The CJN*'s press time, he was cooling his heels in a Tennessee jail after being arrested by five Immigration and Naturalization (INS) agents at his home in Sevierville for overstaying a temporary U.S. visa.

A few days later, a U.S. district court turned down an application by Zundel for an injunction against a deportation order.

According to court documents filed by Zundel's lawyer, Zundel had applied for "immigrant status adjustment… as a result of being married to a U.S. citizen." A hearing was set for June 12, 2001, but Zundel's attorney, an immigration specialist from Memphis, did not appear, the *Knoxville News-Sentinel* reported.

INS spokesperson Temple Black initially indicated Zundel would be deported to Germany, but he subsequently backtracked, saying under the terms of a bilateral agreement, Canada would receive Zundel as the last country he lived in prior to moving to the United States.

He suggested Zundel could be returned to Canada this week.

But Farber said Coderre had told a Congress delegation shortly before Zundel's arrest that Canada would not become a haven for hatemongers. "This situation has now developed and we'll be in touch with his office," Farber said.

Matas said while Zundel's legal status in Canada would be unclear if he returned, Canada could avoid the issue by calling on American immigration authorities to send him directly to Germany. Matas, an immigration lawyer, said he believes Zundel does not fit within the terms of the reciprocal agreement.

"Canadians can say to the Americans, 'We have to take him if you give him back to us. But you don't have to give him back to us. It would be better for everybody if you send him to Germany.'"

CIC spokesperson Rene Mercier declined to comment. "I can't discuss an individual case," he said. "Under the Privacy Act, I'm prevented from doing so."

According to the Web site Zundel operates in conjunction with his wife, Ingrid Rimland, Zundel missed an immigration hearing in 2001 and was arrested without warning.

The prospect of Zundel being returned to Germany seemed to alarm Rimland. Writing on the Web, Rimland told supporters: "Because of my husband's high political profile and the enormous power of the Holocaust lobby in America, I fear that his enemies plan to whisk him out of the country to Germany as fast as they can."

A naturalized American of German ancestry, Rimland said her husband faces up to five years in a German jail for denying the Holocaust.

In Canada, Zundel has been before the courts on many occasions. In 1985, he was convicted of publishing "false news" – for a pamphlet that denied the Holocaust – but following a second trial and several appeals, the Supreme Court of Canada overturned his conviction on Charter of Rights and Freedoms grounds.

Zundel continued to publish anti-Semitic materials, this time turning to the Internet. That prompted Holocaust survivor Sabina Citron and the Toronto Mayor's Committee on Community and Race Relations to bring a complaint about his Web site to the Canadian Human Rights Commission, which convened a tribunal to look into the case. Zundel departed before the tribunal issued its findings, but the tribunal subsequently issued an order that called on Zundel to remove material from his Web site that is likely to expose Jews to hatred or contempt.

The tribunal found the Web site "viciously targeted [Jews] on the basis of their religious and cultural associations." Should he return to Canada, Zundel's failure to comply with the tribunal's order could result in a finding of contempt of court and a possible jail term.

Farber said Zundel's latest legal imbroglio suits him well. "He is the man that nobody wants, that's clear.

"As far as I'm concerned, [prison] stripes look good on him. He wears them well."

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Saudi textbooks filled with hatred of West, Jews

By MICHELLE DARDASHTI
Jewish Telegraphic Agency

NEW YORK —A new survey speaks volumes about Saudi Arabian attitudes toward Jews, Christians and the West.

An analysis of 93 state-sponsored textbooks in Saudi Arabia, conducted by the Center for Monitoring the Impact of Peace in partnership with the American Jewish Committee, founds Saudi students are being taught that "Jews are wickedness in its very essence," "Zionism is a nationalist, racist and aggressive movement" and the West "is the source of the past and present misfortunes in the Muslim world."

David Harris, executive director of the AJC called the report "a smoking gun." He said that "despite Saudi government statements to the West promoting unity, friendship and tolerance, the report clearly demonstrates a disturbing pattern of hateful language."

For Arnon Groiss, the director of the Voice of Israel's Arabic news division who was responsible for compiling and translating the data in the study, the most compelling finding was "the extent of the paranoia the Saudis are trying to instill in their children regarding the West, beyond the expected anti-Semitism and anti-Zionism."

This is the fourth report Groiss has issued for the centre – following two on Palestinian and one on Israeli textbooks, – and in many ways, it could be the most significant.

It comes as increasing attention is being paid to anti-Semitism in Saudi Arabia, a long-time U.S. ally. The Saudis also have come in for criticism since it was found that 15 of the 19 hijackers in the Sept. 11 terror attacks were Saudi citizens and that Saudi money helps fund Palestinian terror groups.

Andre Marcus, founding chairman of the centre, which has offices in both New York and Jerusalem, said the educational system is key, since decisions taken at an autocratic political level don't necessarily make it down to the street.

Elsewhere in the Arab world, that disconnect – for example, between the Palestinian Authority's peace deals with Israel and the anti-Israel messages in Palestinian textbooks and official media – makes it much more difficult for peace to succeed, Marcus said.

"Textbooks are a powerful tool," Marcus said, "I would say even more than the media, more than TV."

Attitudes towards Jews and Israel – which doesn't even exist on Saudi maps – are particularly noteworthy in light of the plan for Mideast peace proposed last year by Saudi Crown Prince Abdullah.

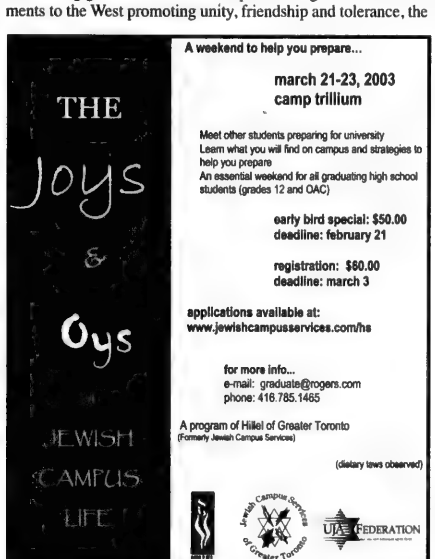
Marcus notes another reason why a study on the Saudis is so critical: As the cradle of Islam, Saudi Arabia's educational system exerts influence on curricula in other Muslim countries.

The textbooks make clear the Saudis believe Islam is the only true religion and that followers of other religions can't be trusted or befriended.

Marcus said the texts are "very much against peace and an education of peace."

Given the tight controls on information in Saudi Arabia, information for the study was gathered with great difficulty, from Saudis who want to see the educational system revamped.

These are people "who are tired of seeing education used as propaganda, and would like to see some changes in their own country," Marcus said.



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Centre helps victims deal with long-term trauma

By CAROLYN BLACKMAN
Staff Reporter

Treating psychotrauma victims has not been a priority in Israel because, for the most part, Israelis are focussed on survival, says Dr. Danny Brom, director of the Albert & Temmy Latner Centre for the Treatment of Psychotrauma of Herzog Hospital.

"When people are in survival mode, they tend to focus on the here and now rather than on long-term needs," he said at a recent breakfast meeting sponsored by UJA Federation's Israel Now Consortium.

"Post traumatic stress disorder [PTSD] is becoming a society-wide phenomenon in Israel. The public is constantly bombarded by the sight of terror, violence and disasters through the media, which increase the effects of trauma," he said.

Terrorist attacks, he said, can change people's lives directly and indirectly.

"In the [restaurant] attacks that took place in the heart of Jerusalem, there were the dozens of wounded who had to cope not only with severe injuries, but also with the psychological trauma. Relatives and friends of the dead and injured had to suddenly deal with new realities in their lives."

These people need trained therapists they can talk to, Brom said, "but there are just not enough. We need to teach therapists the focus method of trauma treatment in which we focus on what has happening, and stop interpreting [events].

"Interpretation is not needed in this field. People need to talk about their horrors and let the process develop. Therapists should help their patients regulate their bodily functions, and allow them to go back and revisit their most horrific memories," he said.

The Latner Centre is set to open a walk-in crisis centre, Brom said, so people have a place to go when they need help dealing with their trauma.

"I got the idea when I was invited to a meeting in which an agency was discussing setting up a psychological emergency room which would remain open for eight hours after a terrorist incident.

"That never got off the ground, but the idea was typical Israeli – to help out immediately and then close shop. Again, it has to do with survival mode. People live by the day and take care of immediate needs. The whole idea of long-term process must be built in."

The new centre represents a whole new concept for Israelis, he said. "Whenever someone comes in, there will be someone available to talk. They will deal with all types of crises, including domestic violence, which is increasing due to the tension in the country."

Danny Brom

Brom said he and his staff are also starting programs in schools "where services are lacking.

"Too often, people are given the message that children are fine, that they have bounced back after a crisis."

They began working in schools at the beginning of the intifadah more than two years ago, he said, "in order to try and create a good environment for children to speak about whatever they need to speak about.

"We discovered that 66 per cent of children in Jerusalem schools know someone who was injured or killed in a bombing. That is a huge exposure."

They also learned that 11 per cent of children need services, he said. "[The rest] may cope well, but these 11 per cent have severe symptoms that impede functioning.

"This can turn into a long-term disorder in which they have flashbacks, are tense, are pre-occupied and have a diminished capacity to learn. This is a real threat to their development."

His staff has prepared treatment modules in which educational psychologists teach the children grieving techniques.

"The children are also taught to confront things that are occupying them. Children and adults tend to avoid memories. When they are able to regulate arousal of these memories, we can help children to integrate them," he said.

They are in the process of training teachers, guidance counsellors and principals to work with children, Brom said.

"The only way to protect a society under threat of terrorism is to educate people and build resilience. Communities must get their act together and have good treatment programs ready for when they are needed. Canada can learn from this as well."

In the past year, Brom said, a coalition of agencies has been formed in Israel "so we can get out of the competition between organizations. Six hospitals in the coalition are working together to develop a protocol about what to do after a bombing.

"They are also working together on the 'helping the helpers' program, in which they offer psychological help to members of emergency teams that go out to the sites of terrorist attacks.

"These people suffer a lot of burnout. We need to help sustain the teams."

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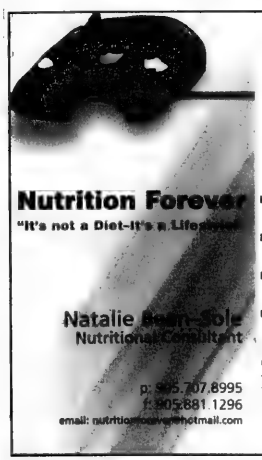

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Arts & Travel

Feeling for music runs deep as Kuerti family takes the stage

By DAVID SILVERBERG
Special to The CJN

Kristine Bogyo is passionate about music. Her voice rises when she explains that music is like the air she breathes, filling her nose and ears and pores, invigorating the soul and stimulating the mind.

She wants the world, especially young people, to share that intensity.

Torontonians can share the musical passion, when Bogyo's Mooredale Concerts puts on Cellisimo!, an eight-cello performance Feb. 22 and 23, at Willowdale United Church and University of Toronto's Walter Hall respectively.

Bogyo, a veteran cellist, will be joined by her sons, cellist Rafael Kuerti and conductor Julian Kuerti. Her husband, pianist Anton Kuerti, will watch the unique string performance.

The family feeling for music runs deep, Bogyo says, because music has always been a staple in the Kuerti home. She even met Anton in a musical setting: when 19-year-old Bogyo filled in for a CBC orchestra cellist, Anton was the piano soloist. Their eyes met over the music stands and the two fell in love shortly thereafter.

Julian Kuerti

CBC recently produced an hour-long documentary about the couple. *A Marriage in Music*, which debuted last month, detailed their love of playing, performing and discussing the discipline that brought them together.

The family's commitment to classical music extends to their children. When Rafael, now 21, was five, Bogyo bought him a quarter-size cello and he fell in love with the instrument. She once took nine-year-old Julian, now 26, to a Shostakovich symphony and "he was riveted. Unlike most kids his age, he didn't move an inch," she says.

Her sons were never forced into music, she stresses, adding that her goal was to foster a love of the arts. She believes children should be exposed to classical music early.

"Classical music lets you connect with the composer," she says, "and you can listen to him talk to you."

Kristine Bogyo

In 1986, Bogyo began to convey that musical spirituality to young people when she founded Mooredale Concerts, an enterprise that enables young musicians to practise and perform.

The idea of a youth orchestra arose from her frustration in trying to find a forum for nine-year-old Julian's talent as a violinist. There were no places for young musicians in Toronto, she says, and she started Mooredale to give them a place to hone their talents.

Thirty kids enrolled "practically overnight" and now Mooredale boasts a roster of 120 from six to 20 years old. Well-known Mooredale graduates include opera singer Russell Braun and violinist Martin Beaver.

Rafael Kuerti

Boygo's sons followed their own artistic dreams. Julian began as a classical and jazz violinist, even travelling to Brazil to play with his band Kahana. He has been studying conducting since January 2000, most recently completing a master's degree at the University of Berlin under the tutelage of Maestro Lutz Kohler.

Rafael has played with Mooredale, the Toronto Symphony Youth Orchestra and the Boris Brott National Academy Orchestra. He is studying music at U of T, but his tastes also include hip-hop, where he creates cello-influenced beats for his group, The Red Army.

"It's important to see variety in music," he says, "and we shouldn't write off something supposedly uninteresting."

Rafael emphasizes that musical integrity is key, from the technique of a cello solo to the harmonies of a rap beat.

Continued on page 39

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Memories and Testimonies:

Exhibition contrasts Shoah's impact on victims and its descendants

By MIRIAM CHINSKY
Special to The CJN

Memories and Testimonies — Experiencing Discrimination and Displacement, at the Justina M. Barnicke Gallery until March 6, is a Holocaust-related exhibition that contrasts the Shoah's impact on its victims with the secondhand experience of their descendants.

Featured are works in various media by artists who have emigrated from Europe since World War II: Marcel Braitstein, Eva Brandl, Caroline Dukes, Georges Dyens, David Feist, Angela Grossman, Sadko Hadzihasanovic, Natalka Husar, Gershon Iskowitz and Graham Metson.

Condemned by Polsih born Gershon Iskowitz.

Curated by Concordia University professor and art historian Dr. Loren Lerner, the exhibit focuses on the effects of war, racism, political discrimination, displacement. It comes to Toronto after showing at Concordia and Carleton University galleries.

Polish born Gershon Iskowitz (1921-1988) was a witness to the depravities of Buchenwald and Auschwitz. Scrounging such materials as brown paper, cardboard and ersatz coffee, he furtively recorded the brutal scenes and, risking death if they were discovered, concealed them under the barracks' floorboards.

Condemned, salvaged from Buchenwald, is the haunting portrait of an emaciated man, filled with dread yet harbouring a contained fury because he has been selected to die.

Iskowitz continued to develop such images following his release from the camp and after arriving in Toronto. But he later turned to passionately-coloured, abstract aerial landscapes. Two of his Holocaust works hang in the National Gallery of Canada in Ottawa.

While victims inhabited Iskowitz' memory, Angela Grossman's figures project self-worth.

Grossman, born in 1955 London, is the daughter of a German Jew who survived the Holocaust because his parents sent him to England on a *kindertransport* (children's transport) while they remained behind. He rarely spoke about his past or the family that died in Europe.

Almost entirely cut off from her father's previous life, the artist has found her personal expression. In *Stand 2000*, a 13-year-old girl on the threshold of life looks out with penetrating eyes and a sense of challenge. She appears to be of the present, yet there are links to the past. Below her is part of a lace garter, a scrap of newspaper and in the foreground, a fringed serviette with small but disturbing red stains. Grossman searched in European flea markets for remnants of an earlier era, perhaps longing for a connection to the relatives she never knew.

Born in 1935, sculptor Marcel Braitstein and his half-brother were hidden for five years by a devout Protestant family in the coal mining town of Charleroi after the Nazis invaded Belgium.

Terrified by bombings and death in the streets, the little boy had recurring nightmares. In subsequent years at the movies, he would watch newsreels of the death camps, scrutinizing them, attempting to find the face of his father, killed at Auschwitz.

Braitstein's series, Fossiles, is striking. Instead of making a mold to reproduce an existing object, he forms the base for the actual sculpture from clay, then presses into it and/or layers over it natural and man-made items until it has the look and feel of a fossil.

His *Fossile 886* combines a gas mask with branches and bugs embedded in the clay. This dates back to the war years when gas masks were issued but never used. None was made to fit children, something Braitstein found fearful.

The artists represented in Memories and Testimonies are a deeply understanding cross-section. This is a major exhibition.

The gallery's director is Judi Schwartz.

Memorial and Testimonies is at the Justina M. Barnicke Gallery, Hart House, University of Toronto, until March 6. http://www.toronto.ca/gallery/

Kuerti family stars in Cellisimo!

Continued from page 38

Bogyo also talks about quality music, stressing the difference between entertainment and art. Entertaining music, usually radio-rotation tunes, is mostly ear candy, she says.

Classical music is closer to a sublime experience, in which "after the concert, you feel richer, you feel like a better person.

"Mooredale is my contribution to bring out that love of beauty."

Why the eight cellos this weekend, when one or two usually suffice in a strings arrangement?

"People are going to be amazed," Bogyo says. "They assume cellos play the deep bass lines, but at the concert they will hear a cello playing high violin parts."

The audience can also expect lively tunes from Brazilian composer Villa-Lobos, who infuses his compositions with dance rhythms. Young soprano Jennifer Rasor will sing English, French and German arias.

With the three-pronged family connection, will the performance have added significance?

"I don't know," Rafael admits, "because I've never performed in public with my mother before."

Ever the passionate professional, Bogyo says, "When I play, I forget who I'm playing with and who's conducting. I'm totally focused on the music."

For tickets or information, call 416-922-3714, ext. 103.

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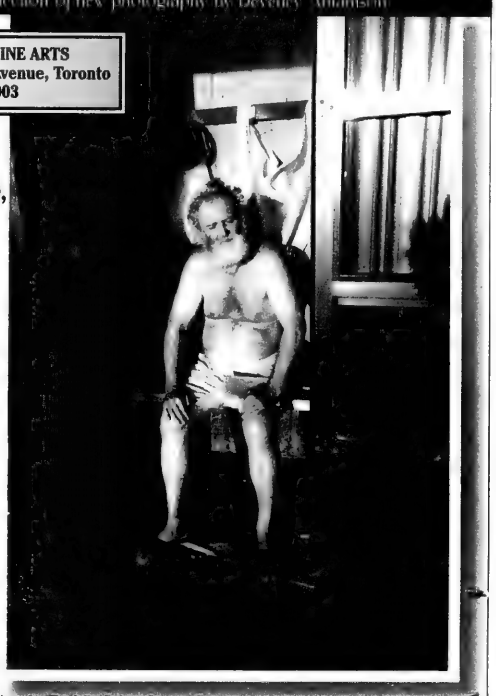

Young actor stands tall among adults in Falsettos

By KATHRYN KATES
Special to The CJN

You would never know from his command of the musical genre that this is the first time actor Ryan Peters, 11, has performed with grownups.

His vocal and acting talent has him standing tall among the adult actors with whom he appears in Scarborough Music Theatre's production of *Falsettos* this weekend, Feb. 20-22 at the Scarborough Village Theatre, 3600 Kingston Rd.

The Toronto youngster, whose previous credits come from his school plays at the Bathurst campus of United Synagogue Day School, plays the role of Jason, the 11-year-old son of Marvin and Trina in *Falsettos*.

"*Falsettos* has an interesting story line," Ryan says. "It's about a man who has a family – my mother and me – and then he decides he wants to leave the family for a male lover. In the second act the play is about how they all come together for their son's bar mitzvah. I like Jason because he's kind of funny. It is a really big role. There are some funny show tunes and dancing numbers in it."

Ryan Peters

Ryan has never taken formal acting or singing lessons, but attributes learning his craft to his performing in Act One Productions at Yorkwoods Library Theatre since he was eight years old. His credits include *Joseph and the Amazing Technicolor Dreamcoat*, *Annie*, *Beauty and the Beast* and *Fiddler on the Roof*.

The young actor was well-prepared to take on the role of Jason.

"It's kind of weird, but I had the soundtrack four months before I auditioned. That helped a lot. At the beginning, it was hard to learn the songs, but after this many rehearsals it has become a natural thing.

"I would do my homework right after school and finish by six. Then I had free time for rehearsals and the performances. I'm really lucky. The cast, choreographer, musical director and stage director are all great. They don't treat me like I'm 11. They treat me like one of them."

The youngster isn't the only one in the family drawn to the performing arts. Ryan says his sister Danielle, eight, is quite the dancer and his father Gordy lends his talents to the annual adult play put on by Act One Productions.

Actor Matthew Broderick is Ryan's inspiration. He was fortunate enough to catch Broderick on Broadway in *The Producers*.

When not performing, Ryan enjoys a round of golf. He plans a career as a professional stage actor.

His next role is in May as the Tin Man in CharActors Theatre Troupe presentation of *The Wizard of Oz*. He's also planning to audition for the Scarborough Music Theatre's production of *Oliver* in the fall.

For tickets to *Falsettos* call 416-396-4049.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 47.

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Ilan Ramon was a role model documentary shows

By SHELDON KIRSHNER
Staff Reporter

Israeli Prime Minister Ariel Sharon described Col. Ilan Ramon – the Israeli astronaut who perished when the Columbia space shuttle recently broke up in the sky over Palestine, Texas – in glowing, heart-felt words.

He was, Sharon declared at an emotional ceremony marking the return of his remains to Israel, a symbol and a role model. As Sharon put it, Ramon was "the reflection of Israel as its best, Israel as we would have liked to see it, the Israel we love."

A 48-year-old former Israeli Air Force pilot who took part in the 1981 bombing of Iraq's nuclear reactor near Baghdad, Ramon joined the NASA space program in 1997 as a payload specialist.

Israelis took pride in the fact that Ramon – the subject of a recent Vision TV interview in the faith series *Jewish Sparks* – was Israel's first astronaut.

And when he was killed along with six Americans as the Columbia blew up on re-entry to earth, Israel was thrown into national mourning.

In the Vision TV interview, taped during his preparations for the 16-day mission, Ramon expressed pleasure in being able to represent Israel in outer space.

Ramon talked about his scientific project of collecting images of dust storms, research designed to benefit all the peoples of the Middle East.

He spoke of the mushy kosher meals he would consume – "not your mother's gefilte fish," he quipped.

Having consulted rabbis, he said he would try to do "something traditional" on the Sabbath, though he was hard-pressed for time.

Realizing that the mission meant so much to his fellow Israelis, Ramon said he hoped to give them "some happiness" in these hard times.

Most touchingly, perhaps, Ramon, the son of a Holocaust survivor, told of an invaluable keepsake he had in his pocket when he boarded Columbia.

It was a pencil drawing of earth as seen from the moon's inhospitable landscape. The drawing, made by a teenage boy who was murdered in Auschwitz, was forever lost, as was Ramon, when the Columbia tragically disintegrated in a ball of fire.

Col. Ilan Ramon aboard the Columbia.

Eye on Arts

By Bill Gladstone

ROCK BAND REVA L'SHEVA LAUNCHES DYNAMIC NEW JEWISH LEARNING FACILITY

The popular Jewish rock band **Reva L'sheva** is set to perform this week in Toronto to launch The House, an innovative new non-profit Jewish learning initiative for young people.

The House will offer nightly interactive discussions and courses on Jewish subjects led by dynamic educators, according to its founder, Rabbi Rafi Lipner, a teacher at the Community Hebrew Academy of Toronto (CHAT).

Located at 469 Eglinton Ave. W., The House is currently undergoing renovations thanks to several generous donors, with programs scheduled to start in March. Programming will be geared to young adults from 17 to 24 years old.

"We want Jewish young adults to fall in love with Judaism," Rabbi Lipner said. "If they don't feel a passion for it, they won't make a commitment to it, and we'll lose them. That's why we've created a comfortable, relaxed, neighbourhood atmosphere, away from institutional settings, for Jews from all backgrounds to learn about Judaism's magnificent richness."

Reva L'sheva perform at The Reverb, 651 Queen St. W. on Thursday, Feb. 20, 8 p.m. Tickets are $12 in advance, $15 at the door. 416-569-6647.

* * *

Books & Bagels: Howard Engel, award-winning author of 10 Benny Cooperman detective novels and numerous other works, reads this weekend in Toronto. Styled as A Tribute to Benny Cooperman, the popular Books & Bagels literary event features coffee, bagels and a reading – all fresh. Miles Nadal JCC, 750 Spadina Ave. Members free, non-members $5. Sunday, Feb. 23, 11 a.m. 416-924-6211.

* * *

Casting Call: Mirvish Productions seeks male and female singers (early 30s-40s) who dance well for its upcoming Toronto production of *The Producers*, the **Mel Brooks** musical. Performers are requested to bring photo, resume and sheet music for a fun Broadway show tune (no contemporary or pop music, please). Equity members will be called first.

Audition takes place at Maddison Dance and Theatre Studios, 190 Richmond St. E., 2nd floor, Feb. 22. Sign-in between 9 a.m and 12 p.m., singing begins at 9:30 a.m. 416-208-0653.

* * *

Musical Notes

• The **Tchaikovsky Piano Trio**, consisting of **Alexander Stark**, violin (assistant concertmaster, Israel Philharmonic Orchestra), **Nata Belkin**, cello (former member, Israel Chamber Orchestra) and **Bella Steinbuk**, piano, perform a program of classical and Jewish modern contemporary music. Holy Blossom Temple. Adults $25. Sunday, Feb. 23, 7:30 p.m. 416-789-3291.

• Christ Church Deer Park presents the **Stark Trio**, consisting of the above-mentioned Stark, Belkin and Steinbuk, playing works by **Mozart**, **Beethoven** and **Tchaikovsky**. 1570 Yonge St. at Heath. $20. Feb. 28, 8 p.m. 416-920-5711.

The Stark Trio also performs Sept. 22 at The Music Gallery, 197 John St. For tickets 416-204-1080.

• **Orchestra Toronto** presents a Russian-themed concert with pieces by **Glinka**, **Borodin**, **Moussorgsky** and **Rimsky-Korsakov**. Toronto Centre for the Arts, George Weston Recital Hall. $28 - $25. Sunday, Feb. 23, 3 p.m. 416-467-7142.

* * *

Names in the News

• **Nadia Veselova-Tencer**, artistic director of the Canadian Ballet Theatre and ballet teacher to select students at the Koffler Centre of the Arts, has been invited to represent Canada as part of the jury for the Prix Benois de la Danse, an international ballet prize due to be awarded at Moscow's Bolshoi Theatre in April.

• Toronto philanthropists **Joey** and **Toby Tannenbaum** have donated more than 200 European 19th-century art works, valued at between $75 and $90 million, to the Art Gallery of Hamilton.

* * *

Arts in Brief

• The Art Gallery of Ontario hosts a celebration of aboriginal art and culture, featuring drum and dance demonstrations and other events in association with a new installation of aboriginal art. Sunday, Feb. 23, 1 to 4 p.m.

• The *League of Nathans* gala, marking the opening of the **Jason Sherman** play, features hors d'oeuvres and desserts, silent auction and a tax receipt for $80 of the $100 ticket price. Tuesday, Feb. 25. Reception 7 p.m., curtain 8 p.m. Factory Theatre, 416-504-9971.

• Guitarist-pianist **Brian Katz** and clarinetist **Martin van de Ven** continue their local "tour" featuring klezmer-ish music from their new recording, *Collected Stories*. The duo, whose fourth European tour is set for May, play at Mezzetta, 681 St. Clair Ave. W. Wednesday, Feb. 26, 9 p.m. 416-658-5687.

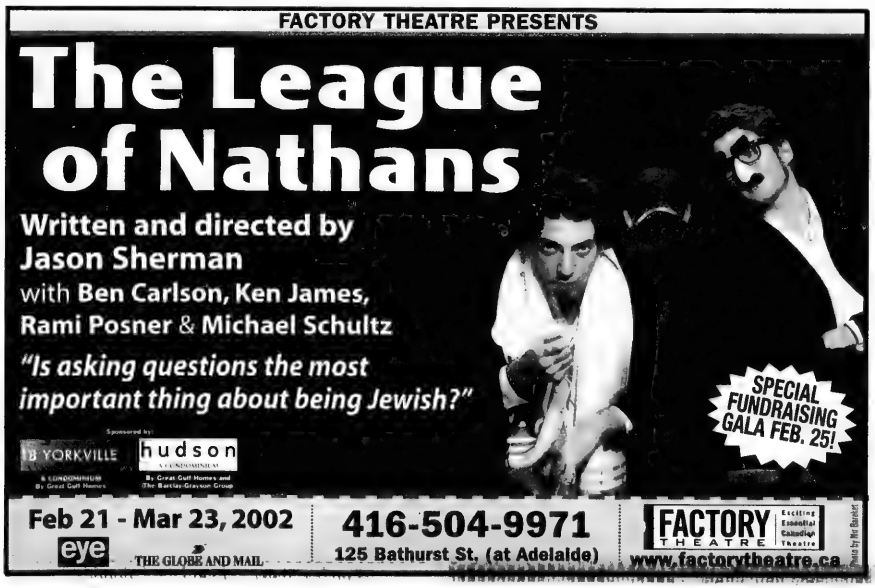
• The Miles Nadal JCC offers Jewish storytelling, the second and fourth Sunday of each month, 7:30 to 9 p.m. $5 donation or PWYC. Also at this JCC, the **Carlebach and Beyond** adult choir, led by Ken Rabow, sings each Tuesday, 7:30 to 9 p.m. Registration required. 416-924-6211.

• Klezmer on Bloor presents klezmer and Yiddish folk musicians performing dinner music each Wednesday from 9 p.m. By the Way Cafe, 400 Bloor St. W. Cover charge, $10.

•An Orthodox Jew is murdered in Toronto; A Canadian aboriginal leader expresses his approval of the Holocaust; protesters force the cancellation of a speech in Montreal by Benjamin Netanyahu. Vision TV examines Jewish activisit's **Sam Blatt's** take on these issues. *360 Vision*, Aug. 20 at 8 p.m. and 11 p.m.ET

•More than 120 storytellers weave narratives of the sacred and the scandalous, the humorous and the harrowing. The Storytellers School of Toronto presents Listen Up!, the 25th Annual Toronto Festival of Storytelling running unitl Feb. 23 at Harbourfront Centre (235 Queens Quay W.) and other venues.

Among the readers are: **Ari and Friends (Ari Altstedter, Amy Feler and Zoe Shapiro)**, (Feb. 22, 4 to 4:30 p.m.); **Judy Shier Weisberg** leads a workshop on How to Gain More Energy and Reduce Stress; and the Grand Finale at Hugh's Room, 2261 Dundas St. W. hosted by **Holmes Hooke**. Feb. 23, 8 p.m. For tickets, info. call Harbourfront (416-973-4000) and Hugh's Room (416-531-6604). [www.storytellingtoronto.org]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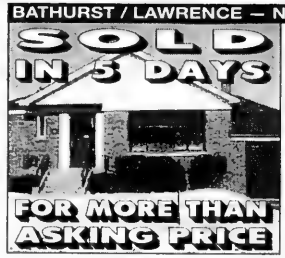

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273 INTRODUCTION SERVICES

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275 PERSONAL COMPANIONS

Widow in Oak Park, Michigan looking for a man between the ages of 43-52. I am slightly physically challenged, would accept somebody who is also slightly physically challenged. I would also consider someone with children for a possible steady relationship. Would relocate. Respond to CJN Box #4562.

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Bath./Steeles area. Stunning, attr., intelligent Jewish woman, seeks intelligent attr. gentleman, 55-65, who's passionate about travel & music, good natured, outgoing, prof., kind & caring. Please send photo with profile to CJN Box #4565.

You are 40 or less, I am 59. You are well proportioned, I am too (6 ft). Your IQ is above average, I belonged to Mensa 30 yrs. ago. You are beautiful and sensual, I look like ... Paul Newman. I am well off, you are not poor. Daniel, 416-663-3466.

Good looking, tall, professional SJM with traditional Jewish background seeks kind-hearted, attractive, professional SJF 28-38 who is ready to settle down. Reply to CJN Box #4563.

330 OBITUARIES

WILENSKY

Rebecca Rappoport Wilensky celebrated her 90th birthday Jan. 15 at Parkwood Hospital Palliative Care Unit, London, ON. and died peacefully February 11, 2003. Predeceased by her adored Dr. Hyman Wilensky, survived by sister Pnina of Toronto and brother David of Los Angeles. Devoted mother of Drs. Beryl and Noam Chernick, London, ON, Dr. Alan and Judi Wilensky, Seattle WA, Drs. Lieba and David Lesk, Toronto, ON and Drs. Marshall and Patricia Wilensky, Vancouver, BC. Beloved Bobe to grandchildren: Dr. Elisheva Chernick and Paul Forster,-Yonina Chernick and Andrew Filion, Aviva Chernick, Ann Wilensky, Drs. Dena Wilensky and Barry Ross, Debra Wilensky, Joshua Lesk, ShiraRose Wilensky, Eve Wilensky and great-grandchildren: Talya Chernick Filion, Timothy and Omri Filion and Raphaela Chernick Forster. Funeral took place February 13, 2003 with burial in London. Donations welcome to the Doctor Hyman and Rebecca Wilensky Memorial Fund c/o Or Shalom Congregation, 534 Huron St., London, ON N5Y 4J5

GOLDSTEIN, Jean – on Jan. 28, 2003, late of 36 Townsgate Dr.
MONSON, Sue – on Jan. 29, 2003.
KEATING, Fern Susan – on Jan. 29, 2003, late of 99 Edge Valley Rd.
SULLOVEY, Beatrice – on Jan. 31, 2003.
SALEM, Miriam (Minnie) – on Jan. 31, 2003.
SCHNEIDER, Heinrich – on Jan. 31, 2003.
BAKONYI, Imre – on Feb. 1, 2003, late of 481 Glencairn Ave.
ATCHIK, Lora Hana – on Jan. 31, 2003.
GITTLEMAN, Rivka – on Feb. 1, 2003.
GOODMAN, Anna Ray – on Feb. 2, 2003, late of 157 Shaftsbury St.
GULA, David – on Feb. 2, 2003, late of 38 English Ivyway.
OREN, Mordechai – on Feb. 2, 2003.

Steeles Memorial Chapel

330 OBITUARIES

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Single Jewish female 41 years old, attractive, honest, resourceful, spiritual, faithful, generous, good-hearted who enjoys animals and nature seeking single jewish male 38-52 years old who is considerate, down-to-earth, handsome, stable, honest, out-going **AD#1073**

BROWN EYED GIRL
Single, Jewish female, 5' 5", brown eyes, brown hair, attractive, sincere, creative, non-smoker, fit and good natured seeking jewish male under 55 years of age, over 6', kind, non-smoker, intelligent, financially stable, honest, caring and exciting **AD#1026**

LOOKING FOR YOU
Female, 32 years old, 5' 5", blonde hair, hazel eyes, well-educated and well-spoken seeking male who is genuine with a sense of humor who likes animals and the outdoors **AD#1274**

DOWN TO EARTH
Jewish female, 54 years old, 5' 7", 182 lbs, brown hair, brown eyes who is caring, down-to-earth, quiet, who enjoys bowling, checkers, dining out, movies, music, flea markets seeking male 50-63 years old with similar interests for friendship **AD#1193**

WARM SMILE
Female, very attractive with a warm smile, slim, fit, caring loyal, considerate who enjoys travel, music, books, theatre seeking male 55-65 years old with a sense of humor, affectionate, with similar interests **AD#1453**

ATTRACTIVE & ACTIVE
Divorced female, attractive who is active and enjoys cooking and exercising seeking a professional male who is mentally and financially stable and is understanding with similar interests **AD#1417**

AUBURN TRESSES
Petite, single, Jewish female, 47 years old, smoker, red hair, intelligent who enjoys movies, theatre, skidooing, campfires, country drives seeking single jewish male 45-53 years old, stable, independent, spontaneous, generous and affectionate **AD#1027**

LET'S TRAVEL
Jewish female in 40's, 5' 5", creative professional who enjoys travel, theatre, fine dining seeking male 43-55 years old, who is fit, established, sincere and trustworthy with similar interests. **AD#1058**

PROFESSIONAL FEMALE
Female, 40's professional, 5'1" brown eyes, brown curly hair who is fun, caring and passionate seeking male who is kind, gentle, understanding who is down-to-earth and open to new experiences and adventures **AD#1228**

GIVE ME A CALL
Single Jewish female 31 years old with a sense of humor seeking male who is trustworthy, genuine and enjoys the outdoors and animals **AD#1302**

FIT & GOOD NATURED
Jewish Female, 5' 5", brown hair, brown eyes, single, who is fit, good-natured, sincere, kind, creative, non-smoker seeking Jewish male over 45 years old, 6' non-smoker who is handsome, single, honest caring, intelligent with a great sense of humour. **AD#1357**

SEEKING FRIENDSHIP
Female seeking male 57-65 years of age who is well-established for friendship **AD#1394**

LET'S GET TOGETHER
Jewish Female, 50 years old, educated, who enjoys music, movies and dining out seeking male with similar interests **AD#1163**

INDEPENDENT FEMALE
Female, 50 years old, 5' 4", slim, well-educated, energetic, independent who enjoys music, movies, dancing, dining out, sports seeking male who is well-educated, witty with a sense of humor with similar interests **AD#1023**

DIVORCED MOTHER
Female, 43 years old, divorced mother, ambitious and hard-working who enjoys dining out, dancing, cooking, sports, cross-country skiing, skating, fitness, reading seeking male 43-50 yrs old who is handsome, hard-working with similar interests **AD#1003**

ATTRACTIVE & FUN LOVING
Single, Jewish female with kids who is attractive, fun loving, warm seeking involved single father with a sense of humor who enjoys bowling, movies, skating and play station. **AD#1086**

DIVORCED, MOTHER OF 2
Divorced female, mother of two, 56 years old, honest, trustworthy with integrity who enjoys travel, sports, sightseeing, long walks, antiquing and theatre seeking male with similar interests. **AD#1308**

FIT & ADVENTUROUS
Female, 33 years old, attractive, long hair, fit, adventurous who enjoys movies, dining out and music seeking male who is handsome in his 30's with similar interests **AD#1427**

KIND & CARING
Single Jewish female, 29 years old who is kind, caring, active and enjoys horseback riding, hockey and the outdoors seeking male 29-37 years old with similar interests for a long-term relationship. **AD#1057**

ATTRACTIVE & FIT
Female, 50'ish, attractive, fit, well-groomed who is happy, loyal, a fliectionate who enjoys travel, music, sunsets, books seeking intelligent, well-educated, well-travelled male 55-65 years old who is sincere, adventurous with similar interests **AD#1018**

men seeking women

CALL ME
Jewish male, 49 years old, 5'8", handsome, hard-working, medium weight who enjoys movies, long walks, sports, beach, country drives, exploring seeking female 36-54 years old, slim, attractive, easy-going with a sense of humor with similar interests **AD#1237**

SEEKING FRIENDSHIP
English Jewish male 41 years old with a girlfriend who is in her early 40's, professional couple, honest who enjoys sports, movies, dancing, dining out seeking new friends for friendship **AD#1349**

COMPASSION & HUMOUR
Jewish male who is fit, creative, warm, compassionate with an off-beat sense of humor and a closet intellectual seeking female with similar interests for friendship **AD#1455**

MAKE YOU LAUGH
Male, 30 years old, 6' 2", well-built, brown hair with a sense of humor who enjoys sports, music, movies seeking female 22-30 years old who is sensitive, sweet and attractive **AD#1085**

HANDSOME & ADVENTUROUS
Single, white male who is handsome, open-minded, adventurous spontaneous with a sense of humor who enjoys swimming, riding motor-cycles seeking white curvaceous female with long hair, out-going, open-minded, romantic, compassionate, sensual with high energy. **AD#1480**

NON-SMOKER/DRINKER
Male in early 30's, 5' 7" 160 lbs, non-smoker, non-drinker who is affectionate seeking female who is slim, educated and refined **AD#1219**

DEPENDABLE & HONEST
Single Jewish male, 5' 11", in 40's, high school teacher, handsome, slim, dark brown hair, brown eyes, non-smoker dependable, honest, down-to-earth who enjoys movies, skiing, swimming seeking Jewish female 5' 4" plus, slim to medium build, non-smoker **AD#1192**

LOOKING FOR YOU
Jewish Male, 40 years old who enjoys sports, music and long walks seeking female with similar interests **AD#1024**

ATTRACTIVE MALE
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Arts & Travel

Artloggia helps young artisits gain exposure

By CYNTHIA GASNER
Special to The CJN

Art today is a lot more accessible than it was in the past – it's on the Internet, in restaurants and in business offices.

Artloggia increases that accessibility. Established in the summer of 2002, Artloggia helps talented young artists gain exposure through public and private exhibitions and through their Web site, www.artloggia.com.

A group exhibit of three artists arranged by Artloggia will be on display until March at the Free Times Café at 320 College St.

The exhibit features the work of artists Ilona Jaffe, Yana Movchan and Adi Zur.

Jaffe lives and works in Dorset, England, where she creates oil paintings, monotypes and tapestries. Her works of people and flowers are in the style of Chagall and Mattise.

Movchan was trained at the Ukraine Art Academy in Kiev and has exhibited in the United States and Canada, and is exhibiting several oils on canvas of cats and roosters.

Zur, who was born in Israel and graduated from the Academy of Arts Teachers in Tel Aviv, also graduated from the Ontario College of Art and Design. Currently living in Toronto, Zur is exhibiting encaustic paintings which, she says, reflect the rich natural landscape of Israel that is her constant source of inspiration.

A wedding scene [By Ilona Jaffe]

Artloggia currently represents 27 artists from Europe and Canada and is growing. One of its partners, Claudiu Murgan, who writes science fiction and works for a consulting company, came to Canada from Bucharest, Romania, in 1997.

Murgan says he knew some artists in Europe and decided to bring their art here, sell it and send the money back to them.

"It began as a hobby and I thought it was a way to help the young artists," he said.

So he rented a lunch room in an office building and presented a successful art exhibition.

At the exhibit, he met Ruslana Zbagerska, a computer science student at Waterloo University. The two decided to team up and create Artloggia.

"We are very flexible because we don't have physical locations so our expenses are minimal," said Murgan. "Our goal is to promote as many artists as possible.

"We are opening doors for artists who need help in order to establish their reputations and to enter a more professional realm."

He said Arloggia has not made any money.

"It is a labour of love. Most artists have European roots. They bring their individual history with them.

"Along with helping the artists, we want to encourage people to purchase original art. It helps the artists and it help individuals to enrich their lives with art pieces that are made with love and passion."

The Free Times Café is the longest running folk club in Toronto and has featured thousands of nights of music, Judy Perly, the club's proprietor, said at the exhibition's opening.

"I believe in culture. Although the economic base is the restaurant, over the years, music has become very important."

Perly has run the Free Times Café for 22 years and is also an artist who graduated with a degree in fine arts from York University.

For information on future Artloggia exhibitions and to view their artists, visit www.artloggia.com or call 416-737-4614. For information on the Free Times Café exhibition, call 416-967-1078.

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Flag football team heads for World Cup

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel says it has entered its strongest team yet in the World Cup of flag football, to be held in the Bahamas from Feb. 20 to Feb. 22.

This is the second time Israel has sent a team to the annual tournament, which brings together the top flag football players in the world.

Last year, Israel finished sixth out of seven countries, defeating England before losing to the United States, Mexico, and Venezuela. This year, 14 countries will take part and Israeli team officials believe they have a chance of finishing in the top five.

"Last year we were new to flag football, and it was our first international tournament," said Steve Leibowitz, president of American Football in Israel.

"We arrive this year with three tournaments under our belt, including a third-place finish in Europe. We have also gained a great deal of experience in pulling flags, and that is crucial," added coach Stu Berger.

The Israeli team is sponsored by the Jewish dating service jdate.com and the One Family Fund.

Unlike other national teams events, the flag football team combines sport with meeting local Jewish communities. Last summer, the Israeli team was in Toronto for Flag Bowl 2002, a tournament sanctioned by the Global Federation of American Football and held at York University.

Members of the team visited synagogues and community agency offices during the tournament, which saw them finish with a 0-4 record.

Team organizer Danny Gewirtz said that before travelling to the Bahamas, the team will spend two days in south Florida to participate in a number of local Jewish community programs.

"The highlight of our stay is a fundraising event for One Family to raise money for victims of terrorism," he said.

Miami Beach Mayor David Dermer, brother of Israeli quarterback Ron Dermer, is sponsoring the event.

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CHAT fundraiser a fun ski day

By PAUL LUNGEN
Staff Reporter

The Community Hebrew Academy of Toronto (CHAT) will hold its first ever Ski and Snowboard Day on Tuesday Feb. 25 at the Alpine Ski Club in Collingwood.

As many as 200 students, alumni, friends and family members are expected to participate in the day-long ski party, said CHAT spokesperson Julie Gonik.

"It's a fundraising and a friendship-raising event," she said.

A full day of festivities are planned, including skiing, snowboarding, snow-shoeing, "bump (instruction) lessons," races and snowboarding demonstrations. Kosher breakfast, lunch and a snack are included and participants will also get to bid on a silent auction for a variety of merchandise donated by CHAT supporters, Gonik said.

The ski and snowboard event, which coincides with a professional development day, marks a departure from traditional CHAT fundraising events by incorporating an outdoor family fun component, Gonik said.

A fundraising goal of $20,000 has been set and money raised will go to the CHAT Student Support Fund, a pool of money that "enhances student life" by helping students purchase books and by underwriting some of the school's more costly class trips, she said.

Coach transportation to the club departs from the Promenade Mall at 7:15 a.m. and returns around 6:00 p.m.

For more information, contact Gonik at 416-636-5984, ext. 350.

The chair of CHAT's ski day program, Peter Seligman (centre), is flanked by his children Dani (left) and Corbin.

Israel forfeits two games, finishes last in IIHF tourney

CJN News Services

In a blow that stunned the Israeli junior hockey team, International Ice Hockey Federation (IIHF) officials stripped the team of its first two victories in an international tournament held earlier this month.

The IIHF ruled that three players representing Israel at the 2003 IIHF World Under 18 Championship, Division III Group B in Sarajevo, Bosnia-Herzegovina, were ineligible.

According to the IIHF Web site, the Ice Hockey Federation of Israel had registered and played ineligible players, contravening IIHF bylaws.

After recording wins against Bosnia-Herzegovina and Iceland with the participation of ineligible players, the games were judged to be forfeited by the championship directorate and the scores were recorded as 5-0 in favour of Bosnia-Herzegovina and Iceland, respectively.

The tournament directorate said the participation of Ziv Zukiar, Aaron Zimner and Michael Lubinsky, who are all dual Israeli and Canadian citizens who live in Toronto, breached bylaw 204 of the IIHF Statues and Bylaws. The bylaw states that players with multiple citizenships must prove they have participated for at least two consecutive years in the national competitions of the country they wish to represent.

Bylaw 204 also requires the member national association to submit an application to the IIHF with all relating evidence at least four weeks before the competition in which the players will participate.

The case will be investigated by the IIHF's disciplinary committee for possible further action against the Israeli national association.

The four-team championship was won by Iceland, followed by Turkey, Bosnia-Herzegovina and Israel. Iceland was promoted to the 2004 IIHF World U18 Championship Division II.

Israel won its third game, defeating Turkey 5-4 , and would have finished the tournament undefeated if not for the game forfeitures.

The Israeli juniors were recently in Toronto for a mini-training camp and goodwill tour in which the team played several exhibitions against local high school and select teams.

The quest for spirituality

By JODI KOVITZ

As we go through the process of exploring ourselves as 20-somethings, we are likely validating ourselves as Jews in the process. We ask ourselves such questions as, "Who am I as a Jew? Why do I or do I not engage in Jewish ritual? Do I want more spirituality or guidance in my life? If so, how do I get it? Do I look to Jewish law or Jewish culture or both?"

I don't think these questions are unique to today's 20-something Jews. It seems that Jews of all ages have struggled with the nature of Jewish identity for as long as we have existed as a people. We come from a rich and interpretive tradition that encourages questions.

However, I think these questions are particularly pressing for our generation of 20-somethings. Our society is changing. It seems as if we are constantly fighting for our safety, as individuals and as a people. We are fighting terrorism worldwide. We are fighting anti-Semitism. How do we deal with these threats? Do we turn away from our Jewish values or use them to guide and support us and our community?

We also live in an age of increasing Jewish options. You can choose to practise Judaism in the egalitarian, Conservative-egalitarian, Reform, Conservative, Orthodox, modern Orthodox or Liberal traditions, or you can be non-denominational. When there are so many options out there, should we continue with the traditions we followed when we were growing up or should we choose what type of Judaism works for us?

In the summer of 2002, I participated in Reviving Eden's weekend Soul Retreat (www.kolel.org/revivingeden). In the company of a diverse group of 20-somethings, I learned that I was not the only one who felt an urgency to explore and develop my Jewish identity.

During an intriguing group discussion, one person commented, "I am trying to fit myself into the spectrum, but I find I'm having difficulty finding a community that shares my exact values. I am a Zionist. I am a feminist. I am not very observant, but I feel empty when I read in English in synagogue. I know that I want to make a change in my self-identification as a Jew. I don't know where to start. I don't necessarily want to become Orthodox, but I want more. Is there an in-between? I am really struggling."

I recently reached out to a friend who is a ba'al tshuvah in order to gain a different perspective on some of these issues. I asked him why someone who grew up in a more liberal or conservative background might choose to become Orthodox.

My friend gave me some outstanding insights. He said people who are baalei tshuvah often make a commitment to "do the right thing." They seek morality through living by the Torah and its accompanying oral code, the Talmud. Some people, he said, become more religious in their search for truth, while others are looking for guidance in difficult times.

I plan to expand on these insights in my next column and share additional perspectives from readers on "the quest for spirituality." Many of us feel we need to change how we identify as Jews, but don't know how or where to start. What are the options out there? How can one benefit by becoming more observant or more spiritual? How do we make time for spirituality in our busy lives? I welcome your insights at jlkovitz@hotmail.com.

BBQ ROASTED SALMON

1/4 cup pineapple juice
2 tblsp. fresh lemon juice
4 (6 oz) salmon fillets
2 tblsp. brown sugar
4 tsp. chili powder
2 tsp. grated lemon rind
3/4 tsp cumin
1/2 tsp. salt
1/4 tsp. cinnamon
cooking spray
lemon wedges (optional)

Combine first 3 ingredients in a plastic bag, seal and marinate in refrigerator 1 hour, turning occasionally.
Preheat oven to 400°F. Remove fish from bag; discard marinade. Combine sugar and next 5 ingredients in a bowl. Rub over fish. Place in an 11x7" baking dish coated with cooking spray. Bake at 400°F for 12 minutes or until fish flakes easily when tested with a fork. Serve with lemon, if desired. Serves 4.

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Epi on Education

Seymour Epstein

Does the word "secular" have meaning in the 21st century? Does it maintain the force it once possessed in the modern world?

Day schools have traditionally divided curricula between secular and Jewish studies, but I never favoured that distinction. On the other hand, Jewish schools that promote an integrated program see the sacred potential in every subject area and attempt to teach one unified worldview in which Torah and technology do not compete, but rather complement each other.

However, even the schools that distinguish clearly between *kodesh* (holy) and *chol* (secular) must realize in this new century that math and science are sacred subjects with the potential for repairing the world under the kingship of God. Just the mere observation and experimentation in a biology class is evidence of "How great are Your works, God, all crafted in wisdom!" What is secular about saving a life with advanced medical science or seeking justice in a courtroom?

But what about secular Jews, the product of 19th- and 20th-century modern rationalism? We are given to believe that a great majority of Israelis still consider themselves *chiloni* (secular) and practise a lifestyle devoid of spirituality. While I have great respect and intellectual admiration for a truly secular Jew and hope that more secular Jews can find a way to connect to their Judaism culturally and through Jewish literacy, I seriously doubt there are many left. When you scratch the surface, you find that many so-called secular Jews in Israel are Sephardim who have traditional lifestyles, others who still care about brit milah and mezuzot (not exactly rational mitzvot!) and others who are spiritual seekers.

Rabbi Abraham Kook was prophetic when he said, "Let the new become holy and the holy become new."

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

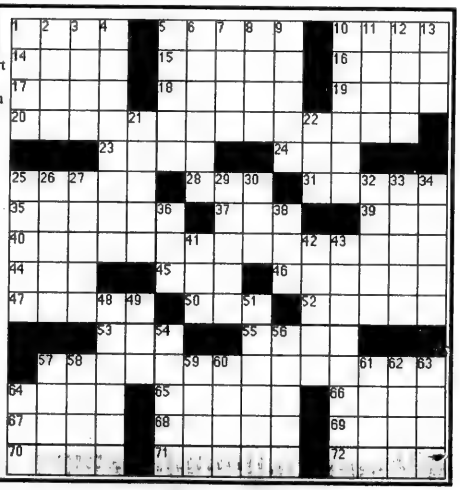
The Canadian Jewish news — CROSSWORD PUZZLE

(Answers to the crossword are on page 40.)

Wedding Wonders
© 2003, R. Bernard Mann

Across
1. Flower supporter
5. Short period
10. Evaluate
14. Siberian river
15. Divided peninsula
16. Long periods
17. What the groom may not sow any more (the wild kind)
18. Native of the largest continent
19. Scale weight
20. Rabbi's chore, before
23. Following 'T', makes a principle
24. A year after the wedding, perhaps there'll be one
25. Smudges
28. Realm ruled by Istanbul till WWI
31. Start a fight, or begin a task
35. Hugo or Gide or Sartre
37. _____ tear (working with speed)
39. Outdoor sports goods company
40. Wedding principals
44. Get sick
45. Fix starter
46. Ashkenazis' continent
47. Coral habitats
50. Period
52. A Stooge's self-introduction
53. ___ femmes
55. Rolling, with the 'O' missing?
57. What the hassan does at end of ceremony
64. Medicinal plant
65. Anatomical passages
66. Debt security
67. ___ the drum!
68. Neither at home _____ work
69. Heraldic emblem border
70. Beer or laundry
71. Aura or destiny
72. Big Apple heroic outfit, 9/11

Down
1. Road sign
2. What a mother might shed
3. Starting 're', this becomes complete
4. Got truly on top of
5. Odd looking fish
6. Language of Afghanistan (var. sp.)
7. Canal
8. Disclose without authorization
9. Bowling or traffic
10. Wedding musician may need to do this
11. Middle East native
12. Scarlet's plantation
13. Haifa-Degania direction
21. Occur as a result
22. Cough, in Cordova
25. This elephant wed Celeste
26. Israel-born U.S. political cartoonist Ranan (world's most widely syndicated)
27. Useful
29. Copiers get thirsty for this
30. Finale
32. English repast chamber, for short
33. Rhythm
34. Exclamation after explanation
36. Invitation acronym, without 'vous'
38. "The ___ of Aquarius"
41. Exist
42. Expressing remorse
43. Reception choices: canteloupe _____ .
48. Naval forces
49. Where 48 down are found
51. Hindu meditation retreat
54. Smooth, shiny lizard
56. Seed coating
57. Reception entree might be cordon _____
58. "On the ____ again"
59. Where Greeks often gathered
60. Salesperson's region (abbrev.)
61. Roomy
62. Number One
63. Lop off (Scot.)
64. Short for mid-section muscles



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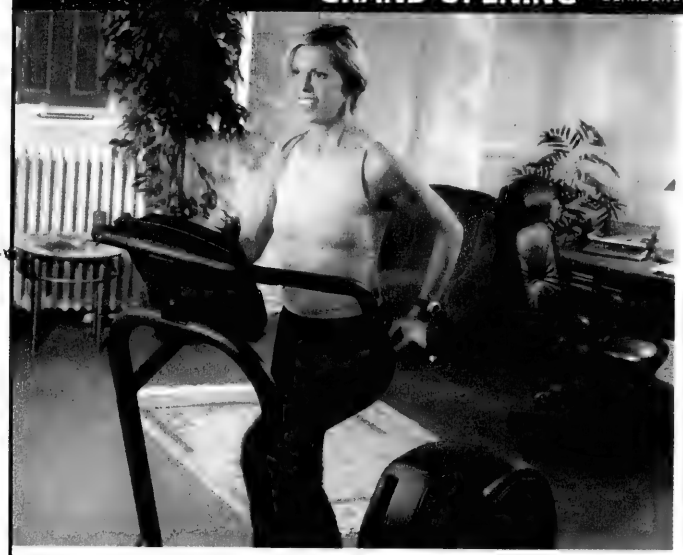

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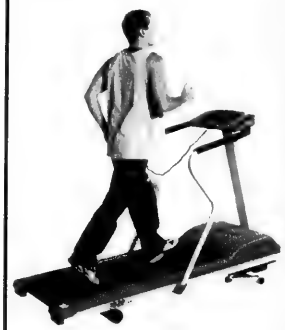

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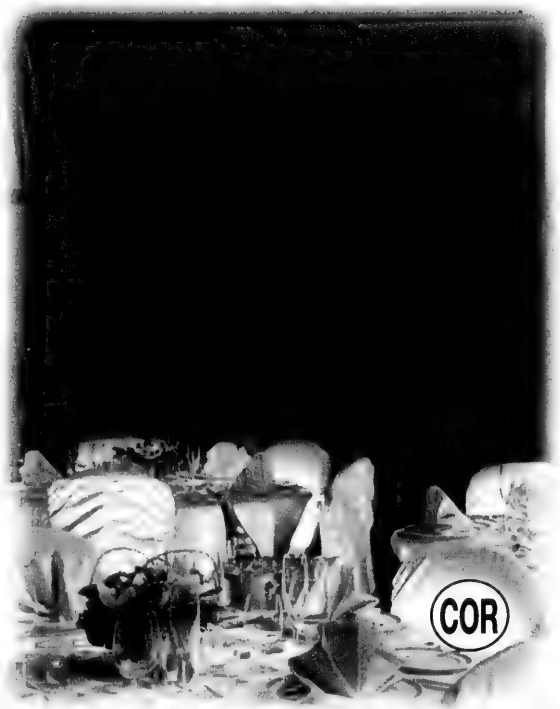

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Sciarrino legacy continues at Horvath's new location

With a view to upgrading their already legendary customer service, Horvath Photography is moving to a new location — in a fine century home on Centre Street in Thornhill.

The new studio has the atmosphere of a family home from a more genteel time: spacious high-ceilinged rooms with pane windows and shutters; hardwood, pine and old-style flooring. In warm weather, you'll enjoy the opportunity for outdoor shoots on Horvath's very own facilities, with special sets for unique portraits. This ambience is warm and inviting, yet casual and easy-going — ideal for portraiture.

Horvath Photography has a reputation for excellence at weddings, bar and bat mitzvahs and other festive occasions. But they're especially known for refined, sensitive portraits of children and adults of all ages, both individuals and families.

By its very nature, Sciarrino points out, a portrait requires great care in everything from lighting control to choice of apparel. At Horvath Photography, your photographer gives you the time and care to make sure that everything comes out just right.

"Our reputation has been built, over several decades, on a commitment to work of lasting value," Sciarrino states. "For portraits to celebrate a milestone event, nothing less is acceptable. Hand in hand with this approach, we bring you the best of the new technology."

"Our name is well established," continues Sciarrino, who has headed the company since 1994, "but we've never rested on our laurels. We're young in spirit, growing and evolving. The basic principle hasn't changed: to offer you the best work possible. That means the best for today, for 2003."

Horvath Photography's weddings are now almost all digital, their portraits entirely so. Digital technology is easier to use at an event; it lets you see the work as soon as it's done, and it's easier to manipulate images to achieve the desired effect.

Sciarrino's credentials include Master's degrees in photography from Canada and the U.S., and many awards. His best credentials, though, are his photographs.

You'll find Horvath Photography in their new home at 24 Centre St., just west of Yonge, with free parking on the premises. Studio hours are Tuesday to Friday from 9:30 to 5:00, Saturdays by appointment.

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Celebrate with the Stars

"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 20 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 10 years at each of my shows, I have brought together over 60 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Wednesday, March 5, 2003 at Beth Emeth Synagogue. It starts at 6 p.m. and runs until 10:00 p.m. This year Ritché Couture will be presenting their 2003 bridal collection on a fabulous runway fashion show, which will begin promptly at 8 p.m.

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centre-pieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-882-2042.**

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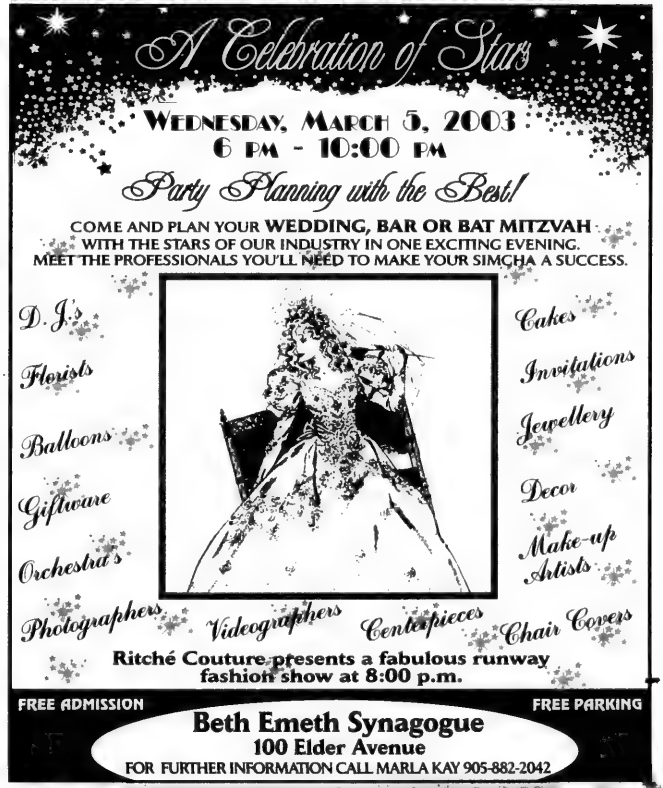

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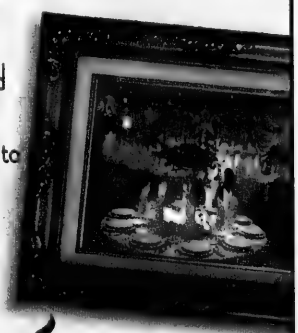

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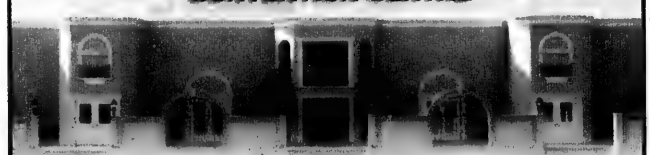

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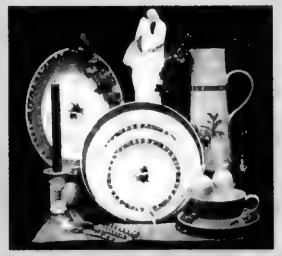

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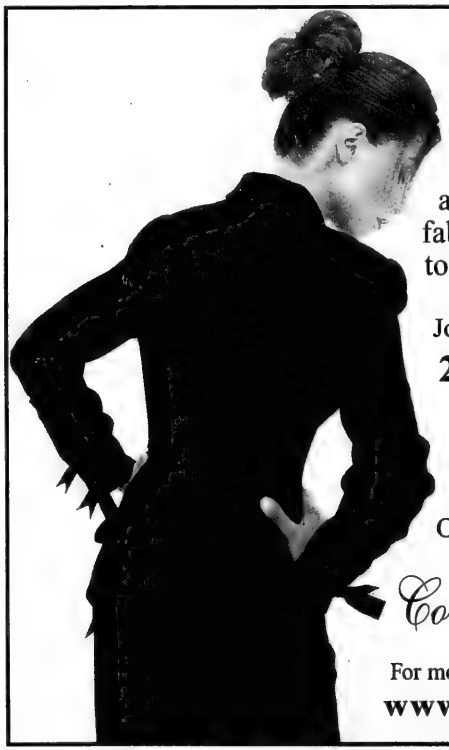

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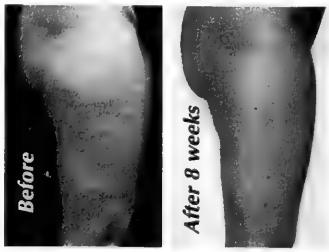

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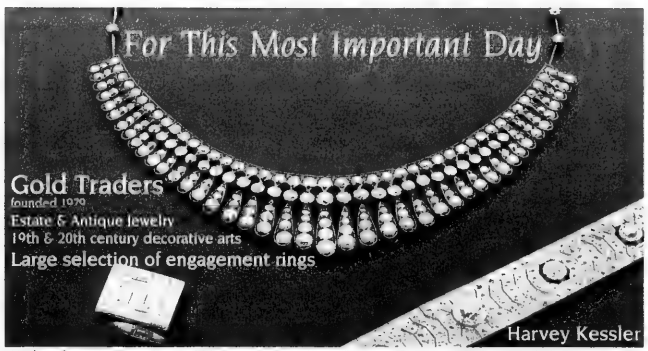

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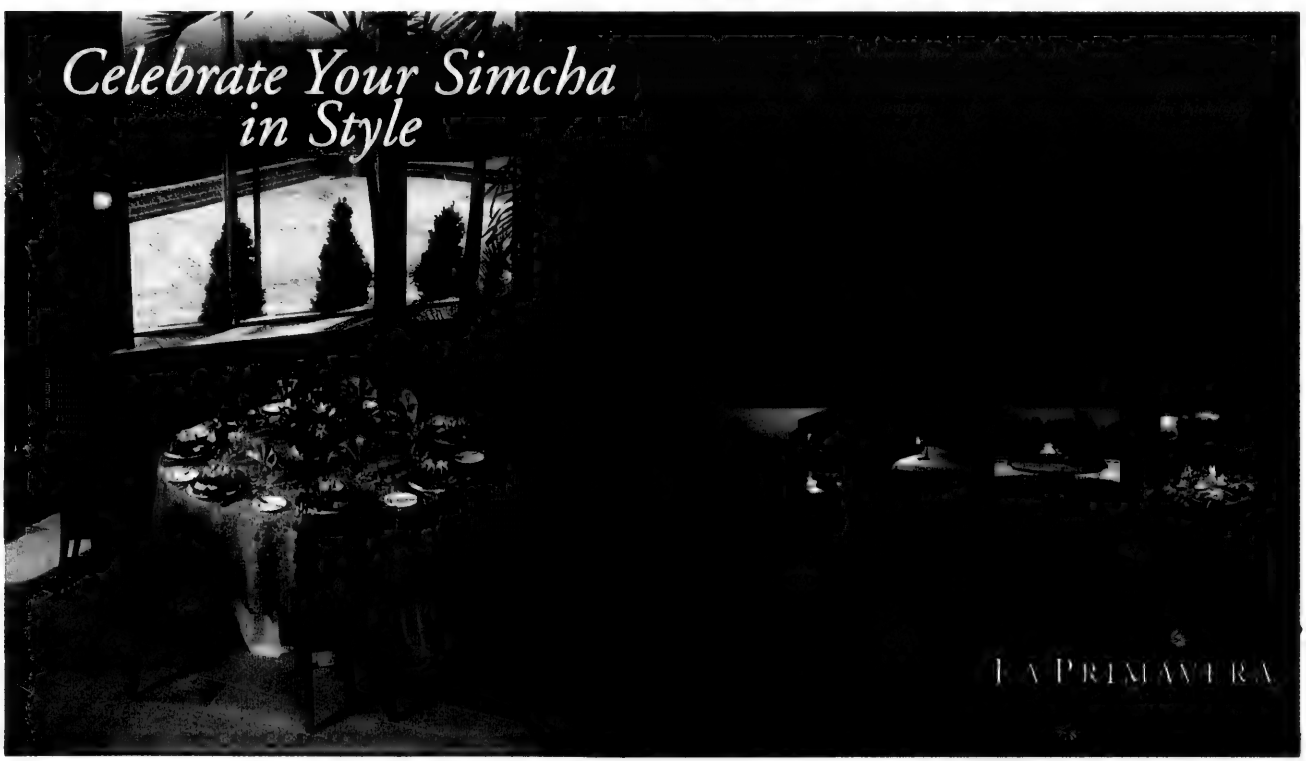

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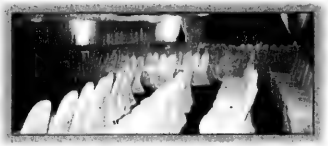

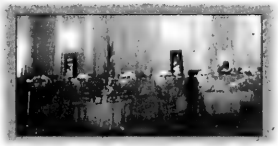

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This Week

National

Ernst Zundel at centre of immigration controversy. *Page 3*

Ve'ahavta party for homeless creates warm feelings. *Page 6*

Food, Scrumptious Food

Ella's Recipes: A collection of delicious food ideas. *Page 29*

On Campus

Pro-Israel questions booed at McMaster lecture. *Page 30*

Arts & Travel

Sam Klein off solving crimes again. *Pages 43*

Index

GTA.....3
Editorials & Letters 8
Perspectives 9
Opinions.....10
The Kirshner File 11
Jewish Life.....12
What's New 20
Seniors Scene.....22
Coast to Coast 23
According to Reports 28
Food Scrumptious Food 29
On Campus 30
Israel & the Jewish World 31
Arts & Travel.....40
Health & Leisure.....44
Classified 45
Sports & Leisure.....48
About Food 51

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ROYAL VISIT: Israeli-born actress Natalie Portman, who played Queen Amidala in the last *Star Wars* movie, visited children in hospitals in Jerusalem and Petach Tikvah recently. Here, she poses with cancer patient Nofar Moshe, 14. Portman gave the children memorabilia from the films. *[Israel Sun photo]*

Iranian Jews released

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The last five Jews imprisoned in Iran on charges of spying for Israel were released from jail last Wednesday night.

The five were among the 13 Jews of Shiraz arrested for spying in 1999, of whom 10 were convicted and sentenced to a maximum of 13 years in jail. The sentence had been reduced to a maximum of nine years after an appeal. Throughout the hearings, the judge also acted as prosecutor.

Bar Osher, chair of the Committee to Save the Jews of Iran, described the release as a holiday and said the decision demonstrated the success of his group's efforts.

"Our tactic, to act through friendly nations headed by the United States, has proven itself," Osher said last Wednesday night. "Just yesterday, U.S. President [George W.] Bush mentioned Iran in his speech, and it wasn't by accident."

Five accused of spying for Israel

Last month, a European Union delegation visited Iran to investigate its human rights record, and a United Nations delegation is in the country now, Israel Radio analyst Menashe Amir said.

Protests from Israel and other countries began almost as soon as the arrests were publicized. Then-Israeli prime minister Ehud Barak denied that the detainees had ever spied for Israel. Some feared Iran would execute the Jews, a concern reinforced by the stated intentions of some Iranian officials. Following massive international pressure, the defendants were sentenced to jail terms instead.

The last hearing in the two-month trial was held in June 2000 and ended with eight suspects confessing, four denying charges, and one admitting to collecting military information for the Mossad but denying he ever gave it to them. Some of those who confessed did so on national television, but four who had previously confessed withdrew their confessions about a month later, saying their admissions of guilt were made under intense pressure from Iranian authorities.

Shinui, NRP join coalition

By YOSSI VERTER and NADAV SHRAGAI
Ha'aretz Daily Newspapers Ltd.

JERUSALEM — Shinui party leader Yosef "Tommy" Lapid said Monday on Army Radio that Prime Minister Ariel Sharon had sent him a letter committing Likud to follow U.S. President George W. Bush's "road map" for peace in the Middle East – with the dozens of adjustments proposed by Likud last week.

The secular Shinui signed an agreement with Likud early Monday morning indicating that Shinui would join a coalition government and get five portfolios, including the Justice Ministry, which Lapid is expected to take.

MK Avraham Poraz will head the Interior Ministry, and another Shinui lawmaker will fill the deputy minister's post in the same department. Shinui members will also fill posts in the National Infrastructure, Environment and Science ministries.

In addition, Lapid will serve as deputy prime minister and Shinui representatives will head two Knesset committees.

Continued on page 34

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Florida court indicts eight for aiding Islamic Jihad — please see page 32

The News in Brief

CANADA

Libel Suit Dismissed

VANCOUVER — The wife of a former Alberta Aryan Nations leader lost a defamation lawsuit last week against the CBC over a 1996 TV news report that said she dressed their children in "pint-sized" Ku Klux Klan uniforms at a 1986 cross-burning rally in Hayden Lake, Idaho. A B.C. Supreme Court Judge ruled the CBC did not libel Janice Miller, even if she did not literally dress her children in Klan outfits. He found Miller's own remarks at a discovery hearing indicated she knew of the rally's racist nature and that she shared many of her husband's beliefs.

Terror List Additions

OTTAWA — Canada outlawed three more terrorist groups earlier this month, including the pro-Palestinian Abu Nidal group, which has carried out attacks that killed hundreds in pursuit of its goal to destroy Israel. The other two are the Al Qaeda-linked Abu Sayyaf Group in the Philippines and the Peru-based Sendero Luminoso, or Shining Path, putting the number of banned groups on Canada's anti-terrorism list at 19. The 19 groups' assets in Canada can be seized, and anyone belonging to, or helping them, faces up to 10 years in prison. The Canadian Jewish Congress has also been lobbying Ottawa to add two Palestinian groups, the Tanzim militias and the Al-Aqsa Martyrs Brigade, to the list.

ISRAEL

Ethiopian Aliyah

JERUSALEM — Israel's cabinet last week approved a plan to immediately bring some 18,000 Falash Mora from Ethiopia. The plan was proposed by Interior Minister Eli Yishai after a call by the spiritual leader of the haredi Shas Party to "save the souls" of the Falash Mora, whose ancestors converted from Judaism to Christianity in the 19th century. Most of the Falash Mora say they have returned to Judaism. The plan reverses existing policy, which calls for Ethiopian immigrants to be brought to Israel gradually, based on the Law of Return and family reunification efforts.

El Al IPO in May

JERUSALEM— El Al will sell a 49 per cent ownership stake in a public offering in May. The Israeli government will retain majority control of the national airline for the time being, but the other 51 per cent of the shares will be sold at some point in the future, said El Al's president, Amos Shapira. The public offering is in line with a government decision about a year ago to privatize the airline, Shapira said. Even after all shares are sold, the government will be able to commandeer El Al planes in a national emergency, but shareholders would be able to reconsider El Al's policy of not flying on Shabbat, he said.

Results Recovered

JERUSALEM — More than 80 per cent of the results of Israeli experiments conducted aboard the space shuttle Columbia were relayed to Earth prior to its disintegration. A report published last week by the Israel Space Agency and scientists from Tel Aviv University and Open University said much of the data was relayed to Earth in real time. The report said the data yielded a number of important scientific findings, including photographs of lightning formed at high altitudes and dust movement in the Middle East.

WORLD

Rabbi Appointed

NEW YORK — The United Jewish Communities has named Toronto native Rabbi Sheldon Zimmerman as vice-president of Jewish renaissance and renewal, one of UJC's four main areas of focus. The organization develops programs for the North American Jewish federation system to strengthen and enrich Jewish life. Rabbi Zimmerman most recently served as executive vice president of Birthright Israel and is a former president of the Reform movement's Hebrew Union College.

Jews Undercounted?

LONDON — About 267,000 Jews live in England and Wales, making them slightly less than 0.5 per cent of the total population, according to 2001 census data released Feb. 13. But researchers at London's Institute for Jewish Policy Research said the figure may be as much as one third too low because the census's religion question was voluntary. The researchers said the total figure could well be above 330,000.

Swiss Give Up

ZURICH — Swiss prosecutors said earlier this month they have given up on finding those responsible for the 2001 shooting death of 71-year-old Rabbi Abraham Greenbaum, the dean of a Bnei Brak yeshiva who was in Zurich on a fundraising mission when he was gunned down in the streets.

PA To Distribute Own Gas Masks, Court Says

JERUSALEM — Ismel's High Court of Justice last week rejected a petition calling on the state to distribute gas masks to all Palestinians.

The petition, brought by human rights groups, argued the army is in full control of the West Bank and Gaza and is therefore obliged to provide gas masks for all Palestinians in case of an attack by Iraq.

But the state argued that the military only enters Palestinians areas in cases of self-defence and had not imposed a full military takeover.

The state also noted that Israel had already decided to provide gas masks to any Palestinians living in areas under full Israeli control. But it said the PA is responsible for providing such services in areas under total Palestinian control.

The state also said if the PA requests gas masks in a case of real need, Israel would consider it, Army Radio reported.

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Zundel at the centre of immigration controversy

By PAUL LUNGEN
Staff Reporter

Ernst Zundel once gloated about the million dollars of free publicity his run-ins with the law provided him, but now it appears his name may have been in the papers one time too many for his own good.

Only days after media outlets picked up the story that U.S. Immigration and Naturalization Service (INS) agents had arrested him at his home in Sevierville, Tenn., for a lapsed visa, a district court in Mannheim, Germany, issued a warrant for his arrest. Zundel could face up to five years in jail for inciting hatred through his Web site, said Heribert Adelt, press officer for the German embassy in Ottawa. If Zundel is deported to Germany, he will be arrested immediately on his arrival, Adelt added.

In recent weeks, Zundel has become increasingly familiar with the jail systems in North American cities, as he is bounced around, country to country, like a hot potato that nobody wants. He has spent the last few weeks behind bars as first the Americans held him for overstaying his visa and now Canadian authorities have him in custody in Thorold, Ont., while they try to determine what to do with him next.

Zundel, a native of Germany, had lived in Canada as a permanent resident from 1958 until the summer of 2000, but at that time, he sold his home and departed for the United States promising never to return.

By doing this, he appears to have lost his residency status. On being dumped in Canada by INS agents, he immediately claimed refugee status, alleging he faced persecution in Germany for his political beliefs.

Zundel was interviewed late last week by an immigration official, who will determine whether his case should proceed through the refugee determination process, but at press time, there was no indication whether his claim would begin a no-doubt lengthy traverse of the Canadian legal system. Zundel, meanwhile, retained lawyer Rocco Galati, who has represented Mahmoud Jaballah and others alleged to be associated with Middle Eastern terrorist groups.

At the same time, news reports indicated Canadian security officials were preparing a national security certificate that would declare Zundel a security threat – a procedure that could serve as grounds for his immediate removal despite his refugee claim.

Citizenship and Immigration Minister Denis Coderre suggested the Immigration and Refugee Protection Act gives him the authority to order an individual's removal before the refugee-determination process begins.

"Just watch me," Coderre said when asked what measures he might take.

Responding to questions in Parliament, Coderre declared, "I will not let the system be trampled on."

Speaking in question period, Alliance MP Diane Ablonczy pointed out that "refugee laws say that someone found to be inadmissible to Canada on grounds of security is ineligible to make a refugee claim. That is exactly what CSIS [Canadian Security Intelligence Service] and our courts have found Zundel to be – a threat to Canadian security. This is grounds to simply dismiss any refugee claim he might make and deport him, or the minister can leave the door wide open for Zundel to make a refugee claim and launch more litigation, all at Canada's expense."

Canadian Jewish Congress spokesperson Bernie Farber said Zundel is "making a sham of the refugee process… He is not being persecuted in Germany, but prosecuted."

Farber said Congress joined the Canadian Human Rights Commission (CHRC) last week in serving on Zundel court documents alleging he was in contempt of a Commission order that he remove content from his Web site that attacked Jews. Congress had been one of several intervenors in Commission hearings into whether Zundel's Web site violated the Canadian Human Rights Code by offering Internet messages that denigrated Jews. A tribunal determined, after Zundel left the country, that his Web site did in fact do so, and it ordered him to remove the offending material – something he ignored after moving to the United States.

By the end of last week, Zundel found himself much like the German army of the Nazi era he so eagerly defends – fighting a two-front war and rapidly running out of ammunition. His escape route to the United States has been shut: INS spokesperson Mike Gilhooly said Zundel is ineligible to return to the United States for 10 years. He faces jail in Germany on the new charges and jail in Canada if he remains and is convicted of contempt.

There is precedent for a Canadian conviction, Farber said. In the 1980s, longtime Nazi sympathizer John Ross Taylor spent two years in jail for refusing a CHRC order to stop offering telephone hate messages.

A Congress investigation indicates that of 33 specific documents the tribunal ordered Zundel to remove, 26 are still on the Web site, Farber said.

Lawyer Marshall Drukarsh, a specialist in immigration law, did not hold out much hope that Zundel would succeed in his refugee claim and he thought there was no chance he could revive his permanent residency status.

"The fact that someone fears prosecution never makes him a refugee," he said. "There's no way on God's green earth that anyone would have that fear."

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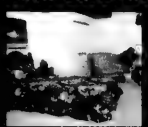
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The desert's 'mighty spirits'

In an attempt to counter the campaign being waged in some European and North American quarters to isolate Israeli authors and academics, *The CJN* reviews a work by an Israeli writer in this space in the last issue of each month.

* * *

From the editor's desk

Sand Devil (The Toby Press, 2001), a collection of three novellas by Michael Bornstein, is the literary equivalent of a blow to the solar plexus.

One frequently has to stop to catch one's breath, bowled over by the force and intensity of the narratives and by the unsparing detail of the author's keen-eyed descriptions.

The book takes its title from the first novella, a story about the coming of age, or some might say, the descent into desert dementia, of an adolescent boy, who, along with his unusual family, have settled in the Negev Desert in an attempt to recreate the way of life of the biblical patriarchs.

The family is transplanted from Chicago. The father is a stern, domineering, humourless, fundamentalist Christian who has imposed his uncompromising, harsh theological views upon his wife and children.

The characters are dark, brooding and unpredictable, much like the hard, rock-faced desert from which they must find sustenance.

One of the key creative tensions of the novella's plot is the underlying conflict between the adolescent, Bobby, and his father. Another tension, of course, is the conflict between the desert – its climate, topography and secrets – and the family.

Other characters, including an Israeli anthropologist, an occasional purveyor of supplies, and a misshapen, disfigured urchin-like mentor, complete the dramatis personae of the story.

The author's familiarity with the desert is evident in his powerful and nuanced descriptions.

"Like a hand held out for mercy, the valley stretches before me," Bornstein writes. "Veined with wadis and blistered with dunes. An ancient hand, older than Adam's. Yet mercy it never receives. Soon the rains will come, and the floods, slashing ravines and skinning the dust down to bedrock. Then, fiercest of all, the winds. Gritty pillars which shred the sand and eat it raw. Sucking and spitting. Sand devils, Iblis calls them, mighty spirits of hunger. Wondrous to watch, they can tear a man into pieces."

The desert occupies a central place in each of the book's novellas. In the first story, *Sand Devil*, the desert serves as both the context and the inspiration. In the second story, *House of Bondage*, the desert is an encroaching backdrop, a close-at-hand horizon on which the protagonist, Batya, constantly focuses from the safety of the apartment she inhabits by herself.

Single, without any prospects, and trapped in a routine that is monotonous and dull, Batya laments her life.

Then, one night, the desert intrudes into her home. An escaped convict from the penitentiary at the end of the horizon breaks into her home and holds her captive.

The story then heads in directions that are masterfully crafted and quite surprising. It unfolds as naturally as a summer hailstorm. You know it is possible but do not really expect it to happen.

In the book's final story, *The Maestro of Yerucham*, the desert is the geographical point of reference of the protagonist's home in Yerucham. He lives virtually alone, forgotten, on the edge of the desert, a far cry from the cosmopolitan existence he lived in his youth.

Roman Tolchowsky is a new immigrant to Israel from the former Soviet Union. Before World War II, he was a renowned European violin virtuoso, travelling throughout the cultural centres of western Europe. But the war killed Roman's family and wounded him and left him to languish for some 50 years in a sawmill in Siberia, haunted and diminished by harmful memories.

The story effectively integrates flashback with present tense. But Roman's life spins downward after he tries to tutor an obviously talented young student, the daughter of the most powerful man in Yerucham.

The author is a rare talent. *Sand Devil* attests to his prodigious skill as a writer of fiction. But his skills extend beyond fiction as well. Indeed, many of you will also know him by his skill as a writer of political commentary and analysis, and by his full name, Michael Bornstein Oren. His recently published book, *Six Days of War: June 1976 and the Making of the Modern Middle East*, has been nominated for a Pulitzer Prize.

Bornstein Oren is a senior fellow at the Shalem Center, a Jerusalem-based research facility, where he heads the Middle East history project. He was raised in New Jersey but now lives with his wife and three children in Jerusalem. A historian with degrees from Columbia and Princeton universities, he has been a Lady Davis Fellow at Hebrew University and a Moshe Dayan Fellow at Tel Aviv University.

Bornstein Oren served as officer in the Israeli Defence Forces and as an advisor to the Israel delegation to the United Nations and to the government of the late prime minister Yitzhak Rabin.

Sand Devil is provocative and sometimes even disturbing. But it is an exciting read. I recommend it effusively.

— MBD

SeeJN

CRUSH THOSE GRAPES:

Torah Tots Pre-School recently had an unusual Brochot Fair. Every classroom offered a different "blessing" for foods. Activities included grape stomping, gingerbread baking, fruit shish kebobs, tree planting, mosaic Kiddush cup decorating, challah making and yeast experiments. Here Hallee Solomon enjoys grape stomping as she makes wine for her classmates.

Deadline set for Belgian Jews to file claims

By RON CSILLAG
Staff Reporter

A deadline of March 19 looms for Belgian Jews to file compensation claims for property and assets plundered during World War II.

Canadian Jewish Congress has issued a reminder to Jewish Holocaust survivors originally from Belgium, or their heirs, that the country's Indemnification Act, proclaimed in Dec. 2001, provides for compensation for the "plundered, surrendered or abandoned assets of the Belgian Jewish community during the Holocaust."

The law applies to those who were affected by wartime anti-Jewish measures or anti-Semitic acts committed by Nazi occupying forces; those who lived in Belgium at any time during the period of German occupation, May 10, 1940 to May 8, 1945; and those who had assets that were plundered in Belgium or assets they were forced to abandon.

CJC explains that if the victim has died, anyone who can prove a relationship in the first degree (children and parents of the deceased), second degree (siblings, grandchildren, grandparents) or third degree (great-grandchildren, great-grandparents, uncles, aunts, cousins) may file a claim in the name of the deceased.

Among those who have made a claim is Jacques Vogler of Toronto, who was born in Belgium and survived the Holocaust as a child by being hidden by a Catholic family.

"My father was a tailor and had a shop. So I'm asking for compensation for summer and winter clothing and bolts of cloth," he told *The CJN*. Vogler is also seeking compensation for family jewelry, furniture – even his old bicycle.

He hesitates to put a monetary value on the items. "Who knows? The point is, it was either confiscated or we had to leave it all behind."

Of the approximately 65,000 Jews in Belgium on the eve of World War II, roughly 40,000, or 60 per cent, perished, including Vogler's parents.

The Belgian law stresses that it only provides for compensation for material damage caused to goods and property. It does not provide for "moral damage due, for instance, to deprivation of liberty or deportation."

The law also refers to financial assets and goods that have not been restored by the government, financial institutions or insurance companies.

An earlier commission, whose findings formed the basis for the law, found that during the Nazi occupation of Belgium, assets in banks and financial institutions, although blocked, were generally not seized. As a result, most of them were still present at the time of the liberation.

Proceeds from the forced sales of businesses and real estate were also deposited in blocked accounts, and the same happened with the matured capital of insurance policies. The Belgians say the Nazis showed no interest in insurance policies.

However, the Belgian government says Nazis did seize furniture and household goods and transferred them to Germany. The commission was unable to assess the overall volume of this looting, for which compensation has never been paid.

The Nazis also seized artworks and cultural items, but the Belgian government has said they are taken into account only "to a very marginal extent" by the Indemnification Act. Investigations in this area continues.

Belgium says compensation for Belgium's many Jewish diamond dealers during the war is "virtually complete."

Claims should be sent by registered mail to: Chairman of the Indemnification Commission, rue de la Loi 16, 1000 Brussels, Belgium.

Claim forms and other details are available at: http://www.premier.fgov.be/topics/reports/rep_jewish-goods/commission_e.html.

* * *

Congress has written to Belgium's new ambassador to Canada, Daniel Leroy, expressing "grave concern" over the recent decision of the Belgian Supreme Court to allow the prosecution of foreign nationals not in Belgium for alleged war crimes, even if they did not involve Belgian citizens or were not committed on Belgian soil.

The ruling stems from a case against Israeli Prime Minister Ariel Sharon that was brought two years ago by a group of Lebanese citizens. They charged him with war crimes in connection with his indirect role in the 1982 massacre of 800 Palestinians by Phalangist troops in the Sabra and Shatila refugee camps outside Beirut while they were under Israeli control and Sharon was defence minister.

Last June, a Belgian appeals court ruled Sharon could not be tried in Belgium without him being in the country and because he has diplomatic immunity.

The Supreme Court, however, ruled he could be tried, but only after he leaves office and no longer has diplomatic immunity.

The court's decision, CJC wrote in a Feb. 14 letter to Leroy, "represents the culmination of a flawed and deeply politicized process that sanctions the Palestinian vendetta against Israeli leaders..."

Congress said if the "absurd law" permitting individuals to bring war crimes charges in Brussels "against their personal *betes noires* is not embarrassing enough to Belgium, the possibility of Belgian military personnel and political leaders being the subject of such trials for their historic actions, for example, in sub-Saharan Africa, ought to be."

Last week, CJC's Ottawa office received a reply from Leroy, saying he had received the Congress missive, and that it would be forwarded to authorities in Brussels. Leroy said he would be in touch "soon" to set a date for a meeting.

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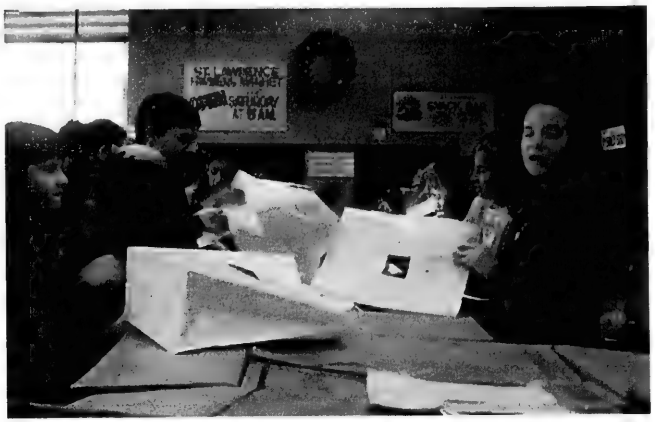

Grade 8 students from United Synagogue Day School's Bathurst campus went to St. Lawrence Market to help Ve'ahavta to pack food and prepare for the annual Beat the Blues Bash.

Ve'ahavta bash for homeless creates warm feelings

By JENNIFER M. PAQUETTE
Special to The CJN

Everybody keeps touching me.

It's the first thing I notice, arriving at Ve'ahavta's fourth annual Beat the Blues Bash for Toronto's homeless at St. Lawrence Market Feb. 12, and it's an impression that lingers for days afterward.

Organizer Sarah Zelcer adopts me, holding my arm, showing me around. Her touch draws me into a world where loving neighbours means erasing lines between "us" and "them," where "all who are hungry, come and eat" isn't just just a once-a-year slogan, it's a daily struggle and, like tonight, an occasional triumph.

"You have to meet Darryl," Zelcer says. Everybody says I have to meet Darryl, even his mother, Norma, who's handing out coats and mittens for bitter nights outdoors.

Temperatures downtown will dip to -15C tonight, and Beat the Blues offers warmth and light in a season that can be fatal.

When I joke that you can't exactly send out invitations to a party like this, Zelcer says Darryl has actually done just that, going into shelters, temporary residences, and churches and shuls that provide shelter to homeless people as part of the Out of the Cold program, rounding up all his contacts "on or near" the streets.

The message has apparently gotten through: close to 1,000 guests drop by over the course of four hours, queuing for mashed potatoes, hamburgers, sushi and cake and then settling in for music ranging from blaring rock guitars to a Native drumming circle.

There's also a small army of volunteers, more than 150 in all, including 40 United Synagogue Day School students. They're here from synagogues, churches and corporations, serving food, tidying up, smiling and telling me I must meet Darryl.

Zelcer was on the road at 7 a.m., rounding up supplies, but even as the party winds down, she's zipping around, showing off cards made by Bialik Hebrew Day School students for guests' gift bags – plus, she says,"The Body Shop has donated 1000 body scrubs!"

I wonder how many guests will have running water to use the body scrubs, or, for that matter, the toothpaste and hand cream, but Zelcer's idealism shines through: "Our only agenda is to have a nice time."

Police are also in attendance, but they're a benign hovering presence, snacking with the crowd.

Zelcer says Beat the Blues offers "something for the mind, body, heart and soul," like the winners book from an annual homeless creative writing contest.

"You should read my poem in there," a girl named Angel O'Conners tells me. When I check later, though, all the entries are nameless. I read the heartbreaking *Death of an Angel* and wonder if it's hers.

Her friend Moose, a big guy who is twisting wire hangers into art, tells me he entered a poem, but isn't sure it's in the book. He's selling his sculptures for $7.

Continued on page 18

Norma Borden lends a hand. [Jennifer Paquette photo]

Israeli media helped kill Oslo, professor says

By SHELDON KIRSHNER
Staff Reporter

Israel's newspapers and television stations played "a destructive role" in reporting on the now-defunct Oslo peace process, a Hebrew University media specialist says.

As Oslo unfolded, everything good about peace was not considered newsworthy, while everything bad about it got top billing, Gadi Wolfsfeld told a recent forum at the University of Toronto's Munk Centre for International Studies.

Overall, the Israeli news media's Oslo coverage was sensationalist and "hysterical," he said, adding that they appeared to show more interest in reaping profit than in generating conciliation among Jews and Arabs.

By contrast, the media in Northern Ireland have played a responsible and "much more positive role" in covering conflict, said Wolfsfeld, an associate professor of political science and communication who was delivering the Munk Centre's Ralph and Roslyn Halbert Visiting Scholar Lecture.

"In Israel, the media made a bad situation worse," he said, referring to the gradual collapse of the Oslo peace process due to Palestinian terrorism and a lack of domestic consensus.

Citing stories about Oslo and terrorism, Wolfsfeld said Israel's media are driven by a need "to turn events into a soap opera."

Israeli journalists value a good story or a scoop over the country's well-being, he said.

In his view, the 1993 political breakthroughs in Oslo stemmed, in part, from the fact the talks were secret.

"The media was kept away, and real negotiations could take place. The presence of reporters and cameras makes a peace process more difficult."

Israel's news media are highly influential in shaping public opinion, he said.

For years, the media supported Israel's occupation of southern Lebanon as a security necessity.

But after a late 1990s helicopter crash that killed scores of Israeli soldiers being flown to Lebanon, the media suddenly had second thoughts, said Wolfsfeld, who immigrated to Israel from the United States some 30 years ago.

In the wake of the accident, a blizzard of stories about the human costs of the occupation appeared. As a result, the consensus about Lebanon was irretrievably shattered.

And so the media, he theorized, probably accelerated Israel's unilateral withdrawal from Lebanon in May 2000.

Wolfsfeld said the media cast doubt on the ill-fated 2000 Camp David summit by publishing and broadcasting news of prospective Israeli concessions.

As a result, the major story coming out of Camp David was "the price of peace" – the sweeping concessions Israel would have to make to reach an agreement with the Palestinians.

"You only heard about the costs, not the possible benefits."

Drawing generic conclusions from his research, Wolfsfeld pointed to the "inherent contradiction" between the needs of the media and of peace.

"Selling newspapers depends on [the existence] of conflict, not peace," he observed, allowing for the possibility of exceptions to the rule.

The "media" and "peace" are strange bedfellows, he said. War is "an easier product" to convert into a news story. Violence and crises are newsworthy, while calm and co-operation are not.

The news media have a limited range, Wolfsfeld said: They can deal with events but not processes; specific actions but not long-term policies; opinions but not ideology; images but not text; major personalties but not institutions; two-sided disputes but not multi-sided conflicts; extremism but not moderation; dangers but not opportunities; and major breakthroughs but not incremental progress.

In short, the news media, which he said have become "another form of entertainment," promote war but not peace.

HAKESHER PROGRAM:

USDS, Bathurst campus, grade 8 students raised over $6,000 as part of their Hakesher, bar/bat mitzvah program. This fund was started by the students in their grade 6 year. Instead of receiving gifts, students ask that donations be made to the fund in honour of their bar/bat mitzvah. Funds raised from this program support Ethiopian immigrants in Israel, JIAS, Bernard Betel Centre and the Toronto community at large. Seen here (from left) Naomi Matlow; Jennifer Cohen, UJA representative; and Zach Silverberg.

"How I relaxed away 33 pounds!"

Hello, I'm Edel Sykora from Brampton. I'm a hairstylist. This is my true story: How I relaxed away 33 pounds! And how my dress size dropped from a 12 to a sleek 6 in just six months! It couldn't have been easier.

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Saddam's smarmy mouthpiece

Tariq Aziz, Iraq's smarmy deputy foreign minister, got his comeuppance in Rome recently. In the course of a press conference, during which he took any and all questions, an Israeli correspondent stood up and asked whether Iraq intended to attack Israel in the event of a war. Flummoxed by the journalist's identity, Aziz replied testily: "When I came to this press conference, it was not in my agenda to answer questions by the Israeli media. Sorry."

Evidently, Aziz – the official who masquerades as the kinder, gentler face of Saddam Hussein's brutal Stalinist regime – forgot he was not at home in Baghdad. If he had been as smart as his minions tell him he is, Aziz would have simply answered the Israeli reporter's important question and left it at that. But Aziz being Aziz, he could not resist the temptation to insult the reporter.

As the representative of a country that is ardently and openly committed to Israel's demise and holds the dubious record of having been the only Arab nation that refused to sign the 1949 Rhodes armistice agreements ending the first Arab-Israeli war, Aziz probably thought he could get away with snubbing the Israeli reporter. Instead, his boorish and contemptible behaviour was greeted by boos and hisses from some journalists and, better still, the mayor of Rome, Walter Veltroni, cancelled a scheduled meeting with Aziz.

"Rome, Mr. Deputy Prime Minister, has always had absolute respect for dialogue and the civil exchange of ideas, not to mention, obviously, freedom of opinion and free access to information," the mayor said. "I cannot accept that a public figure like yourself… can set a veto and discriminate against someone, denying them the right to express themselves, no matter what position they may represent."

The rebuke was in order. So deep is his animosity for Israel, and so inured is he to dictatorship, that Aziz could not bring himself to behave properly. Despite his exposure to Western values, Aziz still acts as if he had never left Iraq – a country that tortures and murders dissidents, gasses Kurds, starves its population while Saddamite palaces are built, invades its neighbours and fires missiles at them, harbours dangerous regional ambitions and continues to conceal weapons of mass destruction that could wreak havoc on the Middle East if Iraq is not fully and verifiably disarmed.

Being Saddam's faithful and smilingly cynical mouthpiece, Aziz's function is to lull naifs into swallowing the brazen lie that the Ba'athist regime in Baghdad has no weapons of mass destruction and is, in fact, co-operating with United Nations weapons inspectors. The reverse is, in fact, true. The Iraqi crisis could be resolved within a week if Iraq, as chief UN biological and chemical weapons inspector Hans Blix recently put it, exhibited "immediate, active and unconditional co-operation." But Iraq is stalling and dissembling, yet again, and so the countdown to war has begun.

– S.K.

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Dry Bones
THE ONLY THING WORSE THAN
A TERROR ALERT AND THEN NOTHING HAPPENS
...IS A TERROR ALERT
AND THEN SOMETHING DOES HAPPEN.

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Supports anti-war protests

Your editorial ("Contradictions, inconsistencies, mockery," *CJN,* Feb. 13) contained specious arguments to justify a war against Iraq. I have attended and marched in two anti-war protests in Toronto since last November. I saw no banners sympathetic to Iraqi leader Saddam Hussein. I heard no speeches that characterized him as misunderstood.

We advocates of peace believe that:

• Saddam and Iraq are not an imminent threat to our safety or freedom, something that every reputable political analyst believes.

• If there is a war, thousands of innocent Iraqi men, women and children will be killed by the might of the West's armaments. It is extremely unlikely that Saddam will be one of those victims.

• No nation has the right to attack another nation to force a regime change. Since we haven't attacked China or even stopped trading with it because of its vicious abuse of the people of Tibet, and its own people, for that matter, how do we rationalize this call to arms? And what can we say about American diplomacy toward North Korea, which we now realize possesses the nuclear capability to attack North America, something that might rightly be termed an imminent threat?

• Given that today's terror and instability are due to Al Qaeda, there is no doubt that even if Saddam is removed, the risk of terrorist attacks will not diminish. So while the cost of oil will probably come down, just as it will when the weather warms up or the crisis in Venezuela is resolved, our fears will continue unabated. Many people will still consider flying or even congregating in public areas an unreasonable risk.

If the United States and its supporters are genuine in their concern for the Iraqi people's plight at the hands of Saddam, how can those countries so readily agree to wage war on these same tortured people?

Marlene Fine
Thornhill, Ont.

* * *

Protesters are 'dupes'

Former Soviet leader Josef Stalin would have had a phrase for the protesters in New York and Washington. He would have called them useful dupes.

When the Gulf War was fought in 1991, there were also huge protests in American cities. Back then, there were also dupes who carried signs and banners, waved to TV cameras, had run-ins with the cops and had great fun. Some things never change.

As soon as the war ended, so did the criticism. Suddenly, all those marchers and placard-holders lost their voice. And as soon as this war ends, all the protesters will develop a case of amnesia.

Essentially, the protesters in these disgraceful protests are suggesting that the Arabs who are under Iraqi leader Saddam Hussein's tyrannic rule should stay there. Their message is: don't liberate Iraq and, anyway, even if it is liberated, it would be a futile gesture as the Arabs don't deserve freedom. Arabs don't mind being brutalized, tortured, intimidated, gassed and shot by a fascist monster like Saddam. In the Middle East, it is the natural order of things and it is no one's business what happens to them.

Montreal's Iraqi population is one of the largest outside Iraq. If you were to ask them their opinion, most would say they are waiting eagerly for the day the United States liberates their country.

When Saddam is defeated, which will be very soon after the war begins, a new reality will emerge. All decent folk who support the war will have to apologize to the freed Iraqi people for the protesters' behaviour. We'll have to explain that they didn't mean any harm.

Nathan Pila
Toronto

* * *

Book review offends

I believe the haredi community was viciously attacked in Bernard Baskin's review of the book, *What Shall I Do With These People?* ("Are We Tearing Ourselves Apart?" *CJN,* Feb 13). When a review of this book is published, it lends credibility to the author's misleading and blatantly anti-religious ideas. My husband and I are not religious Jews, but we have a deep love for people who adhere to the Torah. It is sickening that Jews would write about the holiest people in such a way.

Rachelle Bronfman
Toronto

* * *

The lost tribes of Israel

There were several mistakes in the article on my recent talk about the lost tribes of Israel and some things were taken out of context ("Tribes of Israel were not lost, says academic," *CJN,* Feb. 6).

First, the fall of the Northern Kingdom of Israel did not occur in 736 BCE, but 721 BCE.

Second, the article quotes me as saying, "We have no idea where they went on one level, and a perfectly good idea on another," and goes on to report that I believe we cannot say, geographically, where the Israelites went. This is not true. 2 Kings (17:6) tells us exactly where they went: Halah (a city in Assyria proper, in modern Iraq), settlements along the Habur river in the Assyrian province of Gozan (central Syria) and the "cities of the Medes," which corresponds to northern Iran. Indeed, Persian Jews may be able to trace their origins to the Assyrian exile because of this biblical passage and other archeological and literary records, and this may extend to the Bukharan and Afghan Jewish communities as well.

As for having "no idea on another level" as to where the tribes went, this is only because we can't really trace absolute tribal affiliation after a certain time period. The names of tribes are eventually only used to describe regions; that is, an Israelite could come from the "region of Naphtali" (2 Kings, 15:29), but that did not mean he or she was from the tribe of Naphtali. This is the case in Judah as well, which incorporated many different tribes, clans and other social groups. They were "Judeans" because of where they lived rather than because of who their ancestors may have been.

Finally, while the article properly paraphrases my contention that many of the "lost tribes" never lost touch with the Judeans and that a number likely fled into Judah during the Assyrian crisis, there is no doubt that many more were lost. The Assyrians made it very easy for a population to assimilate once it was deported from its homeland. This created a major shift in the way the deported Israelites saw themselves and the way the Judeans saw them as well, and a rift developed that led to their disappearance from Jewish consciousness and history.

Mark Leuchter
Ray D. Wolfe Fellow in Jewish Studies
University of Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
Letters sent by e-mail must also include the sender's municipal address.

Israelis in Canada today: the census picture

By LEO DAVIDS

Those of us who are used to hearing a lot of Hebrew when we go to a kosher bakery or other Jewish gathering spot often believe that there are vast numbers of former Israelis living among us in Canada. Estimates of their number vary greatly. Now that specific figures from the 2001 Census of Canada have been released by Statistics Canada, we can determine with considerable accuracy the size and locations of the Israeli community in Canada today.

Based on the new census results, we know that the Israeli community is concentrated in the Greater Toronto Area, which has almost 60 per cent of the Canadian residents who were born in Israel.

Before we look at some of the numbers, we define the term Israeli.

Who is an Israeli? Not everyone born in the Jewish state would fit into our usual conception of Israeli. After all, the country has at least a million Arab citizens, and some of them have immigrated to Canada.

Nevertheless, the language data we turn to below suggests that the vast majority of immigrants to Canada from Israel are Jewish. Perhaps, you will say, the best evidence is having Hebrew as one's first childhood language, which Statistics Canada refers to as "mother tongue." Many children born in Israel hear languages other than Hebrew at home – Yiddish, English, French or a host of other languages. So mother tongue is not an infallible marker of "Israeliness" either, although it probably works pretty well most of the time.

What is counted by the census that could help us find Israelis in Canada? There is a question on ethnic origin. Looking at that data, we find that the number of census respondents who report themselves as Israeli by ethnic origin is fairly small, actually fewer than half of those identified as Israeli by Hebrew mother tongue or by birth. Therefore, the ethnic origin criterion does not seem to offer a dependable way of locating Israelis in Canada. We will look at the specific numbers a little later on.

Considering that every personal or social identity has subjective as well as objective components, we should remember that census data cannot, no matter how abundant and accurate, tell the "whole story" for everyone. Does a Jewish immigrant to Israel become a "real Israeli" in a year's residence there, or after 25 years? If you've been in Canada for decades, are you still "an Israeli" forever because you were born there? In addition to the passage of time, other elements can play a part here, such as having (and using) a distinctive modern Hebrew name, or being fluent in conversational Hebrew (Ivrit), or just having mostly Israeli friends. Such factors are beyond our reach in this statistics-based analysis, but we should not forget that such hard-to-measure variables may be important for this topic.

Let us now turn our attention to the actual census figures, most of which can also be seen in the data table. The total of Israel-born Canadians in 2001 was 16,000. More than 9,400 of these live in the Greater Toronto Area, constituting about 59 per cent of the Israel-born total; almost 3,600 are Montreal residents, making up over 22 per cent of the Israeli born; and there are much smaller clusters in Vancouver, Calgary and other cities as well. We do not yet have the appropriate data to specify how many of these people are Jewish compared to other ethnic or religious groups, but I would estimate (based on the mother tongue numbers) that the majority of Canada's Israeli-by-birth population are Jews.

Next, let us examine the available information concerning mother tongue. For 2001, we find almost 12,500 people reporting that their sole mother tongue was Hebrew. That is a pretty good indication of being Israeli! In addition, just over 1,000 people had Hebrew and some other language as their first childhood tongues, bringing the total Hebrew mother tongue population for Canada in 2001 to 13,465. That is the sum of the single response (Hebrew only) and multiple response (Hebrew also) cases just referred to. Again, 59 per cent of the single response Hebrew mother tongue group live in Greater Toronto, with smaller counts in Montreal (24 per cent) and other Canadian cities. Judging by this language criterion, then, the total "Israeli community" in Canada is certainly larger than 13,000, if we include former Israelis whose first language may have been Yiddish or another language, as well as non-Israeli spouses and children of Israeli parents.

Trying to find Israelis by using the ethnic origin question turns out not to work very well. Only 1,400 census respondents across Canada in 2001 reported their ethnic origin as just/solely "Israeli." A considerably larger number indicated that their ethnic origin was Israeli along with other groups, often Israeli and Jewish. Adding the ethnic Israeli totals – that is those who reported only Israeli ethnicity as well as those who are Israeli and something else – we reach a Canadian total of 6,060, just 38 per cent as large as the born-in-Israel count, or 49 per cent of the single response Hebrew mother tongue group. Obviously, if someone decided to depend on the ethnic origin question to discover who is an Israeli in Canada, he or she would miss a great many candidates, judging by the other ways of finding this particular sector of the immigrant population.

> The Israeli community is concentrated in the Greater Toronto Area

Before coming to any conclusion about how many Israelis there are and where they are in Canada, let us look at the times when, according to the census immigration from Israel to Canada occurred. Of the 16,000 grand total, just over 3,000 arrived in Canada prior to 1971; during the 1970s and 1980s, almost 8,000 additional people came here from Israel.

This does not include immigrants who may have been born in another country, spent many important years in Israel (which may have included all of their education, perhaps some years of army duty) and then moved to Canada. The numbers do not include these cases because the immigrants were born outside Israel, but they may be counted in terms of Hebrew language or ethnic origin, if they report that way on the Canadian census.

Since 1991, about 5,000 Israeli-born immigrants reached Canada. During the past few years, more than 500 Israeli-born immigrants have come to Canada annually, of whom a few are not Jews. One may speculate to what degree Israelis are motivated by the ongoing Mideast conflict and political/terrorism crises, which no doubt play a significant role in the decision to leave for a safe and stable country such as Canada.

Within Canada, Toronto is the great magnet for immigrants, and Israelis are no exception. Between 1996 and 2001, almost 500 additional born-in-Israel residents show up in the Greater Toronto population. Greater Vancouver also gained 180 Israelis in this five-year interval. Montreal, however, had 280 fewer Israel-born residents in 2001 than were recorded in 1996, so that city is less popular among this group.

What conclusions would we reach, in light of the census information we have surveyed thus far? The largest category with regard to the Israeli population of Canada is based on place of birth, where we found a total of 16,000 people, about whom we do not yet know their religious affiliation (those data are not available before mid-May). Assuming that at least 85 to 90 per cent of these Israeli born immigrants are Jews, in view of the fact that almost 13,500 of them reported Hebrew mother tongue, we can then estimate the total Israeli community using reasonable guesses concerning spouses and children. While many Israelis in Canada are married to fellow Israelis, some have married people of other backgrounds, who are considered part of the Israeli community. The same broader definition of Israeliness would include Hebrew-speaking children who were born in Canada but have distinctive Hebrew names and sometimes wear clothing, jewelry, T-shirts or sports caps that connect them with the culture or people of Israel.

The overall Israeli community, then, should number about 25,00 to 30,000 people across Canada, including spouses and children who were not born in Israel but are seen as part of this group. We have also seen that using the ethnic origin question as an indicator of being part of this community is not practical, since so few of the immigrants from Israel identify themselves as Israeli rather than Jewish.

Leo Davids is a sociology professor at York University.

Figures on Israelis in Canada

	All Canada	Montreal	Toronto	Rest of Canada
Born In Israel	16,000 (100%)	3,590 (22.4%)	9,415 (58.8%)	3,000 (18.8%)
Mother Tongue Hebrew (Single Response Only):	12,435 (100%)	2,950 (24%)	7,390 (59%)	2,100 (17%)
Ethnic "Israeli"				
Single:	1,400	350	670	380
Multiple:	4,665	1,085	2,265	1,310
Totals:	6,060 (100%)	1,440 (24%)	2,935 (48%)	1,685 (28%)

Memories of Martin Luther King Jr.

I am writing this column in California on Martin Luther King Day which, for some years, has been declared an official holiday in the United States. While nowadays much is known about the honoree, I was privileged to receive special information from my friend, Janice Rothschild Blumberg, who knew him and his family personally in Atlanta.

Rabbi Gunther Plaut in Toronto

Rothschild Blumberg is the widow of my schoolmate Rabbi Jacob M. Rothschild and is herself a distinguished author of the Jewish history of the American South.

Here is what she told me:

"I saw Dr. King first as just another human being, a remarkable one to be sure, but not yet a legend. He was a colleague of my husband in the Atlanta ministry, married to a beautiful and talented young woman, the father of four small children and the son of a prominent and much beloved minister and his equally beloved wife.

"In those days, the name Martin Luther King referred to 'Daddy,' and one would have to add 'Jr.' to designate the civil rights leader – but there was no doubt among those exposed to the son's writing or preaching as to where future greatness would lie.

"His brilliance of mind, superb oratorical capacity and extraordinary courage were astonishing to all of us who knew him. I saw him also with his children, driving the carpool, while his wife, Coretta, entertained the wives of colleagues for lunch in their modest, middle class home. To us, Martin was both an icon and warm human being."

I, too, have personal memories of King. Some years ago, when I was senior rabbi of Holy Blossom Temple, my wife and I were privileged to have him for dinner at our home.

Elizabeth and I were keenly aware that our guest was about to become a historic figure, yet he was utterly modest and easy to speak to. After dinner, we all went to services at the temple, where he preached to the largest congregation the synagogue could accommodate. In addition, another thousand people stood outside and listened to him through a series of loudspeakers.

I still remember his speech, which focussed on "militancy without violence," a title that that perfectly expressed the essence of his highly successful social strategy.

Today, King's place in history is secure, though his dream of racial equality that he shared with the world still needs to be transformed into everyday reality.

Valentine's Day and the joys of being single

While I am pleased to report that Valentine's Day has come and gone, the bad news is that the pressure is still on.

Example: a recent conversation my mom had with my great-aunt, in which my aunt's breathless wishes of peace, happiness and health for the new year ended with a cryptic, "And may this new year also have a wedding in the cards!"

It's the kind of good wish that could just as easily sound like a threat.

"I wasn't sure who she thought the bride was going to be," my mother, who is also single, said dryly.

Like most single people, I resent anything that suggests I am not entirely complete because I am not in a steady relationship – and Valentine's Day is one of those things.

For a 15-year-old in the throes of a three-week relationship, who could never receive enough gaudy pink ruffled teddy bears that squawk "I LOVE YOU" when that magic button is pressed, Valentine's Day is just great.

I dare say I might have even gone so far as to circle that date on my calendar when I was 15.

But now the absurdity of celebrating a holiday just because Hallmark says we should seems ludicrous.

For those of us who are single on Valentine's Day, it's just another day of the week.

It means you roll out of bed and into the least sultry clothing imaginable and try to remember to comb your hair before you run out the door on your way to your first class.

It means navigating the hallway with expert skill – through the googly-eyed first year students who clutch their long-stemmed roses with incredulous glee and confused-looking messengers trying to find the recipients of floral arrangements.

Barbara Balfour in Calgary

It means feeling a shudder crawl down your spine every time one of those monstrosities they call Valentine's Day displays hits the corner of your eye. (Yet, you turn to look in the same way you would gawk at a bad traffic accident, not wanting to believe it's true – but it is.)

It's been an interesting and entertaining experience not being a part of all that.

But what's been even more entertaining is navigating the world of casual dating in Calgary's tiny Jewish community, an experience that more often than not resembles the series of vignettes from the beginning of the movie *Kissing Jessica Stein*.

There was the neurotic, uptight corporate banker who had a crippling phobia of germs and a bevy of preconceived notions about what 22-year-old women like or want.

There was the guy who was slightly aloof yet overly intense at the same time – yes, apparently this combination really is possible – who freely admitted to me that his biggest dream was to date Britney Spears.

There was the tango dancer who operated on Latin American time which, make no mistake, is distinctly different from Canadian time.

And there was the charming boy whose attractiveness was inversely proportional to the amount of alcohol that passed his lips, or worse yet, the things that came out of his mouth afterward.

Yes, there is a distinct joy in being single.

There is a definite feeling of freedom to be found in the fact I don't plan on subscribing to any bridal magazines any time soon – and that come graduation time in April, with no furniture to my name, and no liabilities or obligations, I could buy a one-way ticket to anywhere in the world.

This month, I took the plunge and bought the most expensive thing I have ever purchased (aside from my university tuition): A trip to Mexico with one of my girlfriends. And as I type this from our resort in Puerto Vallarta, I am elated that I can appreciate this experience not from the point of view of being half of a couple, but rather from the perspective of being entirely whole.

And yet, as my favourite actress Drew Barrymore says, "The best part of being single is that you never know if love could be just around the corner."

But I'm not on that quest to find my better half. Right now, I'm simply open to viewing yet another facet of the prism that is me.

Barbara Balfour can be reached at bbalfour@ucalgary.ca.

Jewish student activists need a genuine partnership

Jewish student activism is one of those things that can be both unimaginably rewarding and frustratingly disconcerting. I can personally say that I often spend more time dealing with the Jewish Students' Association in Halifax than I do on my schoolwork. As with any community service, to really engage and spend the time, you absolutely must love what you are doing.

Joanna Grossman in Halifax

It's interesting to observe how the larger Jewish community has recently started to pay closer attention to what's happening on campuses.

With all of the politics, from the Concordia riots to the Daniel Pipes controversy at York, it's easy to see why campuses have become hot spots. People are acknowledging that universities are where movements begin. Ideas – whether supported by fact and evidence or not – proliferate on campuses, and from there, theories emerge that often have a great impact on the wider "real world." The 1960s-reared baby-boomer generation, who now hold leadership roles in our communities, are watching their own children face campus environments wracked with controversy.

The buzzwords for Jewish students on campus these days are "Israel advocacy." The adults who provide us with resources see the challenge we are confronting, and, as human nature dictates, want to see immediate results from those who represent them on campus.

In Halifax, we have benefited from a generous grant from UIA Federations Canada, which has allocated money for Israel advocacy campaigns on small campuses outside of major centres. We have the funds to implement the grandest of ideas, yet the issues of greatest concern remain unconsidered.

It is so easy to recognize a problem and demand a solution. But while one problem is being addressed with dollars and cents, those in the trenches realize they don't have the tools to deal with greater challenges.

Unfortunately, we live in a world where money often appears to be the bottom line. Let me say that I appreciate the Jewish community's generosity, and knowing that campuses are a priority for the community at large comes as an affirmation of the vast amount of work students do on a daily basis.

However, the struggles we face on campus are often subordinated to the broader issues that admittedly pose a real threat to the future of Jewish life, whether on campus or in the real world we will face after graduation.

Despite the work we do, and the roles we play to strengthen the communities that support us, we have yet to find a true voice for ourselves. We don't have the means to earn a proper seat at the table. We are given the resources to fix problems that are defined by those who work above us.

But the equation falls apart because core problems aren't being addressed.

We are working in a system that has yet to recognize that for students to be actively engaged, they must develop stronger roots in the community that seeks their participation.

Many students want to divorce themselves from the lifestyle that dominated their upbringing. And many see their Jewish connection as a burden and something to run away from. That is the most profound Jewish problem on campuses today.

But even for those students who want to be actively involved in Jewish life, it's often not easy.

Students cannot be asked sporadically what they think or be treated like a group of dependants. If any sort of comprehensive attempt at reviving a sense of Jewish pride among the next generation of leaders is to be made, it must come from students themselves under the guidance of a community that has taken the time and energy to listen to the ideas and struggles of its youth.

But more importantly, the community needs to recognize that students must be treated with equality, as partners in a shared future. Their successes cannot be belittled and their accomplishments marginalized.

When the energies of active and involved students must be harnessed to deal with the community hierarchies in place for our supposed assistance instead of dealing with the real issues on campuses, it's no wonder that the Jewish campus community is so lacking in enthusiasm and drive.

The Kirshner File

Palestinians debate the efficacy of violence

Last June, shortly after 26 civilians and soldiers were killed in back-to-back suicide bombings in Jerusalem, Palestinian leaders issued an unprecedented manifesto calling for an end to suicide attacks.

"We appeal to those who stand behind military operations to rethink and reconsider these actions and stop pushing young men to carry out such attacks that target civilians in Israel. We don't see any benefits out of such attacks except widening the gap of hatred between the two peoples."

Sheldon Kirshner in Toronto

The statement – signed by personalities ranging from Sari Nusseibeh, the president of Al Quds University, to Hanan Ashrawi, a former Palestinian Authority official – touched off a spirited public debate. It turns on the efficacy of violence as a means to achieve key political objectives, from ending Israel's occupation of the West Bank and the Gaza Strip to attaining statehood.

Ephraim Halevy, chair of Israel's National Security Council and the former chief of the Mossad, believes the debate stems from a well-founded fear that failure to condemn terrorism will imperil the gains of the Palestinian national movement.

Mindful of this danger, a number of prominent Palestinians have followed Nusseibeh's lead.

Prior to being sidelined as interior minister by PA President Yasser Arafat, Abdel Razak Yehiyeh issued a scathing denunciation of suicide bombings, describing them as "a mistake from both a moral and a tactical point of view" and declaring his opposition to "any kind of armed struggle."

In the wake of this stinging rebuke, Mahmoud Abbas (Abu Mazen), Arafat's deputy and an architect of the now-defunct Oslo peace process, told Arafat's Fatah movement that the ongoing Palestinian uprising is ill-conceived and should be stopped.

Taking up his argument, Muhammed Rashid, Arafat's economic advisor and one of the few Palestinian leaders Israeli Prime Minister Ariel Sharon has met, called for a halt to armed attacks and a ceasefire. In effect, he advised Palestinians to mount a non-violent campaign of civil disobedience.

Judging by the bleak situation on the ground, their appeals have largely fallen on deaf ears. The current intifadah, which erupted in September 2000, is still brewing and sometimes even boiling over.

Last week, Israel's police commissioner, Shlomo Aharonishky, released the grim statistics. In 2002, Palestinian terrorists killed 456 people – Jewish and Arab residents of Israel, as well as overseas visitors and foreign workers – and wounded 2,300, some maimed for life. In the previous year, terrorism claimed the lives of 261 and wounded 1,525.

The new year began inauspiciously with a suicide attack in Tel Aviv that killed 23 Israelis and foreigners. The Jan. 5 incident in Tel Aviv was the second most devastating attack visited upon Israel since the start of suicide bombings in the spring of 1994, next to the March 27, 2002 bombing in Netanya that killed 29 people during a Passover seder.

Although some members of the Palestinian elite condemn suicide bombings and decry violence, their calls for moderation have been fiercely resisted by Palestinians who insist that any Israeli, civilian or soldier, is a legitimate target.

On this extreme side of the spectrum are organizations such as Hamas, which took responsibility for the destruction of an Israeli tank with four crewmen in Gaza two weeks ago; Islamic Jihad, which has carried out a series of deadly attacks in the past nine years; and the Al Aqsa Martyrs Brigade, which claimed credit for the Jan. 5 bombing.

Two months ago, Islamic Jihad, the Democratic Front for the Liberation of Palestine and the Popular Front for the Liberation of Palestine vowed to continue attacking Israel and lashed out at moderate Palestinians. Within a month of that pronouncement, 10 Damascus-based radical Palestinian groups released a similar communique.

Their spokesperson, Farouk Kaddoumi, an opponent of the Oslo accords, said, "Resistance and uprising are our choice so long as serious political negotiations [with Israel] are not in hand." Warming to this theme, Marwan Barghouti, an imprisoned Fatah leader, subsequently observed, "Resistance is a holy right for the Palestinian people to face the Israeli occupation."

The PA leadership, from Arafat on down, hews to a contradictory position on violence. It has urged Palestinians to cease "all military attacks, particularly against Israeli civilians," but it clearly condones attacks on Israelis in the West Bank and Gaza, the bedrock of a future independent Palestinian state.

Of late, Arafat himself has come out against some forms of violence – notwithstanding Israel's assertion that he encourages, directs and funds terrorism and that his critique of terrorism is disingenuous.

On Dec. 31, Arafat reiterated his opposition to "all acts of violence," but stopped short of recommending a halt to attacks in the West Bank and Gaza. Insisting he wants peace, he repeated his claim that Palestinians are ready to live in a sovereign state alongside Israel.

On Feb. 2, Arafat called on Israel to negotiate a truce, and in a leaflet dated Feb. 5, he urged Palestinians in Gaza to turn in Palestinians who fire Qassem rockets and mortars at settlements inside Israel. The leaflet warned that the rocket fire is counterproductive to the Palestinian cause.

Sharon rejected Arafat's call "to resume negotiations without delay," claiming he was not a suitable partner. But on Feb. 8, after meeting with Ahmed Qureia (Abu Ala), the speaker of the Palestinian legislature, Sharon disclosed that Israel had offered to redeploy its army and ease restrictions on Palestinians in areas where Palestinian security forces succeed in preventing terrorism or make a serious effort to do so.

Sari Nusseibeh

There have been several major attempts to hammer out a lasting ceasefire over the past 2½ years, the most recent one having been launched last August in Bethlehem and Gaza at the initiative of Benjamin Ben-Eliezer, Israel's then defence minister. But each truce, so far, has failed miserably.

Egypt, succumbing to U.S. pressure to try to ease tensions in the West Bank and Gaza on the eve of an expected war in Iraq, has attempted to convince a dozen rival Palestinian groups to accept a ceasefire. The talks, directed by Egypt's head of intelligence, Gen. Omar Suleiman, have been held in Cairo. Suleiman's primary goal is to halt attacks against civilians in Israel. Like the Palestinians, Egypt draws a distinction between attacks inside Israel and those against Israeli soldiers and settlers in the territories.

The on-again, off-again talks, which are scheduled to resume this week, have broken down several times over the last few months.

Groups such as the Al Aqsa Martyrs Brigade and the Popular Front for the Liberation of Palestine condition their acceptance of a truce on Israel's withdrawal to the pre-intifadah lines and its disavowal of its policy of targeted killings. Hamas and Islamic Jihad, which openly reject Israel's very existence, have signalled an interest in a temporary truce, provided Israel returns to its pre-1967 border and accepts a Palestinian right of return.

Since Israel has no intention of acquiescing to these conditions, there is realistically no reason to assume that Suleiman can cobble together a workable ceasefire.

Suleiman is also struggling against the currents of Palestinian public opinion.

The Palestinian Center for Policy and Research has found that the majority of Palestinians are in favour of attacking Israeli civilians and soldiers in the territories.

According to a Hebrew University poll, 53 per cent support attacks in Israel, while 90 per cent back attacks in the territories.

The JMCC polling company discovered that 63 per cent believe that suicide bombings should continue.

Still other surveys detect a silver lining.

According to Search for Common Ground, the world's largest conflict prevention and resolution non-governmental organization, 72 per cent of Palestinians are prepared to move beyond the cycle of violence if a Palestinian state based in the West Bank and Gaza is established. Respondents, however, expressed a lack of faith in Israel's willingness to make the necessary concessions.

Sharon, who railed against Oslo, is opposed to ceding the bulk of the territories to accommodate a viable Palestinian state. In fact, he has offered the Palestinians about 42 per cent of the West Bank, far less than his Labor party predecessor, Ehud Barak.

Just as significantly, Sharon has made it crystal clear that he will not negotiate with the Palestinians under fire. In this, he is supported by Chief of Staff Gen. Moshe Ya'alon and Defence Minister Shaul Mofaz, who claim that such negotiations would only encourage further attacks.

But Sharon's refusal to negotiate under fire gives Palestinian rejectionist groups veto power over the peace process.

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More windows on the past

By ZE'EV GLICENSTEIN

Toward the end of the 19th century, as Jewish multitudes left the Old World for the promising shores of the New, the Toronto neighbourhood of St. John's Ward became a densely populated Jewish ghetto.

In 1881, Toronto's population was 86,415, according to the census of that year, with an average of 19 persons per acre. On Elizabeth, Chestnut, Centre and other streets of the Ward, however, the density was 41 persons per acre, more than twice the city average.

Impoverished Irish, Italian and other immigrants also lived on these streets. The houses were small and shanty-like, and most lacked running water. Residents depended on wells, cisterns and backyard privies. Empty lots became garbage dumps. Poverty, hunger and illness were rampant.

One of many concerned charitable associations, the Hope Street Soup Kitchen was feeding upward of 700 people daily in the spring of 1884. The local House of Industry took in thousands of destitute souls each year, and also gave out bread, coal and soap to many families, and it distributed tea, sugar, oatmeal and rice to the sick.

Having seen a footnote reference that described the House of Industry's detailed ledger books as a sort of "manuscript census," I visited the Toronto City Archives, keen on inspecting this potentially useful genealogical source.

Beginning in 1875 and continuing for more than 40 years, House of Industry admissions were recorded by hand in two huge volumes. The following entry is typical: "Adelaide Allen. Aged 40. Deserted 12 years by husband John Allen who is an inmate of this house... 4 children – 3 sons and daughter. Children are away in the United States and Canada..."

Many entries actually name the children and give cities of residence. For better or for worse, however, Jews rarely crossed the institution's doorstep. Generally speaking, though, such unique archival sources may offer valuable complementary information to the censuses of 1901 and earlier.

City directories also provide a good glimpse into the house-by-house composition of the Ward of a century ago. The following sample listing of one block of Chestnut Street (house numbers in brackets) in 1899 clearly demonstrates its pervasive Jewish character:

Moses Bomensour, gro (59); Vacant (61); Joseph Bested (63); David Zipper (65); Julius Breslin (67); Israel Greisman (69); David Papernick (71); Jacob Besvinick, gro (73); Benjamin Rotkin (75); Mrs. Mary Barchard, Samuel Moore (77); Louis Rubin (79); Mrs. Mary Townley (81); Charles Grosser (83); Hyman Breslin (85); Jacob Cohen, tlr (87); Isaac Rabinowitch (89); Joseph Solway (91); Simon Glazier (93); Albert C. Jackson (95); Frances Townley (97); John Kelly (99); Charles Newman (101); Harry Topp (103); Charles Nalborough (105); and Charles Sharp (107). (Across a lane stood Mission Hall, which soon afterward became the Chestnut Street synagogue.)

Accessible through major libraries, city directories can be as valuable to the genealogist as census records, passenger manifests and citizenship records. For example, my mother's grandparents and dozens of their Rubinoff-Naftolin family cousins began leaving Belarus about 1905, and most settled in Toronto. City directories provide evidence as to the order in which they arrived and how they survived once they did.

Landing about 1905, my great-grandfather Meyer Feivel Naftolin is later shown living on Defoe St. (later Adelaide) and working as a tinsmith for Soren Brothers. The directory's business section contains a large advertisement for Soren Brothers, with an illustration of its modern, five-storey plant and a full description of its product line.

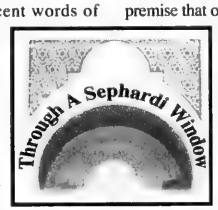
Canadian genealogists recently welcomed news that the government is preparing legislation to lift privacy restrictions around the post-1901 censuses. Until later censuses are released, city directories provide a useful alternate window on the past.

Thoughts on separating church, state in Israel

By RABBI YEHIEL BEN AYON

Liyot am chofshi b'artzenu – to be a free nation in our own land.

In these few innocent words of the Israeli national anthem lies a great dilemma, as they mean different things to different folk.



Optimally, one would say that the words mean to be free, at last, in one's own country, Israel – free to pursue and to express one's religion openly and as desired.

For others, this said freedom is altogether different. As evidenced by the campaign slogans in the recent election of the Meretz and Shinui parties – "government without the haredim" – these words mean to free the country's government from the flavour of traditional Judaism. In short, if Israel is the democracy that it claims to be, let it be a full one, patterned after western democracies.

For us North Americans, religious freedom is pretty much a given. You could even say it's something we take for granted. The path to our religious freedom was paved with a simple premise that our country would clearly separate church and state. All citizens can enjoy freedom of religion no matter what their religion may be because the government is a secular institution. The nation has (officially, at least) no state religion. Hence, all its citizens are able to choose their own faith.

Certainly, this system works well for us in North America. It is not the concern of the government what our religion is, or how we practise it. Lifecycle events such as birth, marriage, divorce and burial are a matter of simple (bureaucratic) civil registration. All citizens must fulfil their legal civic duties. But after this is done, the way we deal with these events is wholly of our own choosing.

This is not the case in Israel. Citizens in the State of Israel must declare their faith and thereby light those perennial fires of who is a Jew. In protest, many secular Jews demand to be registered as Yisraeli rather then Yehudi. The institution of marriage and divorce is the domain of the Ministry of Religious Affairs, a fact that brings bitter resentment to many. Even in burial one is told where one may and may not be laid to rest.

State-sponsored religion does not promote religion, it only breeds antagonism against it. Would it be possible, then, to separate church and state in Israel as it is separated in the rest of the western world? Would it still be possible to maintain a semblance of Jewish character in the country? Can one not be a free citizen of Israel, where questions of religion and personal status remain in the hands of one's own clergy instead of that of the state? Would not the people of Israel benefit, as we do, by such a distinction, which would prevent the breeding of overt hatred between Jews? Would not this easing of hatred allow the secular a second glance and a second chance at their own religion?

Jewish Life

Israel prepares for war

By MARK MIETKIEWICZ

Israelis remember the Gulf War of 1991, when they put on gas masks and huddled in "safe rooms" while Iraq fired Scud missiles at their country. As the world debates the Iraqi issue once again, Israelis once again prepare for the worst. Today, a look at the challenges Israelis are facing.

Israel's homefront command is the central body that prepares the country for possible conventional and non-conventional attacks. Its Web site shows photos of various kinds of gas masks, including ones designed for children. The mask for three- to eight-year-olds is brightly coloured and designed to reduce feelings of claustrophobia by allowing a wide field of vision. The infant version has a nipple built into the hood at mouth level to allow for feeding **[http://www.idf.il/english/organization/homefront/index.stm]**.

Despite the calm that planning agencies are trying to project, the cover of the Hebrew version of the Municipality of Ra'anana's emergency instruction booklet is quite chilling. It shows a panorama of the city behind two people clad in biological protection suits. Inside, the booklet explains how to respond when a siren sounds and what to do during an attack **[http://www.raanana.muni.il/htmlsEng/herumeng.html]**.

In "Non-conventional Warfare and Me," Sara Levinsky Rigler describes what it's like to attend an emergency information seminar in Jerusalem's Old City. What starts off as a room full of nervous laughter becomes deadly serious when a soldier outlines the threats posed by nerve gas, mustard gas and anthrax **[http://www.aish.com/jewishissues/israeldiary/Non-conventional_Warfare_and_Me.asp]**.

Israel is taking no chances with Iraq – even if it claims it no longer has the means to attack Israel. As Prime Minister Ariel Sharon told Reuters, "I assess it [the current risk from Iraq] as a minor danger, but it exists and we have prepared the best possible solutions" **[http://makeashorterlink.com/?R18312E73]**.

One of those solutions is Israel's $2.2 billion (US) Arrow missile defence system. The Arrows are expected to be much more effective than the American-made Patriots that failed to detonate any of the 39 incoming Scuds in 1991. But will the Arrow work? The *Jerusalem Report* answers that question in an in-depth analysis titled "Israel: Will the Arrow Find its Target?" **[http://makeashorterlink.com/?S5F632673]**. As for Israel's ability to retaliate, Israel Defence Forces (IDF) chief Moshe Ya'alon says the army is well-prepared **[http://makeashorterlink.com/?H21915673]**.

One of Israel's fears is Iraq's ability to target the country with biological weapons such as smallpox. The Israeli government has decided not to inoculate its population except for a limited number of frontline rescue and medical personnel. The Ministry of Health has set up a site to answer questions about the disease, the reasons behind Israel's inoculation policy and its potential use in warfare **[http://www.health.gov.il/smallpox/pox_eng/index.htm]**.

Tourists have been included in emergency plans. The Ministry of Tourism has distributed 10,000 protective kits to hotels and youth hostels across the country. All hotels in Israel have been supplied with videotapes that explain how to use the kits in Hebrew, English, Russian and Amharic. In the event of a non-conventional attack, medical treatment and immunization will be provided to tourists in affected areas **[http://www.mfa.gov.il/mfa/go.asp?MFAH0mzv0]**.

As adults debate the gravity of the situation, how do they explain to their children why they are sealing off rooms in their homes? Clinical psychologist Dr. Batya Ludman has this advice for parents:

- Understand children's needs and concerns. Very young children may need little information except that they will be in a room with their parents. Older children worry more about their own safety and the safety of the adults important to them.
- Help children feel they are in control by asking what they think and giving them tasks.
- In order to look after their children, parents must look after themselves. "If you or your children are not coping well, get professional help to enable you to be less anxious."

Dr. Ludman says, "While there are no easy answers and these are only suggestions, enabling your child to feel comfortable and secure is one of the best gifts you can provide during these very difficult times" **[http://www.israelnewsagency.com/israelchildrenwar.html]**.

* * * * *

Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Finding God in the garden

***Finding God in the Garden: Backyard Reflections on Life, Love, and Compost*, Balfour Brickner, Little Brown and Company, 2002, $34.95.**

Gardening is the closest one can come to being present at the act of creation. Poet William Blake said he saw heaven in a wild flower. A medieval Jewish scholar pointed out that the letters of the Hebrew words for God and *hateva* (nature) have the same numerical value. A modern poet has expressed a similar outlook: "The kiss of the rain for pardon, the song of the birds for mirth, one is nearer God's heart in a garden than anywhere else on earth."

Books
Bernard Baskin

The author of this slender volume has been a rabbi for 45 years and long associated with the Stephen Wise Free Synagogue in New York City. Making use of his beloved garden as a viewing lens, he discusses – briefly, and from a religiously liberal point of view – such questions as free will, miracles, religion and science, prayer and the nature of sex and love.

For the author, miracles are present in the orderly universe we inhabit and in our capacity to discern that order. He writes: "I believe in the miraculous beauty of the shrubbery and trees that surround my garden when the autumn turns their leaves to red and gold and flaming orange. I believe in the miracle of the human body, more complicated by far than the most ingenious piece of machinery invented by humans. And I believe in the miracles of medicine, which every day unravel those mysteries and enable us to cure, heal, and prolong life. I believe because I am a gardener."

He insists that God cannot be held responsible for the disasters that we create. God is self-limited, he says, a power that cannot grant human beings free will and then interfere every time we choose evil over good. "God does not do. God is. We do."

Does God hear our prayers? "I do not know," writes Rabbi Brickner. "No one does. Perhaps the real question ought to be, 'Do we hear our prayers, and do they make a difference in our behaviour?' Prayer may not be able to mend a broken bone or cure cancer, but it can soothe a broken heart and change a life. And it has. God does not need our prayers. We do."

When homosexuals seek him out, the author says, "They want to be with someone who can hear them say, 'I have not chosen my sexual orientation or lifestyle. This is not a matter of sexual preference. It has been for me a living hell. I no more chose my attachment to another of my own gender than you, rabbi, chose the love of a woman.' "

When Rabbi Brickner lost his 17-year-old daughter in a tragic accident, doctors told him that had she lived, she would have been a vegetable.

"Many times I have asked myself, 'Is that what you would have wanted for Elisa?' Had I been at the hospital and had the physicians or staff asked me, would I have said, 'Keep her alive at all costs?' As I look back over the years, I do not think I would have made such a decision. Elisa was too vital, too exuberant, too enamoured of life to have wanted merely to exist. I believe I would have said, 'Let God take her.' "

There are, of course, cogent counter-arguments to many of the author's non-traditional views. But they are unabashedly rational and heartfelt, and they will have appeal, especially to gardeners.

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Masorti suffers lack of 'brand recognition'

By FRANCES KRAFT
Staff Reporter

Among the higher profile issues facing the Masorti movement in Israel is the lack of recognition of its marriages and conversions by Israel's Orthodox rabbinate. Accessing government funding and addressing recent funding cuts by the Jewish Agency is also a significant issue.

But the most central issue, according to a visiting scholar who was in Toronto recently, is "brand recognition."

Avinoam Sharon, a 47-year-old rabbinical student in his second year at the Schechter Institute of Jewish Studies in Jerusalem, is used to having Israelis confuse Masorti, as the Conservative movement is known in Israel, with Reform Judaism.

The problem, according to Sharon – who spoke to *The CJN* last week towards the end of a two-week stint as "rabbi-in-residence" at Beth Tzedec Congregation – is that Israelis who don't realize the Masorti movement is based on Halachah may reject it for the wrong reasons.

With increased recognition of the Masorti movement, Sharon feels solutions to the other issues will fall into place.

Some North American Conservative Jews – themselves not a homogeneous group – might also find aspects of the Masorti movement in Israel unfamiliar. "Masorti in Israel is far more traditional than the Conservative movement in North America in a variety of ways," said Sharon.

Avinoam Sharon

Although driving to synagogue has been permitted by the Conservative movement since the 1950s, Masorti's Halachah committee in Israel has ruled that driving is not permitted on Shabbat, said Sharon. Many Masorti men wear kippot and tzitzit full time, he added.

On the other hand, the movement in Israel is fully egalitarian. In North America, Conservative synagogues range from completely egalitarian to completely non-egalitarian. In the Toronto area, only one of the seven synagogues affiliated with the United Synagogue of Conservative Judaism is fully egalitarian.

Masorti Judaism has been established in Israel for sever decades – there are now 55 congregations – but the averag Israeli is "not terribly aware" of it, said Sharon. Originally, was perceived as a foreign transplant because the founders Israel's first Masorti synagogues were primarily North America olim.

Sharon believes that that perception is changing, with a increasing number of Israeli-born Masorti rabbis, one of whon Ehud Bandel, is president of the movement in Israel. Rabb Bandel was also the first Sabra to be ordained as a Masor rabbi in 1988.

Although Sharon was born in the United States and spen most of his formative years there, the retired IDF lieutenant colonel and chief military prosecutor for Judea, Samaria an Gaza feels he too has earned the right to say he's "as Israeli a anyone."

A native of New York who moved to Israel at age 14 i 1970, Sharon took a circuitous path to rabbinical school. Alon the way he earned a bachelor's degree in linguistics and ancien Semitic languages at Columbia University and a law degre at the Hebrew University of Jerusalem, where he met his wif Miriam Shatz, a native of Winnipeg who grew up in Calgary Her late father Harry was executive director of the Jewis Community Council of Calgary.

Sharon, a graduate of the Jerusalem Institute of Cantoria Art and Music who also has operatic training, has anothe Canadian connection. For the past 27 years, he has served a High Holy Day cantor at synagogues in Edmonton.

After retiring from the IDF, Sharon was looking for some thing that would give him the same feeling of purpose he had in the army, he said.

On his recent visit as Beth Tzedec's Tanenbaum Fellow Sharon's purpose was to learn as well as to teach.

"One of the things I've learned," he said, "is how a single congregation can take a pluralistic approach." Sharon cited the variety of Shabbat services as one example. "In Israel you'd have to go to five different synagogues [to get that variety]."

The idea of addressing the varied needs of congregants rather than the rabbi's idea of the "correct path" is novel to Israelis.

The concept reminds Sharon, a former chair of the Israeli Alpine club, of mountain climbing. "There can be hundreds of routes up a mountain. For some people it's all about the view. They want to be able to drive to the top. Others want to enjoy the time [along an easy walking path] with their family. For others, it's the challenge of a rock face ascent. You pick your route."

His personal path has been a "route of discovery," he said. Raised Conservative but educated in Orthodox schools, Sharon is "going down a route that to a certain extent is familiar." But, he added metaphorically, "when you watch a sunset, the same sunset as you saw yesterday, if you leave yourself open to it, you can still be inspired."

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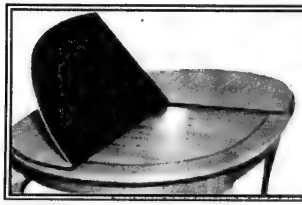
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Greater Toronto Area

Conservative rabbis grapple with issue of women witnesses

By FRANCES KRAFT
Staff Reporter

The subject of women as witnesses in Jewish law may sound esoteric, but it is potentially the most divisive issue in the Conservative movement and could affect people's Jewish status in the future, according to Rabbi Herbert Mandl.

The Kansas City, Kan. rabbi – a two-time president of the Conservative movement's Rabbinical Assembly who wrote his PhD thesis on testimony in Jewish law – discussed the issue recently along with Rabbi Susan Grossman of Columbia, Md. in a debate moderated by Rabbi Wayne Allen at Beth Tikvah Synagogue.

The program was one of a series on the Changing Role of Women in Synagogue Ritual, co-sponsored by the synagogue's sisterhood and adult education committee.

Rabbi Grossman – who serves on the Conservative movement's Committee for Jewish Law and Standards and whose responsum in favour of women as witnesses in Jewish law was accepted as one of the official positions of the Conservative movement in 2001 – lamented the movement's reluctance to be "brave on one of these last great obstacles to integration of women in Jewish life for fear of creating status issues."

The majority of the Orthodox world doesn't accept Conservative documents in any case, she noted.

Rabbi Mandl, who has both Orthodox and Conservative smichah but is not otherwise affiliated with Orthodoxy, noted that there are different types of witnesses. A woman having the right to testify about occurrences in the women's area of the synagogue is different from a woman testifying as a witness to a divorce.

There are responsa from Israel that allow women to have a testimonial role, he said.

But the issue of women serving as witnesses, especially in Jewish divorces, is not just a theoretical issue, said Rabbi Mandl.

"If you're not married properly, who cares? We recognize common-law marriages. Conversion? You can go again. But when you're dealing with divorce, which is a one-way street, you're dealing with big issues. The concept that if the two parties are comfortable with it, it's cool – it's not, because if your kids become religiously observant or move to Israel, 30 years later you're going to say, 'Shouldn't have done that.'"

Rabbi Grossman agreed that the well-being of congregants is a legitimate concern, but to not use women as witnesses "because we might be creating mamzerim [the children of an adulterous relationship who, under Jewish law, are restricted in their choice of marriage partners] seems to me to be a specious argument."

There are ways to ameliorate that situation, she noted. In the past, the original Conservative marriage has been declared null and void under Orthodox auspices [to allow the subsequent marriage to be seen as non-adulterous], she added.

Women now have the characteristics it would take to be eligible as witnesses, said Rabbi Grossman, who has not served as a witness to a get, although she has on other documents. In our culture, she noted, women function as socially equal to men.

From a practical standpoint, she questions what happens "when you're in the boondocks" and there are not enough religiously committed men to serve as witnesses, but "the rabbi's wife" is available.

"I'm hoping that as history plays itself out, that more colleagues will feel more comfortable accepting women's signatures on documents."

Other Jewish laws have changed to reflect changes in society, noted Rabbi Grossman. As an example, Jewish law allows women to inherit although the Bible prohibits it except under limited circumstances.

Women have been serving as witnesses for almost 30 years, said Rabbi Grossman. In 1974, the Conservative movement's law committee voted by a "minority opinion" (six in favour, seven against) to approve the use of women as witnesses in all areas of Jewish law, she noted. Her more recent responsum was passed by a slim majority.

The Conservative movement is a pluralistic one, explained Rabbi Grossman, comparing the dichotomy to that of Hillel and Shammai on the ancient Sanhedrin.

That puts rabbis like Rabbi Mandl in a "very awkward situation," he said. Now that more Conservative rabbis are accepting women as witnesses, for the first time in his 32-year-career (which began in Edmonton and Montreal) he's faced with the possibility of telling people who want to be married that he does not accept their status even though other Conservative rabbis would.

Gala, fashion show to help fight breast cancer

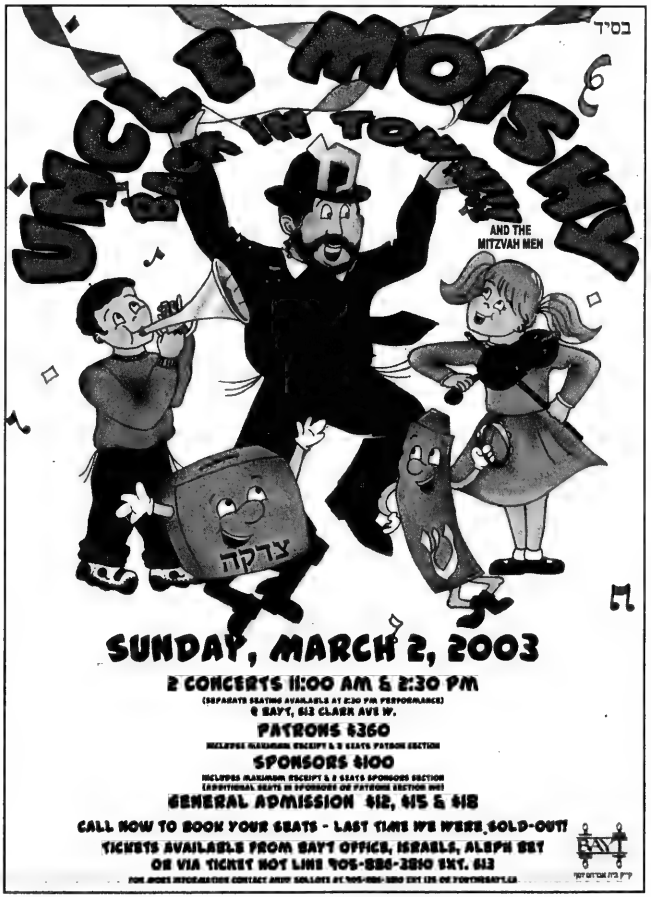
The second annual Catwalk Cure Gala and Fashion Show will benefit the breast cancer program at Sunnybrook and Women's College Health Sciences Centre.

It will be held Feb. 27 at the York Event Theatre, 101 Eglinton Ave. E., at 7 p.m. The event is for gentlemen only, and will include dinner, silent and mystery auctions, and the fashion show. The money will be directed through The Judy Mantella Memorial Fund.

Mantella died of breast cancer, one of the more than 20,000 Canadian women diagnosed each year with the disease. She established the fund together with her husband and two sons "to help other mothers, wives, daughters and friends trimph over this disease," a media release says.

The pledge goals for this year's event have already been exceeded, the release saysd.

The entrance fee is $300. For more information or for tickets, call Susan Sansone, 416-880-2627, or visit the Web site, catwalkcure.com.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Greater Toronto Area

Women's rabbinic conference held in London

By CAROLYN BLACKMAN
Staff Reporter

Rabbi Nancy Morris, the only Canadian at last month's biennial conference of the Women's Rabbinic Network in London, England, said it was a bonding experience to meet with female rabbis from around the world.

The WRN represents the 373 women rabbis in the Central Conference of American Rabbis, the umbrella organization of the Reform rabbinate and the world's largest group of Jewish clergy.

The conference, the first outside the United States, was held at the Liberal Jewish Synagogue. It attracted about 100 rabbis and rabbinical students from the United States, United Kingdom, Belarus, Canada, France, Holland, Hungary, Israel and Norway.

Rabbi Morris, spiritual leader of Temple Har Tikvah in Brampton, Ont., said it was fascinating to connect with "the whole world of women rabbis, and pray together in 10 different languages."

Among the issues they discussed, she said, is the changing role of rabbis.

"Until recent years, all rabbis were men with nuclear families. They lived in the community, and their wife was the rebbitzen.

"How many men would take on the role of rebbitzen, however, if their wife was the rabbi? Moreover, more women are immersed in their own careers. They have no time to be rebbitzen."

The nature of the rabbinate has also changed, she said. "A rabbi used to be the charismatic figure on a pedestal. He preached and people listened.

"Now, congregants want someone who is approachable, to whom they can talk. It's a tough role to play – to be one of them but to retain their respect as a religious leader.

"This is similar to what patients look for in a physician. A good bedside manner is as important as the medicine they prescribe. It is a universal issue."

Rabbi Judith Schindler, co-chair of WRN, said that women in Europe did have some different issues from women in North America.

"A European woman rabbi is often the only female rabbinic voice in her country. While

Rabbi Nancy Morris

American rabbis seek pay [on par with] their male colleagues, those in the United Kingdom have yet to break the glass ceiling.

"They have not yet been appointed senior rabbis of the largest congregations, nor are they completely accepted as equals.

"The one female rabbi in Hungary, Katalin Kelemen, who serves a vibrant liberal community, is not even recognized as legitimate by the institutions of the broader Jewish community."

Israeli colleagues, said Rabbi Schindler, feel positive about their impact as liberal women rabbis. "Their challenge at the moment is being rabbis in the face of war and daily crisis. Their tasks include escorting bereaved families to bury their loved ones."

Rabbis in Israel need to use their pastoral skills more than ever "as Israelis face the impact of a devastated economy and increased isolation.

"One rabbi in Israel said that the best thing about her job is that she lives in Jerusalem, and the hardest thing about her job is that she lives in Jerusalem," said Rabbi Schindler.

She said that "as women rabbis we share so much. We learned that together we have a powerful voice which we must use to speak out.

"We must support our colleagues in distant countries to attain equality, and to help women throughout the world who lack not only religious freedom, but other freedoms as well."

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Canada

Halachic decisions too stringent, rabbi says

By LEILA SPEISMAN
Staff Reporter

Over the past century, halachic decision-making has gone from trying to make Jewish life easier, and being responsive to changing conditions and local situations, to an emphasis on being stringent and immutable, says Rabbi Daniel Sperber, a professor of Talmud at Bar-Ilan University.

In fact, *poskim*, those who make decisions on matters of religious law, across the Orthodox spectrum have acknowledged that certain things are perfectly acceptable, yet they are forbidden anyway, he said in a recent lecture at Beth Jacob V'Anshe Drildz congregation held under the auspices of Torah in Motion and Canadian Friends of Bar-Ilan University.

"This is not how poskim worked over the centuries," said Rabbi Sperber, a prolific scholar and author who received the Israel Prize in 1997.

Indeed, the poskim have come up with many innovations over the years, he said.

In mishnayic times (the 11th and 12th centuries), for instance, the scholar Hillel saw that because of biblical laws of shmittah, in which all loans are cancelled in the seventh year, people were not lending money.

This posed a tremendous hardship to the poor, Rabbi Sperber said. Hillel permitted the *prosbul*, a legal fiction that transferred the loan to the rabbinic court.

In the 16th century, the rabbi said, a ruling was made that permitted interest on loans, something also forbidden in the Torah, but which had become an excuse for people to not lend money to the less fortunate.

In medieval Europe, he said, when cities became bigger and more populous, the criteria for erecting an eruv, a boundary around an area that permits people to carry things, or, for instance, to push a stroller on Shabbat, were changed to permit many cities to create one.

"This was a major change in halachah – it changed life."

The poskim were looking for ways to make life easier, not harder, Rabbi Sperber said.

They realized, for instance, that there were local customs that were valid for people in a particular place but not in others, and that if a great personal loss is involved, one must search for a way around a problem.

In other words, he said, if two people came to the same rabbi, with the same problem, they might well get two different answers, reflecting their different economic or social states.

What happened?

One factor, Rabbi Sperber said, was the rise of the Reform movement at the beginning of the 19th century. "The first thing they did was to attack halachah, starting with minhagim, customs and moving to other areas."

The Hatam Sofer, a major scholar of the time, stood firmly against the Reformers and fought the attacks by saying any innovation in halachah is forbidden by Torah law.

"He was fighting the movement he felt was undermining the basis of halachah."

Ironically, Rabbi Sperber said, "he himself made the biggest innovation,"

Another factor that led to the development of greater halachic stringency, he said, was a new attitude that discussion of other scholars' decisions, especially disagreement, was a bad thing. "That made it difficult to come out with new approaches to halachah," he said wryly.

Before World War II, Jews tended to live in small villages, and each had its own rabbi who made halachic rulings independently, and those decisions were private. Now, the rabbi said, "everyone knows about [everyone else's decisions right away]." This makes it possible for pressure to be brought to bear on those making halachic decisions that may be controversial.

The ultimate result of this pressure, Rabbi Sperber said, can be paralysis of the halachic process.

There are some halachic arbiters willing to take a stand, he said, notably Rabbi Shlomo Goren, the former chief rabbi of the Israel Defence Forces. "The army works according to his rulings," Rabbi Sperber said.

The principles he formulated offer a way that widows of soldiers missing in action and presumed killed can remarry, most notably widows of men who died on the destroyer Eilat and the submarine Dakar, Rabbi Sperber said.

In reply to a question from the audience, Rabbi Sperber added that there is a cadre of young Israeli rabbis, often graduates of hesder yeshivot (yeshivot that combine army service with religious studies), who are not influenced by European rabbinical philosophies and might in the future be able to change the halachic process.

However, he said, they are not accepted by the haredim and "are afraid to go against them."

He criticized what he called "the politicization of halachah," referring to rabbis who issue halachic rulings on matters that are political, and not halachic.

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Ve'ahavta bash for homeless

Continued from page 6

If I had money with me, I'd buy one – his little hanger people with their lifelike poses are eerily detailed.

And then, finally, I bump into Darryl; Darryl Borden, that is, Ve'ahavta's director of homeless initiatives. I've passed him several times, mistaking him for a guest in his drab jeans and childlike smile, but now I notice the crowd clamouring around and realize he's in charge.

I introduce myself and he touches me, welcoming me into his circle. He's relentlessly upbeat, loving the party and charged with an evangelistic fervour:

"Our work is changing the face of Judaism on a street level... Everything starts on a street level."

Helping the homeless [Jennifer Paquette photo]

In Ve'ahavta's few years on the streets, he says, its "Jewish radiance" has rubbed off on more than 50 agencies in the Greater Toronto Area, including NaMeRes, the Native Men'Residence, which works closely with Ve'ahavta on many initiatives, including the writing contest.

Darryl volunteered with Ve'ahavta for three years before joining its staff, but after the first night, he says, "I knew this would be my vocation for life – I've been happy ever since."

He takes his hand away to wave towards the crowd.

"They were dancing here tonight," he marvels. "Clients up and dancing... up out of boxes, under bridges, ravines. It's the greatest reward. They're joining the dance of life."

The music or food isn't identifiably Jewish. Many volunteers are also not, and I wonder how street outreach touches our own community.

Does Ve'ahavta's safety net catch Jews who are drifting away? "There are many Jews out there... I find them at Covenant House," Darryl says, speaking of his intense connection with each one.

"There are Jewish boys, sons of Forest Hill... who've lost touch with Jewish culture... maybe they're hiding."

He says Ve'ahavta is "the only [Jewish organization] out there, delivering breakfast," he says.

When he finds a Jew out on the streets, Darryl mobilizes all his resources, like for one girl in the former Tent City. "She's still living at home," he says, *shepping nachas* that she's now off the streets.

But too often, he says, his clients "don't feel they can go home." True or not, that perception means, despite some successes, many people dancing here will retreat into boxes and ravines once their bellies are full.

"All we can do is our best," Darryl says.

As I leave, I'm smiling, and I forget to brace myself against the cold Front Street air. It's a slap in the face, and I'm just grateful my car is nearby and home isn't too far away.

Greater Toronto Area

Harbord seeks to restore school's war memorial

By CYNTHIA GASNER
Special to The CJN

statue of a lone soldier in front of Harbord Collegiate Institute is a symbol that evokes fond memories of their alma mater.

The bronze statue was erected in 1921 to honour the Canadians and Harbord students killed in World War I. But since then, the soldier's bayonet has been stolen and the statue has fallen into a dire state of disrepair.

The war memorial at Harbord Collegiate [File photo]

Recently, Fran Parkin, Harbord's principal, approached Murray Rubin for help. The 1950 Harbord graduate is an active member of the Harbord Club, a network of more than 2,000 alumni that provides scholarships to current students and keeps members informed on the activities of graduates. She suggested the foundation help restore the statue.

Rubin agreed to assist, but asked that a wall of honour be created near the existing statue listing the names of the Harbord students who died in World War II.

The committee received approval for the project from the Toronto District Board of Education, he said, but were told the board needed for repairs and the creation of the wall of honour would have to come from other sources.

Rubin said a war monument committee is being formed that includes such former students as chair Norm Latowsky; Nathan Leipciger, chair of the Canadian Jewish Congress's Holocaust Committee; Leslie Dan, chairman and CEO of Novopharm, one of Canada's largest generic drug makers; lawyer Edwin Goodman; and MPP Rosario Marchese.

Rubin said the committee has already sent letters to several foundations asking for funding. "But we are also looking to former students and teachers and for people and relatives of those who served in the services who went to Harbord, for donations," he said.

In a letter to Rubin, York University military historian Jack Granatstein writes he is "delighted" with the project.

"Canadians have not been very good at remembering their past," Granatstein writes. "In particular, they seem to have forgotten that the freedoms we enjoy today were hard won in wars that we did nothing to start but much to finish.

Granatstein said one way to remember and honour our history is to keep memorials in good repair. "I urge you to restore the collegiate's war memorial and to commemorate your forebears and friends who served."

In an interview, Rubin said Harbord is a school with a strong multicultural history, and during World War II, many of its students were Jewish.

"Harbord represents the success of Canada's immigration policies over the years that allowed children from immigrant families to rise to prominence," Rubin said.

He spoke of Jewish heroes such as Lou Somers, a pilot in the Royal Canadian Air Force who allowed his crew to bail out but went down with his plane after it was shot down over Holland. The plane was not found for 25 years.

For more information on the War Monument Fund, call Murray Rubin, 416-483-0985.

HELPING THE HOMELESS:
As part of a school-wide tikkun olam program, Grade 7 students from Bialik Hebrew Day School have partnered with Ve'ahavta to collect warm clothing for the homeless. Seen here (from left) are Gideon Kwinter; Carly Diamond; Oriane Falkenstein, Grade 7 teacher; Raquel Walman; Madison Wine; Mark Diamond, Ve'ahavta project liaison.

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 3, is deadline for March 13 issue and Monday, March 20, is deadline for March 10. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or rnadler@cjnews.com.

Thursday, Feb. 27

VOLUNTEER IN ISRAEL

Make a difference! Volunteer at an IDF supply/maintenance base for a minimum of two weeks. Come to an information night about Sar-El (Canadians Volunteers for Israel) 7:30 p.m. at 788 Marlee Avenue. For information call 416-781-6089 or www.serve.com/CVI.

Friday, Feb. 28

HOT SOUP, COOL DAVENING

Join the Riverdale Shul for Friday night Carlebach-style davening with **Rabbi Baruch M. Lazewnik** at 5:30 p.m. followed by dinner. 179A Danforth Ave., 2nd floor. Call to reserve 416-826-4539.

Saturday, March 1

AUCTION NIGHT

Beit Rayim Synagogue is hosting their annual auction night. Doors open at 7:15 p.m. Auction begins at 7:45 p.m. at 9711 Bayview Ave. Tickets $18 in advance, $25 at the door. Call 905-770-7639 ext. 31.

Sunday, March 2

SERVICES & BREAKFAST

Beth Emeth Brotherhood presents a talk by Jewish Alcoholics, Chemically Dependent Persons and Significant Others (JACS) at their Sunday breakfast. Services 8:30 a.m., breakfast at 9:15 a.m. $10.

BREAKFAST CLUB

Congregation Habonim is hosting **Rabbi Wayne Allen** at their Breakfast Club. He will speak on the topic Is Retaliation Against Terrorists and Their Supporters Justifiable? Breakfast and lecture $6. 10 a.m. at 5 Glen Park Ave.

HOLOCAUST SURVIVORS

In commemoration of Yom Hashoah, **Jonathan Perelman**, videographer and teacher, worked with the Temple Sinai's Grade 9 class to produce *Holocaust Survivors*, an oral history of survivors living in Toronto. Join Temple Sinai's Adult Education Committee for services at 9:30 a.m. Film premiers at 9:50 a.m. Mr. Perelman will attend.

LOX AND LEARN

Join the Riverdale Shul for davening at 10 a.m., and breakfast and learning with **Rabbi Baruch Lazewnik** at 11 a.m. Davening free, lox by donation. 179A Danforth Ave., 2nd floor. 416-826-4539.

STUDY THE MAHARAL

Each Sunday morning **Rabbi Tuvia Basser** leads a class in the writings of the **Maharal of Prague** at Anshei Minsk, 10 St. Andrew St. in Kensington Market. Minyan at 9:30 a.m., class at 10:45 a.m. For information call 416-595-5723.

SPECIAL PURIM PARTY

Join Chabad@Flamingo for a Purim party for children with special needs and their families. The celebration includes Purim crafts, hamantaschen baking, kiddie bouncer and a juggler. Call **Esther** to reserve a volunteer for your child at 905-731-7000 ext. 35. 2:30-4 p.m. at 8001 Bathurst St. Free.

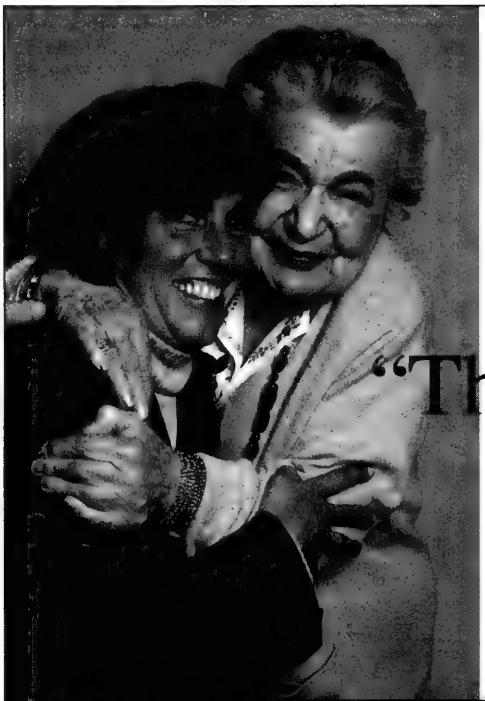
FEMINIST BOOK CLUB

The Feminist Book Discussion Group, Older Women's Network will discuss *The Laughing One* by **Susan Crean** at 1:45 p.m. at the Barbara Frum Library. Call Ruth Goldsmith for information 416-782-6414.

A HEALING SERVICE

Join **Rabbi Edward Goldfarb**, of Holy Blossom Temple, and **Ken Rabow**, composer/arranger, for a healing service. Free, 3-4 p.m. at Lipa Green Building. Call **Etta** for information 416-944-3359.

Continued on page 21



OPEN HOUSE DATE
Sunday, March 2
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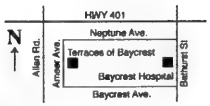

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Come for a tour. Enjoy the Hu-Tsa-Tsa Klezmer Band. RSVP today at 416-785-2379.

What's New

Continued from page 20

JUDAISM IN THE YEAR 3000

Kehillat Shaarei Torah is offering an interactive program for children in grades 6-8 and their parents and grandparents. The program, Judaism In The Year 3000, will be led by **Dr. Ira Schweltzer** and offer an opportunity to explore issues of ly environment. 5:30-7:30 p.m. 2640 Bayview Ave. A light supper will be served. No charge. Call to reserve 416-229-2600.

MOSAIC MEETING

Mosaic Outdoor Club of Ontario, which provides quality group experiences to foster the development of outdoor knowledge and a respect for the environment in a Jewish context, is having a membership night at 7:15 p.m. at the Madison Avenue Pub, 14 Madison Ave. For information call **Lynda** at 416-462-9124.

Monday, March 3

ATLANTIC CITY TRIP

Adath Shalom Sisterhood invites the public to an information meeting about their May 26-29 trip to Atlantic City. 7:30 p.m. at 864 Sheppard Ave. W. For information call **Bunnie** at 416-633-9691.

PURIM: POLITICS AND FAITH

Rabbi David Aronsion will teach a four-week course on Politics and Faith: Text and Context of the Scroll of Esther that explores the story of Esther using classical and modern interpretations. 8-9:30 p.m. at CHAT, 200 Wilmington Ave. Men and women welcome. For information call Mekorot at 416-398-1510 or visit www.mekorot.ca.

CHUG TANACH

Prof. David Novak will lead a group discussion of Ezekiel, chapters 34 and 35. Beth David Congregation, 55 Yeomans Rd. 8 p.m.

KHAZARS EXPLORED

University of Toronto's annual lecture series by the Shoshana Shier Distinguished Visiting Professor of Jewish Studies is a wonderful opportunity to hear a renowned Jewish scholar. This year, **Wolf Moskovich** of Hebrew University presents a series entitled Problems in The History and Culture of Russian Jews. Tonight's talk is on The Kingdom of the Khazars and the Question of Russian-Jewish Origins. 8 p.m. at University College, 15 King's College Circle, room 140. Free. 416-978-8118.

DIABETES MEETING

The Jewish Diabetes Chapter is hosting **Marsha Rosen**, consulting dietician, who will discuss A Healthy and Tasty Passover at their meeting at Shaarei Shomayim. 8 p.m. CDA members $1, non-members $2. For information call **Esther Schwartz** at 416-782-2176.

Tuesday, March 4

VOLUNTEER THIS SUMMER

Baycrest Centre for Geriatric their Summer Youth Volunteer Program. 4:30-6:30 p.m. at 3560 Bathurst St. in the main floor's recreation room. For more information call 416-782-2500 ext. 2575.

WINE TASTING EVENING

Temple Sinai and The Israel Economic Mission are hosting L'Chaim Israel, an evening of wine tasting. Come and sip, sample, nosh and order fine Israeli wines and buy Israeli items. 7 p.m. $10 includes sampling.

DISCOVERY EXPERIENCE

Aish Hatorah offers Discovery, an interactive presentation utilizing psychology, computer science, philosophy and Jewish history. 7:15-10:30 p.m. at York Woods Theatre, 1785 Finch Avenue W. $10 pre-register, $15 at the door. Call 905-764-1818.

PURIM IN OUR HISTORY

The Pride of Israel Synagogue presents **Rabbi Moshe Shulman** speaking on Purim: A Turning Point in Our History at 7:30 p.m. Admission $5 or a non-perishable Kosher Food Bank item. Refreshments will be served followed by a separate coffee house for unattached adults 20ish to 40ish. Call 416-226-0111 ext 10.

FILM AND DISCUSSION

Adath Israel Sisterhood continues its series exploring the world of ideas through film and literature. A screening of the film *Monsoon Wedding* will be followed by a discussion and refreshments. 8 p.m. $10 for members, $15 for non-members.

Wednesday, March 5

HEALTH ISSUES DISCUSSED

National Council of Jewish Women presents Health Issues: Colon Cancer Genetics and Other Inherited Cancer Syndromes with Melyssa Aronson, a genetics counsellor at Mount Sinai Hospital. 8 p.m. at 4700 Bathurst St. Admission free. For information and to RSVP call 416-633-5100.

Other News

YIDDISH CLASSES

Ten-lesson conversational Yiddish classes at Adath Israel Congregation start Tuesday, March 25 for beginners and Wednesday, March 26 for intermediate learners. Call **Louis Gula** for information 416-495-0919.

JEWS IN FILM

Beth Tzedec presents Images of Jews in Film and Television: From Then Till Now with a discussion by March 6 at 7:30 p.m. Call 416-781-3511 for information.

JF & CS GROUPS

Jewish Family & Child Service information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

Couple Communication, a four-week group for couples who want to learn communication skills to help deal with day-to-day issues, resolve conflicts and build a more satisfying relationship. Mondays, beginning March 24 at Lipa Green Building. 7-9 p.m. at 4600 Bathurst St.

Adolescent Social Skills, an eight-session group for teens, ages 12 to 16, who have difficulty making and keeping friends. Introductory night for a chance to experience the group is Thursday, March 6 at Lipa Green Bldg. 4600 Bathurst St. at 7 p.m. Sessions begin Thursday, March 20.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 27, lecture with **Frank Diamant**; March 6, bingo; March 13, Israeli movie; March 16, Purim party. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Saturday dances March 1, 8, 15, $2 members, $3 guests. Casino Rama, March 12, members $3, guests $5. St. Catherines day trip, Sun. March 16, members $8, guests $10. Call 416-395-7881.

Beth Tzedec Congregation Senior Haverim Program: The Life & Music of Jerome Kern with **Gordon Bean**, professor emeritus at Ryerson University, Monday, March 3 at 1:30 p.m. $2. Call 416-

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Diabetes Educating Counselling provided by a registered nurse and dietitian every Tuesday, 9 a.m.-1 p.m. in the clinic room.

Hypnosis, Memory and Police Investigations with **Dr. Arnold Rubenstein**, psychologist. Tuesday, March 4 from 10-11:30 a.m. Members $1.50, non-members $3.

Personal Eye Care Consultant, Tuesday, March 4 from 12-1:15 p.m. in the music room.

Israeli Club Etrog for Hebew speaking persons, meets 7 p.m. Tuesdays. March 4, movie; March 11, lecture with **Gadi Anavi**; March 18, Purim party and dance with **Efi Zohar**; March 25, bingo. **Anna** ext.110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Volunteers needed for Purim carnival at JCC: People to shlep and paint decorations and props, someone to bring a large truck or cube van, and helpers during carnival. Carnival March 16. Volunteers needed March 12-17. Call Frances at 416-532-2700 or e-mail her at francesenchin@miles nadaljcc.ca.

The Book of Esther: A Whole Different Story From the One You Learned in Hebrew School, with **Michael Wolf**, director of Camp Ramah. 11 a.m.-12:30 p.m. Members free, non-members $5. Includes bagels and coffee.

Between Stages presents *Sara's Cave*, a play about a Polish woman cellar during Passover in 1942. Sunday, March 2 at 5:30 p.m. Admission, PWYC.

The Creators: Salon Evenings with Engaging Contemporary Artists presents **Jason Sherman**, who will read from his current play *League of Nathans*, now at the Factory Theatre. Monday, March 3 at 7:30 p.m. Suggested donation $10.

Free Tax Clinic in March. To qualify, income must be below $15,000 or $22,000 and must have dependants. Call for appointment.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts. 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Koffler School of Music Casual Sunday Concerts presents **Antonia DeWolfe**, piano, playing Chopin, Bach and Debussy. Koffler Gallery Loggia. Sunday, March 2 at 1:00 p.m. Admission free. Call ext. 228.

Register for children's painting and drawing and ceramics classes! For ages 6 and up. Spring session begins March 30th. Classes filling up fast! Call **Perlie** ext. 269.

Koffler School of Music and the Royal Conservatory of Music accepting registrations for Suzuki violin, piano, preparatory music classes for children 3 months-5 years, flute, recorder. Call ext. 228.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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Teacher of Excellence Awards

The mediocre teacher tells.
The good teacher explains.
The superior teacher demonstrates.
The great teacher inspires.
-William Arthur Ward-

We are a group of appreciative parents and citizens who are committed to learning. We believe that curiosity and the desire to learn are inspired at an early age in many places. In order to encourage and recognize learning and excellence in our schools, we will salute ten inspirational Jewish Day School teachers each year in the City of Toronto, with ten $1,000 Teacher of Excellence Awards.

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- **Innovation** - inspiring students to explore and make choices

Do you know a teacher in a Toronto Jewish Day School who inspired you or someone you know? We invite parents, grandparents, students, former students, school administrators and colleagues to nominate that teacher for a Teacher of Excellence award.

Please visit our web site at www.teacherawards.org to share with us the reasons why your teacher is deserving of a Teacher of Excellence award. Nomination forms may also be requested by phoning 519-621-3620 x2210. Deadline is April 30th, 2003.

SINGLES EVENTS

DEADLINE:
Wednesday 4 p.m.
8 days preceding issue date

For rates or to place an ad call 416-391-1836
The CJN encourages readers to direct any queries on events to the event's organizers

COFFEE, TEA & COMEDY to chase away the winter blahs. 'First Aid with a Sense of Humour & More.' Wed., March 5, 7:30 p.m., 1700 Bathurst St., Beth Tzedec & Intersynagogue Singles. $5 at door. Info? Call 416-781-3514, x34.

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Seniors Scene

At 76, Mazin keeps going and going and going...

By CYNTHIA GASNER
Special to The CJN

Volunteerism is in Monty Mazin's blood, tinues to lend a helping hand to a variety of causes. Following Pirkei Avot, he says his motto is, "To save a life is to save the world."

In 1999, he received the Governor General's Caring Canadian Award from Gov. Gen. Adrienne Clarkson "in recognition of [his] outstanding and selfless contribution to [his] community and Canada."

Mazin was born in Stepney in London, England's East End. He was stricken with polio at age three and could not walk until he was nine years old. He attended the Christian Street School and later the Jews' Free School, both in London.

His mother died of cancer at age 37 when Mazin was 16, his sister, 12, and his brother, 8.

After the evacuation of London in World War II, he worked on the *East London Observer* and the *London Evening News* as their East London correspondent covering the V1 and V2 rocket bombardments.

"Although I wasn't eligible for the army, I think I actually saw more action than many of my friends in the army. It made me realize that war has no regard for age or sex. There was anti-Semitism prior to the war but, sadly, the destruction brought everyone together and I realized the stupidity of man," Mazin says.

"My booba Bessie was my role model," he says. "She had a good name between Jews and non-Jews for her community service. She was an amazing woman and because of her, I believe in women's power. She was an Orthodox woman who could approach anyone."

He says, she told him "to walk *bederech hayesherah* – along the straight road – as a decent, caring and compassionate humanitarian. *Zie a mensch* was her favourite saying."

Throughout his life, Mazin has heeded her words and performed many mitzvot. A people person, he became known at an early age for his efforts on behalf of the underprivileged.

He came to Canada in 1956, and his cockney sense of humour and warm smile won him friends and admirers.

He married Blema Guterman, who he says encouraged him in his community activities. "She is my greatest supporter and we have two wonderful sons," he says. One is a social worker in Los Angeles and another is a Hollywood movie director.

In Canada, Mazin has worked in public relations for State of Israel Bonds in Alberta, the Jewish National Fund in Southern Ontario and later as campaign director for Associated Hebrew Schools.

Among his volunteer activities, Mazin has been active in the Rotary Club of Toronto-Don Valley, where he worked in public relations and as a fundraising consultant, and for the India Earthquake Relief Campaign of Rotary International District 7070.

Since 1969, Mazin has also worked on B'nai Brith projects. For four years, he was the mayor and chair of the B'nai Brith Jerusalem Pavilion (Caravan). He also served as chair of the Upper Israel's 50th anniversary.

As well, he served for 18 years as a volunteer on Jewish National Fund's Negev Dinner campaign committee and is an honorary director of Canadian Magen David Adom for Israel.

In addition, for six years, he has been a "bell-ringer" for the Salvation Army's Christmas kettle campaign, and this past year he collected a record $6,675 in three days.

He has also served as a facilitator for the Canadian Foundation for Physically Disabled Persons, as chairman of the board of directors for GEMS (Global Ed/Med Supplies) and as

Monty Mazin, left, stands with Capt. Stephen Sears of the North Citadel Salvation Army while volunteering on the Christmas kettle campaign.

the bingo caller at the Wexford Home for the Aged in Scarborough.

Recently, Mazin and his wife moved to Two Neptune Drive, a condominium-style life-lease residence for independent seniors just north of Baycrest Centre at Bathurst Street. He immediately became active in the residents' council and is now its vice-president.

"We have become a family," he says of the residence. "There are so many activities. We set up an archives and I have become the official photographer. As well, we have outstanding speakers and fundraising activities and I am called the [residence's] unofficial ambassador."

He says he particularly cherishes the intergenerational sessions with the Two Neptune residents and senior kindergarten children from the Associated Hebrew School's Neptune branch next door to the building.

Bringing together the bubbies and zaides with the children, he says, "brings joy to the lives of our residents." "

Looking at the community today, he says, "I never thought I would see the poverty and homelessness again that I saw in England. Henry VIII said that 'words are not deeds' and I believe it is incumbent upon everyone to do and not to say."

He adds, "Don't give 'til it hurts, but give 'til you feel good."

Coast to Coast

CJC granted right to intervene in Hillel case

By JANICE ARNOLD
Staff Reporter

A week after Canadian Jewish Congress (CJC) was given the right to intervene in Concordia Hillel's legal action against the Concordia Student Union (CSU), a Montreal Jewish group that opposes Israel's military presence in the territories also filed a request to intervene in the case.

The Jewish Alliance Against the Occupation (JAAO) in its application last Friday to Quebec Superior Court said CJC does not represent the whole Jewish community.

B'nai Brith working with Congress on issue

Formed in October 2000, JAAO says in its application that it is a non-profit organization with about 50 members, "including students and a professor [co-director Lillian Robinson] at Concordia University, who support the actions and policies of the defendant student union."

On Feb. 14, Superior Court justice Allan Hilton granted intervenor status to CJC, but limited its role to establishing the effect the CSU's actions and policies would have on the Canadian Jewish community.

An intervenor can participate in court proceedings actively, within certain parameters. They can argue, present documents and call, examine and cross-examine witnesses.

The permission was granted over the objections of the CSU's lawyer, Guiseppe Sciortino. Concordia, which Hillel has named as a co-party, did not contest CJC's request.

B'nai Brith Canada initially announced that it would also seek intervenor status, but instead decided to work co-operatively with CJC in order to present a united community presence, said its counsel Steven Slimovitch.

CJC counsel Frank Schlesinger said the intervention by CJC "is an important expression of the Jewish community's staunch support of Hillel students."

Jack Silverstone, CJC executive vice-president, said CJC believes this case will help determine "the responsibility of student governments on campus and the role a university administration must play in protecting all of its students."

Meanwhile, Hillel's lawyer Michael Bergman has filed a motion for an interlocutory injunction to have the court order the CSU to unconditionally restore Hillel's full rights as a member student club before the end of the current semester in early April.

This follows Bergman's filing of a $100,000 lawsuit against the CSU and application for a permanent injunction on Dec. 20. Hillel named Concordia because it claims the administration has not asserted its authority over campus facilities and CSU activities.

The suit alleges Hillel has been "effectively banned" from operating at Concordia because of resolutions adopted by the CSU in December condemning and sanctioning Hillel for having on one of its tables in November information about Mahal, a program that allows Diaspora Jews to serve in the Israel Defence Forces.

The CSU wants Hillel to apologize, to sign an agreement committing it to mutual respect and to not engage in military recruiting. All CSU-affiliated clubs have been asked to do the same, or have their funding suspended. Hillel has refused to comply.

The injunction motion includes affidavits from Hillel co-president Noah Joseph and former Concordia student and Hillel member Cliff Peskin.

Joseph states that Hillel "never authorized or had knowledge of" any Mahal flier on its table "until after the fact, at which time the paper was removed."

He states that Peskin distributed the flier without obtaining authorization.

Peskin takes full responsibility for the presence of the Mahal information. He states that he placed 20 copies of pages taken from Mahal's Web site on the Hillel table in November. "I did not speak to any Hillel executive about the flier or ask permission from anyone, I just placed them on the table."

Sciortino has filed motions to dismiss the interlocutory injunction and allegations it contains.

He claims that any charges against the CSU of violating the university's codes should be heard by the university's disciplinary panels.

He says the CSU continues to recognize Hillel as a student club, noting that CSU recognition is not necessary for a club to operate on campus. A request can simply be made to the dean of students.

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Ms. Kangisser Cohen, who specializes in the study of child survivors of the Holocaust, is a visiting scholar at New York University, and a Ph.D. candidate at the Hebrew University of Jerusalem. She has taught at Yad Vashem and Hebrew University, and served as senior educator on several Holocaust educational field trips to Eastern Europe.

Why Survivors Speak

The public is also invited to attend Friday services at **Congregation Habonim (Feb. 28, 8:15 p.m.)**, where Ms. Kangisser Cohen will lecture on the topic of: **Why Survivors Speak.** Ms. Kangisser Cohen will discuss what survival meant for the survivors, how their war-time experiences influenced their post-war lives, and what survivors hope to achieve by sharing their stories with others.

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March Break

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The End.

For reservations call 800/905-0647 and ask for rate code WPRK to receive the $119 Room-only rate. Ask for rate code PKGM for the $149 March Break Bargain package that includes self-parking and breakfast for 2 adults.

Special $119 rate is also available some Fridays and Saturdays through April.

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* Offer valid from March 1 - 31, 2003. Rates are per room per night. The package includes free self-parking for the length of your stay. Children 10 and under eat free in the restaurant (from the children's menu) when accompanied by parent(s) while dining. Rate is not applicable to groups and does not include taxes and gratuities. A limited number of rooms are available at this rate and certain blackout dates apply.

Coast to Coast

Ottawa Jewish library to hold tribute to late volunteer

OTTAWA — A memorial dinner to commemorate the life of Gaby Sassoon, a longtime volunteer and philanthropist who died last July at 55 after a brief battle with cancer, will be held Sunday, March 23 at Ottawa's Machzikei Hadas Synagogue.

The Jewish Youth Library of Ottawa, one of the many causes supported by Sassoon, who served on its board of directors, is organizing the event.

A "tree of life," to be located permanently at the library, will be dedicated in Sassoon's memory at the dinner as part of the library's 20th anniversary "Tree of Life" fundraising campaign.

The event's guest speaker will be Judy Feld Carr, who has been recognized for her heroic efforts to rescue members of the Syrian Jewish community.

One of the first families Feld Carr rescued was named "Sasson." They were distant relatives of Gaby Sassoon, who was born in Syria and escaped with his family in 1948.

For further information on the dinner, call library director Devora Caytak at 613-729-1619 or 613-729-7712.

CORRECTION

In the article "Older job seekers suffer discrimination: McMaster scholar" (*CJN*, Feb. 13), Ellie Berger was incorrectly quoted as having used the term "couch potatoes." She did not. We regret the error.

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שיאר ענינ

גידי קורן וחברים

חושבים על אילן

"אצלנו חונגים היום את יום המשפחה
ואני חושב רק על המשפחה שלך,
על רונה, על רעייתך
על ילדיך, על אסף וטל, יפתח ונועה,
האם ניתן היה למנוע...

חושבים עליך ילדים מדן ועד אילת,
ואני חושב על הילד מטרזשטאט,
הילד שצייר מסע
אל החלל, אל שביל החלב, אל הירח,
ראה אותו אחתך בורח,
ראה אילן שנוגע,
בשמיים הכוכבים נוסע
ומצמיח שורשים עמוק בתוך ליבי,
תודה כבר אליהו התשבי..."

(מלים: אהוד מנור)

אילן רמון בחר לקחת איתו למסע בחלל תמונה שצייר ילד יהודי במחנה ההשמדה טרזשטאט, ובתמונה חלם הילד לטוס בחללית. אילן הגשים את חלומו של הילד מטרזשטאט. עכשיו הם יפגשו, הילד ואילן, מעבר לקשת, ולי, הסיפור הקטן הזה מראה כמה אנחנו כולנו מחוברים בגורל אחד, גם כשאנחנו לא יודעים את זה. וזו אולי הסיבה לקוות שנהיה קצת יותר אנושיים, יותר סבלניים ויותר רגישים זה לזה, ולא נעסוק כל כך הרבה באיך לאכול זה את זה בלי מלח. אבל שישאר בינינו.

צרפת ועיראק

מכתב שפורסם לאחרונה על ידי הקורא סימור יפם ב"וול סקריט ג'ורנל":

"המאה העשרים תזכור את צרפת כמדינה היחידה שבירתה נכבשה ללא יריה אחת, מדינה שבומן הכיבוש תנאי אשפה את יהודיה למחנות מבלי שאפילו התבקשה לעשות זאת. מדינה שבנתה כור אטומי עבור עיראק. ז'אק שיראק הצהיר לאחרונה ש"מלחמה היא כישלון טוטאלי". למולו ולמזלם של הצרפתים בנות הברית סברו אחרת לפני ששים שנה, כי לו סברו כמותו-היתה צרפת עדיין תחת שלטון נאצי. אחרי מאה שלמה של התנהגות מבישה, צריכה להיות לצרפתים ההגינות המינימאלית לסתום את הפה, ולאמריקאים צריכה להיות חוכמה מינמאלית לא להקשיב להם"...

הזמנה לבוגרי אוניברסיטת תל אביב

אוניברסיטת תל אביב היא האוניברסיטה הגדולה ביותר בישראל, והישגיה המדעיים הם בראש הליגה תבין לאומית. את לימודי הרפואה שלי עשיתי בתל אביב, ומאז אני שומר קשר הדוק ובאופן די קבוע מתפחים אצלי רופאים ומדענים מתל אביב.

בטורונטו פועלת אגודת ידידות דינאמית וחמה לאוניברסיטת תל אביב. במסגרת זאת אנחנו מקימים עכשיו קבוצה של בוגרי האוניברסיטה לפעילויות שונות- הראשונה תהיה חידוש ערבי השירה בציבור של גידי קורן (לאלה שזוכרים). (הערבים האלה יהיו פתוחים לכולם).

אם אתם בוגרי אוניברסיטת תל אביב, או אם אתם מכירים בוגרים כאלה-אנא כיתבו ל pearl@cftau.ca

עידכון למפלס הכינרת

לפני מספר שבועות, בחיפושים נואשים אחרי משהו חיובי, דווחתי כאן שמפלס הכינרת עלה בחמישה מטרים. המוסיקאי יצחק ארנמן העמיד אותי על טעות: כיולו-הכינרת עלתה במטר וחצי בלבד. עמכם ועם הכינרת הסליחה. זה מה שקוראים נסחפתי.

המצב קשה:

אירנה נולמן סיפרה לי את הקטע הבא:

במצב הקשה בישראל מתחלקת המדינה לשתי דיעות-
אלה שמאמינים בניסים, ינעו שנים יבוא וישפר את המצב,
ואלה שמאמינים בפיתרון ריאלי-
שמשיח יבוא וישנה את המצב. אבל שישאר בינינו.

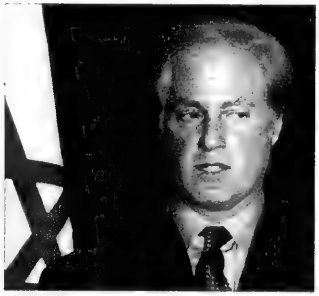
Coast to Coast

Western world excused terrorists too long: expert

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The western world, including Canada, made a deal with the devil in the form of Islamic extremists and the reckoning has come, says Steven Emerson, a leading expert on Islamic terrorism.

For years, Islamic extremist groups such



Steven Emerson

as Hezbollah and Hamas freely raised funds and recruited and trained terrorists in Canada, the United States and western Europe. Western governments turned a blind eye on these activities on the presumption that the extremists would not carry out acts of violence in the host countries, Emerson told a group of about 200 on Feb. 12, speaking under the auspices of the Asper Foundation Lecture Series, the Winnipeg Zionist Initiative and the *Winnipeg Free Press*.

Even after the World Trade Center was attacked the first time in 1963, Emerson said, the incident was viewed as a law enforcement problem, because only six people died. The culprits were arrested and that was the end of the problem.

It all changed on Sept. 11, 2001 – at least in some countries.

While Canada hasn't experienced terrorism of the magnitude of Sept. 11, there have been attacks on synagogues in Saskatoon and other places. Threats have been made and acts of intimidation have been carried out by Islamic militants at Concordia and York universities, as well as at other universities across the country, aimed at silencing critics of extremism or other points of view, Emerson noted.

Yet Canada is still slow to act against groups such as Hezbollah and Hamas, he added.

A longtime investigative reporter and author of *American Jihad: The Terrorists Living Among Us* and producer of the documentary *Jihad in America*, Emerson first became aware of the extent of Islamic extremism in America when he stumbled upon an Islamic conference in Oklahoma City in the early 1990s while he was a correspondent for CNN. He contacted the FBI, who knew little or nothing about Islamic extremist groups in the country.

In his speech, he noted that as recently as Feb. 10, the head of the FBI had to tell Congress that hundreds of people living in the United States with possible ties to Al Qaeda were unaccounted for.

"These people are able to hide in the United States under the radar screen," he said. "Half the terrorists involved in the first attack on the World Trade Center were under 24-hour police surveillance yet still managed to hide their intentions. It was just a matter of luck that the World Trade Center didn't collapse the first time."

The second attack, he noted, was so devilishly simple that no investigators would have caught on to it. Yet, he said, in the spring of 2001, the FBI logged 30 separate cables and warnings about Islamic terrorists training in American flight schools and planning to use planes to carry out acts of terrorism.

"It was suggested at the time that a survey should be undertaken of Middle Eastern students in American flight schools and their connections with terrorist organizations," he said. "But there was concern that that would have been considered profiling, which was politically and probably legally unacceptable then. Even after Zacarious Moussaoui, the alleged 20th hijacker, was picked up in August on a tip from French intelligence, the FBI didn't believe there was enough evidence to get a search warrant to seize his computer. This was two weeks before Sept. 11."

The problem is, he said, that democracies only act when there is blood in the streets, and Islamic extremist groups use the freedoms in place in Canada and the United States, such as freedom of speech.

"It is very difficult to stop terrorists unless there is concrete evidence of a conspiracy," he pointed out. "Under our jurisprudence, intelligence alone is not enough to bring a suspect to court.

"These groups pretend to be moderate while planning acts of terror behind the scenes."

The problem goes beyond terrorism, he said. These Islamic extremists hide behind claims of victimization to justify violent acts. Imams in mosques all over the western world exhort their followers to violence. Web sites proclaim that Islam is under attack and that Muslims are being deprived of their human rights. They claim the West is denying Muslims the right of self-determination, denounce those who speak out against them as racists and try to silence the critics.

Emerson charged that militant Muslims have inculcated in young people a perpetual sense of alienation from the western societies they live in, thereby creating a permanent underclass of disaffected individuals.

He pointed out, however, that most of the victims of Islamic extremists have been fellow Muslims, noting that extremists in Algeria have ben responsible for the murder of tens of thousands of Algerians.

The prospects for moderate Muslims are currently not bright, he said.

The clergy is overwhelmingly tethered to the radical agenda or unwilling to speak out. The only solution he sees is an Islamic reformation that would make terrorism religiously unacceptable.

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Different Strokes for Different Folks

There's more than one way to get a great Jewish education, particularly if you live in a community as diverse as Toronto. With 70 schools catering to 17,000 day and supplementary school students, there's literally something for everyone. Almost every day, new programs and services are being introduced so that students of all levels and abilities have access to the tools that work best for them as they venture into their Jewish future.

Here is what's happening at a school near you:

Supplementary school has always played a big role in **Heather Cohen's** life. In fact, she couldn't imagine her life without it. For as long as she can remember, the 17-year-old has been heading from public school to her local synagogue several times a week to study Hebrew and learn all she can about her religion.

But just because she became a Bat Mitzvah didn't mean Heather was packing in her Jewish education, so she signed up for more. She's now in the Seminar Program at **Toronto's Congregational High School,** which meets at **Adath Israel Congregation** every Monday evening to discuss subjects of interest to Jewish teens. Topics include Jewish history, biomedical ethics, Jewish philosophy and even inter-dating. The emphasis is on group discussions and field trips.

"The school has helped me decide how I want to raise my family and how I want my Jewish home to be when I move into my own place," says Heather, who is in Grade 10 at **North Toronto Collegiate Institute.** "It has helped me realize how I want to live my life as a Jew."

The school, established six years ago, is a cooperative venture between five conservative synagogues in the city but welcomes students from all backgrounds.

"The school fills a void in Jewish education for those Bar and Bat Mitzvah students who didn't continue their studies at a Jewish high school," says school principal **Cantor Eli Kirshblum.**

Since graduating from the **Community Hebrew Academy of Toronto (CHAT)** in 1986, **David Debow** has garnered a B.A. in Physics from Yeshiva University in New York City, received his rabbinical ordination from Yeshivat Har Etzion in Israel, and served for a year in the Israel Defense Forces. He spent six years teaching Physics and Jewish Studies at Fuchs Mizrachi School, a religious Zionist school in Cleveland, and two years ago became its principal. Not bad for a public school kid who knew little Hebrew before he arrived at CHAT's Jewish Studies New Stream program.

"I was searching for something - a sense of meaning, and to deepen my knowledge of Judaism," says Rabbi Debow, 35, who plans to make *aliyah* with his wife and four children later this year.

"When I arrived at CHAT New Stream, the whole world of Judaic Studies opened up to me," he adds. CHAT New Stream is geared to students who have not had any previous full-time Jewish day school education or who have been out of Jewish day school for at least three years. Specially devised courses are provided in Hebrew, Bible, Rabbinics and Jewish history.

"My social circle extended to every part of the school," recalls Rabbi Debow. "I found a whole social milieu of students who shared values that I shared and I've remained close with many of them today. And the teachers exemplified a way of life that was rooted in eternal values, which I found hugely appealing."

Rabbi Eliot Feldman, New Stream co-ordinator, notes New Stream has grown from six students in 1973 to 166 this year and represents 12 to 15 per cent of CHAT's student body.

"New Stream gives students an attachment to their Jewishness," says Rabbi Feldman. "By encountering Judaism at a mature level, it becomes a very positive and stimulating experience for both themselves and their families."

The Little School That Grew

When the **Paul Penna Downtown Jewish Day School** opened its doors in 1998, there were only 10 children in two grades working and playing out of two small classrooms in the **Miles Nadal Jewish Community Centre.** But just five years later, the school is now brimming with more than 70 students in five grades, a dozen dedicated teachers, and an incredibly infectious spirit.

"We're serving a community that's looking for something different," says principal **Elysa Cohen** of the 20,000 Jews who live south of Eglinton Avenue. "Many of our parents aren't affiliated with the larger Toronto Jewish community and would probably not have chosen a Jewish education for their children had we not been in the area. We've managed to bring together all types of families from all sorts of backgrounds into one cohesive group, with parents and students extremely connected to the school, to each other, and to living Jewish downtown."

What makes the **Paul Penna Downtown Jewish Day School** tick is its commitment to equality and integration. It's not affiliated with any synagogue or denomination and it respects and celebrates all forms of Jewish belief and observance. Children come from all kinds of backgrounds.

The curriculum is special, too. Rather than having separate Judaic and General Studies teachers for each grade, there's just one core teacher at each grade level (SK through Grade 4) who tackles it all by integrating Judaic, moral and spiritual issues into every lesson. Ontario's science and social studies curriculum is taken one step further to incorporate Jewish themes, arts-based activities, and language arts. For example, the Grade One class learns about light at Chanukah time so students can examine it from all angles - scientifically, multiculturally, and even socially. No topic is off limits, says Cohen, so teachers have to always be on their toes and be able to make leaps in their thinking and teaching.

Students also participate in downtown community events, including decorating the Sukkah at Mount Sinai Hospital, and baking cookies and collecting socks for the homeless.

"This approach shows students that they're not just Jewish from 1 to 3 p.m.," says Cohen. "Instead, it brings that Jewish piece forward whether it be in math, music class, or in the community."

Next fall, the school will grow yet again. It's moving into the "new" Miles S. Nadal Jewish Community Centre and more than 90 students are already signed up. A Grade 5 class is set to go and parents are thrilled. "The school has given our daughter a strong sense of who she is, where she comes from and what she is capable of," says **Patricia Golubev,** whose child was among that first group of students. "From that first scary day she has been consistently nurtured and challenged by her wonderful teachers: as a young person seeking to understand the world, as a learner in a diverse and accepting community and, very importantly for our family, as a Jew."

Many of these programs have been enriched by community donors. To find out how you can help fund the enrichment of Jewish education for our children, call **Shirley Worth,** Director, Donor Development for **UJA Federation's Jewish Toronto Tomorrow** at **416.631.5837.**

Are you a graduate of a Toronto Jewish day or supplementary school?
Are you currently involved in Jewish education in Toronto or elsewhere?
The Board of Jewish Education is compiling a list of Jewish education success stories. Please be in touch with Anne Glickman at aglickman@ujafed.org or by phone at **416.633.7770 ext. 238.**

on the Move

UJA Federation
Board of Jewish Education

Success in the Schools

Marshall Kesten
Chair,
UJA Federation
Board of Jewish
Education

Dr. Seymour Epstein (Epi)
Vice-President for Jewish Education,
UJA Federation
of Greater Toronto

Once again, it is our pleasure to show you some of the wonderful things that are happening in our schools and in the BJE. These days, one hears a great deal of discouraging news, but the best antidote is to look carefully at the points of light in our schools. Each and every day young people are being engaged in their Judaism by creative teachers. While we must make every effort to combat indifference and the consequent assimilation, it is only life-contact with our literature, our values, and our history that creates the pride and courage that sustains us. We can create school environments that encourage Jewish growth, creativity, innovation - a veritable new poem for Jewish life around the world. Perhaps the new slogan to replace continuity, survival, and even renaissance should be just that: SHIRA CHADASHA - a song of renewal.

Interschool Programs Let Students Meet and Mingle

We're stronger together, which is precisely why when Toronto's day school and supplementary school students get together it is so impressive. Earlier this month, more than 600 students from senior kindergarten through high school participated in **Zimriya 2003,** an annual song festival held at the **Toronto Centre for the Arts.** Under the banner *Shorashim - Roots,* the musical extravaganza featured 20 choirs singing Hebrew and Yiddish songs from different cultures and eras.

This year the **Community Hebrew Academy of Toronto-Richmond Hill (CHAT-RH)** choir made its debut, much to the delight of the younger singers.

"Music awakens our tradition," says **Yael Seliger,** Director of Educational Services at the **Board of Jewish Education.** "Songs deepen the ties between the generations and music from different cultural backgrounds educates us about tolerance and love without prejudice. Our annual Zimriya does all that and more. It's an incredibly moving experience."

On May 20th, day and supplementary school dance troupes will gather at **York University** for the annual **Rikudiya,** a dance festival co-sponsored by the **Board of Jewish Education** and the **Bathurst Jewish Community Centre** that lets young dancers at 15 schools learn from each other and share their extraordinary talents. For many of them it's one of the most anticipated events of their entire school calendar.

The annual **Creative Writing Contest** attracts more than 600 entries in English and Hebrew from students in Grades 1 through 12. Entries include prose, poetry and drama dealing with matters of interest and concern to the Jewish community. The contest judges are always impressed by the high literary quality of the submissions as well as their creativity. Be sure to check out the winning entries on BJE Toronto Online at **www.bjetoronto.org.** Selected entries will also be published in *The Canadian Jewish News.*

One of the highlights of the interschool programs is the annual ***Chidon HaTanach* (Bible Contest).** This year's regionals will be held on March 2 and March 9 for supplementary and day schools. Regional winners advance to the **Canadian National Bible Contest,** which last year saw 200 students from 30 schools across the country compete for top honours. This year's national competition will be held in Montreal on May 11-13. The winners will go on to the **International Bible Contest,** held in Jerusalem every year.

Michael Kurin, a Grade 11 student at the Community Hebrew Academy of Toronto - Richmond Hill campus will be making his first trip to Israel this year as one of four Canadian competitors in the International Bible Contest, to be held on Yom Ha'atzmaut. He will be joined by **Hillel Nadler** of **Yeshivat Or Chaim** in Toronto, **Leah Breslow** of **Ulpanat Orot** in Toronto, and **Gilad Ben-Shach** of **Bialik High School** in Montreal.

"I'm honoured to be in competition with some of the most knowledgeable students in the world and to have learned under some of the most knowledgeable Rabbis," says Kurin, 16. "I credit my teachers at **United Synagogue Day School** and at **CHAT-RH** for getting me here - my Hebrew teachers for inspiring me to enjoy *Tanach* and my General Studies teachers for inspiring me to work hard. They instilled in me a desire to increase my knowledge and now I'm so excited to be going to Israel."

A phenomenon unique to Toronto is the **Local Bible Contest,** a team competition held for supplementary schools. "In addition to Biblical competency the local contest fosters team spirit," says **Silvia Eilath,** BJE Day School consultant.

Teachers Gain Invaluable Resources

Mazal Satov can't believe the difference a few courses have made to her teaching abilities. Over the past two years, Satov has spent almost every Sunday afternoon and two evenings a week at the **Board of Jewish Education's Toronto Midrasha L'Morim** where she and other teachers like her study a variety of Judaic subjects at an advanced level. So far she's taken courses in Tefillah, Hebrew literature, and Jewish holidays, as well as an online course through **York University's Merkaz *i.t.*** program on how to teach Torah. Among the highlights, she says, was learning how to introduce more stories and songs into the classroom, how to make Hebrew grammar more enjoyable, and how to incorporate Jewish history into the curriculum. "The Midrasha courses are packed with so much information and material and the speakers are excellent," says Satov, who teaches Judaic Studies to Grade 6 students at **Associated Hebrew School** and Grade 2 students at **Beth Tzedec Congregation**'s supplementary school. "I've learned so many new ways to teach and have acquired so many new tools to use in the classroom."

Midrasha L'Morim, which runs two 15-session semesters per year, has developed a number of unique programs for day school and supplementary school teachers and teachers-in-training. While many are currently working as teachers, others use this opportunity to upgrade their skills or learn new ways to teach. Teacher certification is granted upon completion of the full Judaic Studies track. "Through Midrasha L'Morim, our teachers are becoming much more effective at what they do and more motivated to meet the academic, social and emotional needs of the students," says **Yael Seliger,** Director of Educational Services at the Board of Jewish Education. "They're more energized so they're delivering the curriculum in different and exciting ways."

Two new courses have been added this year. There's **Reflective Practice,** where "teachers can take the time to reflect upon their experiences and beliefs so they can become better connected to their students and deliver content and strategies that are fresh and stimulating," says **Ruth Rohn,** BJE teacher training consultant. And there's **How to Teach to Make a Difference,** helping teachers and teachers-in-training meet the diverse needs of their students. There's also a two-year training program for supplementary school teachers, a series of distance learning courses offered through **York University** in both Judaic and General Studies, and opportunities for provincial Ministry requirements for recertification. A full-day Professional Learning Program is in the works for the spring to help teachers with classroom management, curriculum development, learning styles and more.

"The Midrasha has given me so much," says Satov. "It has allowed me to grow as a teacher and as a person. What can I say? I love it there."

For more information about day and supplementary school Jewish education in Toronto, visit our website at www.bjetoronto.org, call us at 416.633.7770 or email to bje@ujafed.org

Sun editor shines light on Israel's treatment at UN

According to Reports

By PAUL MICHAELS

Lorrie Goldstein, editor of the *Toronto Sun*, has written two columns – "The UN is guilty of anti-Semitism," Feb. 9, and "Iraq and Israel? There is no comparison," Feb. 16 – that deserve our attention.

In the first piece, Goldstein reminds us that since 1982, the United Nations has held only two emergency sessions – both to condemn Israel. "No session was ever convened to condemn China's occupation of Tibet, Syria's occupation of Lebanon, the Indonesian occupation of East Timor, or the slaughters in Rwanda, the disappearances in Zaire, or any other global horror."

The singling out of Israel for special criticism, the vastly disproportionate number of resolutions passed against it, the exclusions from UN committee membership that Israel alone among all member states is subjected to (a topic also addressed by Prof. Anne Bayefsky in the *National Post* on Feb. 18) leads Goldstein to conclude that "to pretend, as the UN does, year after year, that Israel is the world's worst human rights violator, is not only sheer nonsense, it is anti-Semitism. And it is the UN's stock in trade."

Goldstein's second article follows from the first. It debunks, in a clear and logical manner, the charge that the UN is treating Iraq with unduly harsh measures while letting Israel off the hook for its alleged violations of UN resolutions.

As Goldstein explains, under the rarely invoked Chapter VII of the UN Charter, Iraq's unprovoked aggression toward Kuwait in 1990 was deemed to be a threat to international peace and security. Following that war, Iraq was ordered to disclose and destroy its weapons of mass destruction, but for years it has defied the UN by refusing to fully comply with these demands.

In Israel's case, it fought a defensive war in 1967 and came into possession of territory it had no intention of seizing. Since that time, in line with a Security Council resolution (242) under Chapter VI of the UN Charter, which deals with the peaceful settlement of disputes, Israel has been trying to negotiate a resolution to the conflict with its neighbours. This has been achieved with Egypt and Jordan and remains to be accomplished with Syria and the Palestinians. The bottom line is that Israel seeks peace while Iraq knows only aggression – including support for terrorist activities against Israel and its call for Israel's destruction.

While the UN's history reveals that Israel has indeed been treated most unfairly, when it comes to genuine issues of war and threats to peace, the Security Council has at least been able to determine that Iraq's aggression needs to be checked once and for all. Whether this is to be done through a regime of toughened inspections and sanctions (deemed by many to be woefully inadequate, although favoured by France and Germany) or whether by force (favoured by the United States and Britain) remains to be seen.

Israel, let us note, has no role to play in this discussion, as much as we might worry that it could become a victim of the very Iraqi aggression which must finally be eliminated.

Paul Michaels is director of communications for the Canada-Israel Committee.

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Food, Scrumptious Food

The CJN's Ask Ella columnist shares recipes

[Edward Dunbar Graphic]

By CAROLYN BLACKMAN
Staff Reporter

Ella Burakowski has a philosophy behind her cooking.

The CJN's Ask Ella columnist, keeps it simple and cooks in quantity.

"I do my cooking on Sunday, and I always double or triple the recipe so I'll have food for when I don't feel like cooking. My Sunday meals usually take me through Wednesday or Thursday, and the rest of the week I eat out.

"I don't particularly like to cook, but I like to eat. This system works great."

She has a roster of recipes that work, she says, and she makes them over and over again. "Anything that works is a keeper."

She's conscious about fat and cholesterol, so everything has to be low fat. "I don't always follow a recipe exactly. I usually make changes that suit me."

As well, to all her friends' delight, she loves to share her recipes. "I make my favourite dishes to bring to friends' homes and I'm always prepared with the recipe. If we're not trying food, we're talking about it. It's a huge topic!"

In an effort to organize her favourites, she has put together a cookbook for her own use, *Ella's Recipes*. In it, she has included conversions, equivalents and, of course, nutritional breakdown.

She shared with us a few of the recipes, some with nutritional values, which she has gathered from various sources.

CHOLENT
From CJN Staffer Bev Bergman

Talk about comfort food… nothing smells better than waking up to the heavenly odor of cholent cooking in your oven.

1 tbsp. vegetable oil (to lightly cover bottom of large pot or dutch oven*)
1 large cooking onion, sliced
3 cloves garlic diced
5 peeled potatoes, cut in chunks
3 strips flanken, cut in chunks
1 strip kishke or 4 large hot dogs cut in chunks
1 cup pearl barley washed
1 cup dry baby lima beans, soaked overnight if possible
1 cup dry kidney beans
1½ tbsp. salt**
pepper to taste
2-3 tbsp. paprika
1 tbsp. garlic powder
boiled water with 1 heaping tbsp. of chicken soup powder

Put all ingredients into dutch oven (not in layers, distribute it in a "mixed up" fashion). Cover with boiling water to which a heaping tablespoon of chicken soup powder has been added. Cover tightly and place in oven at 275 degrees from late afternoon until lunchtime the next day. Check the cholent in the morning and if it appears dry, add more boiling water. When reheating leftovers, you may need to add water.

* Make sure your pot does not have handles that will melt in the oven!

**Barley sucks up salt and pepper, so you have to use much more seasoning that you would usually use.

Yield: 15-20 cups, each 1 fat serving, 2 starch servings and 1 protein serving.

FAUX FRIED RICE
From cousin Daniella Gold

½ large head of cauliflower (raw), grated
6-8 green onions, chopped (keep white part separate from green part)
4-6 garlic cloves, minced
1 tsp. fresh ginger, minced
¾ cup frozen peas
1 cup mushrooms, sliced
1 cup snow peas or sugar snaps (already steamed)
2-3 tbsp. low sodium soy sauce
2 whole eggs + 3-4 egg whites, beaten
1 tsp. sesame oil (optional)
oil for frying (just a little bit)

Using medium-high, heat oil in a large pan. Fry garlic, ginger and white part of onion for 1 minute. Add mushrooms for another minute. Add grated cauliflower (use the shredding blade of the cuisinart to get the correct consistency for the cauliflower). Stir for about 5 minutes. Add soy sauce and sesame oil (if using). Stir for another few minutes. Add frozen peas, steamed snow peas and green part of onion. Mix everything together.

Push entire mixture to one side of the pan. In the empty side add the beaten eggs and scramble until the eggs are just set. Mix the eggs into the "rice". Remove from heat. Add already cooked and marinated chicken breast or beef strips to make a whole meal.

ROASTED VEGETABLES

2 yams cut into pieces
3-4 potatoes cut into pieces, or lots of parisienne potatoes (saves time)
4 onions cut in quarters or eighths, or a bunch of shallots if you don't mind the time involved in peeling
5-6 carrots cut in dimes or 1½ pkg. baby carrots
20 (approx.) button mushrooms
1 cauliflower broken into medium size florets
1 red pepper cut into 1½-in. pieces
2-3 tbsp. olive oil
pepper to taste
salt to taste
any other spice you like

Preheat oven to 400. Use large pyrex or lasagna pan and heat olive oil in oven for a few minutes (this prevents the potatoes from sticking).

After oil is hot add yams and white potatoes, sprinkle with pepper and salt, roast uncovered for 20 minutes. Add the onions, carrots and mushrooms, add more pepper and salt, roast for an additional 20 minutes.

Lower oven temperature to 350 and mix in the cauliflower florets; add more pepper if desired and roast for an additional 20 minutes. Add the red pepper and roast for a final ½ hour.

This recipe can be adapted to your taste using different vegetables and different spices. Some other useable vegetables are: asparagus, brussel sprouts and zucchini.

Note: broccoli is not recommended.

UNUSUAL LASAGNA
From CJN Staffer Gloria Clamen

1 28-oz. can of diced tomatoes
1 large eggplant cut in ½-in. cubes
2 medium zucchini cut in slices
½-1 lb. portobello mushrooms cut in chunks
2 red peppers cut in chunks
1 large onion cut in chunks
2 tbsp. olive oil
2 heads of garlic
1 box no bake lasagna noodles
2 cups tomato sauce
1 lb. lean vegetarian ground meat
¼ cup shredded fresh basil
1 tbsp. chopped fresh oregano or 2 tsp. dried
½ lb part skim mozzarella, shredded or cut in chunks
2-3 tbsp. grated Parmesan cheese to taste
salt & pepper

Arrange eggplant, zucchini, mushrooms, peppers and onion on 1 or 2 baking sheets lined with foil and sprayed with cooking spray. Drizzle with olive oil and sprinkle with salt and pepper.

Cut top quarter off garlic heads and wrap garlic in foil. Place on baking sheet. Roast vegetables in preheated 350-degree oven for 40 minutes or until browned. Cook "meat" until just done.

In a large bowl, combine "meat" with roasted vegetables. Squeeze in garlic. Add can of tomatoes, tomato sauce, oregano, basil and mozzarella. Break up lasagna noodles and mix into mixture.

Transfer mixture to a 10 x 15-inch baking dish and sprinkle with Parmesan. Cover and bake in a preheated 350-degree oven for 30 minutes. Uncover and cook for 20 to 30 minutes longer, until lightly browned. Allow to rest for 10 minutes before serving. Freezes well.

Makes 15 servings: 1 vegetable, ½ fat, 2 starch, 1½ protein.

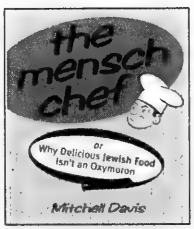
BARBECUE BRISKET

6-7 lb. brisket
2 bottles barbecue sauce
2 pkgs. onion soup mix
1 tbsp. mustard (leave out on Passover)
2 onions sliced into rings
approx. 6 tbsp. of spice paste (made of onion powder, garlic powder, paprika, salt, pepper, orange juice)

Preheat oven to 350. Put onion rings in bottom of roasting pan. Rub both sides of brisket with the spice paste. Put brisket in the pan fat side up. In a bowl, mix barbeque sauce, onion soup mix and mustard. Pour over brisket. Cover tightly with foil and cook for 3 hours (do not open oven door).

Remove from oven, let cool, trim fat, cut into slices (against the grain) and pour sauce over sliced meat. Put slices into 9 x 13-inch pyrex dish. Cover and freeze or place in fridge overnight, if using the next day. Put roast back in oven for 1-1½ hours at 250. Check periodically and baste if necessary.

This freezes well. When serving, take it out a day before and thaw in refrigerator. Cook for 1 hour at 350 or to desired tenderness before serving.



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Pro-Israel questions booed at McMaster lecture

By ANITA GRANAT
Special to The CJN

The Palestinians hope for a "just and equitable peace" in the Middle East, but don't believe that Israel wants the same, says the head of the General Delegation of Palestine in Canada.

In a Feb. 3 address to a large crowd at Hamilton's McMaster University, Baker Abdel-Munem focused on what he called the "injustices" and "roadblocks" in the Palestinian-Israeli peace process.

The speech, called The Search for Freedom and Justice in Palestine, was sponsored by a group called The November 16th Coalition To Stop The Attack on Iraq, as well as by the Hamilton Palestinian community and the university's student NDP club.

Abdel-Munem was warmly received by the mainly Palestinian audience. Amid heightened security and the presence of campus security and Hamilton Wentworth Police Services, the crowd was generally respectful, but at times became vocal and raucous, especially during an open question forum.

A chemical engineer by profession, Abdel-Munem said the United Nations resolution of 1947 and the subsequent partion of British Mandate Palestine is at the root of today's unrest.

"Israel's occupation of the West Bank and Gaza is one of the reasons for the violence," he said. That occupation, he said, has made Israel into an "army state."

"Palestinians are the only oppressed people in the world," he said.

He predicted that as long as Palestinians are denied their rights as a "nation state," they will continue their "acts of defiance." Suicide bombers are a result of their frustration and their continued existence is perpetuated by the fact that "Israel doesn't like them," he said.

In Abdel-Munem's view, the peace process has been hampered by several factors: the re-election of Israeli Prime Minister Ariel Sharon, the PLO's identity crisis and the dispersal of power in the latter part of the 20th century among smaller states that he said are controlled by the United States.

Oil reserves are not an issue, he said: the United States produces 80 per cent of its own oil. American influence in the Middle East is seen by the Palestinians as a source of unrest. The Americans, he said, wish to construct policies to further their global agenda.

Questions from the audience were written on index cards during the talk and handed to the speaker to choose from and respond to later. Most of the questions that he answered related to land claims, Israel's right to exist and the international legitimacy of the PLO. Questions deemed pro-Israeli were greeted with boos and derisive comments.

Abdel-Munem spoke of a time when Israelis and Palestinians co-existed in harmony, sharing resources and support. He equated today's gap between the two groups to "an ocean" and said he hopes that the moderates on both sides will prevail.

"It involves give and take" for any peaceful search for freedom and justice, he said, adding that he hopes freedom and justice prevail in this century.

Pre-University Shabbaton

TORONTO — Hillel of Greater Toronto will host The Joys & Oys of Jewish Campus Life, a Shabbaton for teens who are preparing to enter university. The event will be held Mar. 21-23 at Camp Trillium in Waterford, Ont. Issues being addressed include anti-Semitism and anti-Israel sentiment on campus, and "doing Jewish" on campus. Registration deadline is Mar. 3, and the fee is $60. For more information contact Daniel Held or Seth Winberg at 416-785-1465, e-mail graduate@rogers.com or go to www.jewishcampusservices.com/hs

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בית צדק
Free Admission

Left-wing student sees Israel in a new light after JCS trip

By ELENNA MOSOFF

I wasn't prepared for my political beliefs and emotions to change on my last trip to Israel, but they did.

Jewish Campus Services (JCS) of Greater Toronto (now Hillel of Greater Toronto) recently brought 22 Ontario university students to Israel on a leadership advocacy trip to teach them how to make Israel's case on their campuses.

The campus organization arranged for us to meet with several speakers and participate in a variety of activities, but I was emotionally unprepared for many of them. On the first day, we went to Givat Haviva, a learning centre that engages in Israeli-Arab dialogue, and met Mohammed Darawshe, Givat Haviva's director of public relations and an Arab-Israeli. He talked about what it is like to be an Arab with Israeli citizenship and the loss of identity he feels as a result of not fitting in with the identity he is presented with – the Israeli anthem *Hatikvah* and the Israeli flag, for example. My sympathies went out to him.

But when Darawshe claimed that because certain terrorist organizations such as Hezbollah and Fatah have humanitarian aid wings, they are legitimate organizations, many of us found this legitimization hard to stomach. We left Givat Haviva that day with mixed feelings.

Israel gives you a strange feeling inside your gut and your heart. People who have not been there cannot generally relate to it, and when your feelings on Israel are challenged as ours were when we were talking with Darawshe, something inside you feels uncomfortable and sad.

This sadness increases as you travel along the edge of Israel's Green Line. As I stood on a high mountain range on the edge of the West Bank looking out to the Mediterranean Sea, what struck me was not only the intense beauty of the land, but also how small Israel actually is. Israel will be left with a nine-mile-wide stretch of land if the West Bank becomes a state. As I stood there, I thought of what nine miles is in Toronto terms… maybe Highway 404 to Jane Street across Highway 401.

Meeting both Jewish and Arab Israelis on this trip allowed me to learn and gain a better sense of the current sentiment in Israel. The overwhelming sentiment today among Israelis of all political viewpoints is a huge feeling of helplessness. They are living their lives on a day-to-day basis, as we learned from many people, including people who are not of a pro-Israeli mindset. They leave their houses each day not knowing if everyone will return to the dinner table at night. Meanwhile, the desperation of the Palestinians is obvious from their use of, and support of, suicide bombings. This too is a form of helplessness: both sides are trying to control a situation that has gone well beyond the power of the people. The conflict is rooted in a history that runs so deep there is hardly any telling where it begins and how it will end, if ever.

Journalists and news reporters have not been helping Israel's image in the international media, and many of the trip's sessions focused on this issue. Israel is a journalists' paradise. Because so much occurs there, media outlets plant themselves in one area (such as a hotel bar) and wait until a story breaks, as one always does. These media outlets merely reflect the political opinions of their own countries. The Palestinians receive more coverage because it is easy to tell the story of a victim.

This trip has made me feel as though I've been educated on the issues, and my belief in Israel's actions is stronger than ever. A key problem on campus today is a lack of education about the issues and a very strong, rising leftist culture that is swaying many students (myself included, before this trip) away from supporting Israel. Without such trips, people like me could very well hang onto anti-Israel sentiments simply because they aren't well-informed.

Elenna Mosoff is a second-year student in English and comparative religion at the University of Toronto.

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Vatican opens secret archives from World War II

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — Catholic leaders urgently called on Pope Pius XI to intervene against the Nazi persecution of the Jews – and some Vatican officials tried to work behind the scenes to do so, according to documents from newly opened Vatican archives.

Documents indicate Jewish-born nun pressed Vatican to stop Nazis

Published in the Italian media, the documents represent the first few files to surface from the huge trove of pre-World War II material unsealed by the Vatican Secret Archives on Feb. 15.

The most dramatic revelation was an impassioned appeal for papal action written in April 1933 by Edith Stein, a German Jewish convert to Catholicism who eventually was murdered in Auschwitz and in 1998 was declared a saint.

A 1934 memorandum from German Rev. Friedrich Muckermann to the Vatican secretary of state, Cardinal Eugenio Pacelli – the future Pope Pius XII – criticized the Vatican's "silence" and "lack of courage" in the face of Adolf Hitler.

But an April 1933 letter signed by Pacelli indicated that the Vatican instructed its representative in Berlin "to see if and how" it could intervene.

Without providing a full text, the Catholic news agency Zenit said the letter "gave precise instructions" to a Vatican official in Berlin "to warn the National Socialist government not to persecute the Jews."

David Kertzer, the author of the book *The Popes Against the Jews*, said the emergence of contradictory material was to be expected.

He predicted a "war of dribbled documents," as scholars sift through thousands of pages of newly declassified material.

"It is now clear that with the opening of the Pius XI archives, we are going, for the next couple of years, to see a periodic trumpeting of selected documents by one side or another in the debate over the Vatican's role in the Holocaust," said Kertzer, a professor at Brown University.

"It will probably be only in two to three years that the first systematic studies of the available documentation will begin to make possible a thorough understanding of what happened," he said. "This is all the more true since most of the Vatican documentation on the period is still not available and will not be entirely available to scholars for another two years."

The newly released documents were unsealed six years ahead of schedule in response to the bitter debate over the Vatican's role in the Holocaust – and in particular, over the role of Pius XII, whom critics have long accused of allowing Jews to die because of his silence.

The material concerns the Vatican's relations with prewar Nazi Germany. Mostly correspondence, the documentation dates from the pontificate of Pius XI, who reigned from 1922 until his death in February 1939.

During this time, Pacelli, who became Pope Pius XII on March 2, 1939, served both as Vatican ambassador in Berlin and as Vatican secretary of state.

So far, the letter to Pius XI from Stein, written less than three weeks after Hitler took power, has grabbed the biggest headlines.

Scholars had long known of its existence – in her 1938 autobiography, Stein herself wondered what had happened to it. In 2000, a team of Jewish and Catholic scholars charged with examining the Vatican's role in the Holocaust listed the letter as one of the documents they wanted to see to help determine the Vatican's wartime record.

The team collapsed in 2001 because it was not granted full access to unpublished archival material.

In her letter, Stein described a "war of extermination against Jewish blood."

She warned that responsibility for what was happening "also falls on those who remain silent" and implored the pope to act.

"Not just the Jews, but thousands of faithful Catholics in Germany – and, I believe, in all the world – have been waiting and hoping for weeks that the Church of Christ let its voice be heard against such abuse of the name of Christ," she wrote.

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Florida court indicts eight for aiding Islamic Jihad

Ha'aretz Daily Newspaper Ltd.

WASHINGTON, D.C. — Eight people, including four U.S. residents, were charged last week in a 50-count indictment with supporting, financing and relaying messages for the militant Islamic Jihad organization.

The indictment, returned by a U.S. federal grand jury in Tampa was unsealed last Thursday. It charges that the men are members of the Islamic Jihad, designated by the United States as a terrorist organization. Among them are a Palestinian professor at the University of South Florida (USF), 45-year-old Sami Amin Al-Arian, who is described as the group's American leader and secretary of its worldwide council.

The suspects include three people living in Florida and one in Chicago. Suspects in Britain, Syria, Lebanon and the Gaza Strip remain at large, U.S. Attorney General John Ashcroft said.

In Florida, Al-Arian was led in handcuffs to FBI headquarters in Tampa after the arrest. "It's all about politics," he told reporters.

Al-Arian's ties to the terror group had been known to Israel's intelligence services for a number of years and the data was passed to U.S. authorities in the context of the American investigation. Israel also gave U.S. authorities incriminating intelligence on other suspected associates of the group.

A former think-tank director brought to USF by Al-Arian, Ramadan Abdullah Salah, abruptly left in 1995 and resurfaced as the secretary-general of Islamic Jihad.

The indictment charges the eight men with operating a criminal racketeering enterprise since 1984 that supported Islamic Jihad, and with conspiracy to kill and maim people abroad, conspiracy to provide material support to the group, extortion, perjury and other charges. Each faces up to life in prison if convicted.

Al-Arian and two others were arrested in Tampa and a fourth man was arrested in Chicago. The other four were living abroad and it was not immediately clear if they had been taken into custody.

The group is described in the indictment as rejecting peaceful solutions to the Palestinian quest for a homeland in the Middle East and with embracing "the jihad solution and the martyrdom style as the only choice for liberation." The group's purpose, prosecutors allege, is to destroy Israel and end all U.S. and western influence in the region.

Among the 100 killings blamed on the Islamic Jihad in Israel and the West Bank and Gaza are those of two U.S. citizens, Alisa Flatow, 20, and Shoshana Ben-Yishai, 16. The killings included suicide bombings, car bombs and drive-by shootings, most recently a suicide attack in Haifa last June that killed 20 and injured 50.

The eight allegedly provided financial support through a number of U.S.-based entities, resolved internal conflicts, helped communicate claims of responsibility for terrorist actions and made false statements to immigration officials to help terrorists.

Those arrested in the United States were described as setting up a terrorist cell at USF. They are:

• Al-Arian, the Florida college professor the government says ran Islamic Jihad's U.S. operations. A Kuwait native, he teaches engineering.

• Sameeh Hammoudeh, 42, born in the West Bank, now a resident of Temple Terrace, Fla. He is also an instructor at USF and an administrator at the Islamic Academy of Florida.

• Hatim Naji Fariz, 30, born in Puerto Rico and now living in Spring Hill, Fla. He manages a medical clinic.

• Ghassan Zayed Ballut, 41, a West Bank native now living in Tinley Park, Ill., and owner of a small business.

Four men who live abroad were also charged. It was not immediately clear if they were also arrested. They are:

• Ramadan Abdullah Salah, 45, a Gaza Strip native and now a resident of Damascus, Syria. He is described as the worldwide leader of Islamic Jihad and is a former instructor at USF.

• Bashir Musa Mohammed Nafi, 50, originally from Egypt and now living in Oxfordshire, England. The indictment calls him the U. K. leader of the group.

• Mohammed Tasir Hassan Al-Khatib, 46, originally from Gaza and now living in Beirut; described as the treasurer of the group.

• Abd Al Aziz Awda, 52, born in Israel and now imam of the Al-Kassam Mosque in Gaza. The indictment calls him the founder and "spiritual leader" of the group.

The office of U.S. Attorney Paul Perez in Florida said last year that Al-Arian was under federal investigation.

The tenured computer engineering professor was placed on forced leave and banned from campus shortly after the Sept. 11 terrorist attacks and his subsequent appearance on Fox News Channel. The school is also trying to dismiss him.

Al-Arian was quizzed about links to known terrorists and asked about tapes from the late 1980s and early 1990s in which he said "Death to Israel" in Arabic. Al-Arian has said he has never advocated violence against others and his words were a statement against Israeli occupation. He also has denied any connection to terrorists.

Israeli spymaster dies at 91

Obituary

By NAOMI SEGAL
Jewish Telegrahic Agency

JERUSALEM — Issar Harel, the Israeli master spy responsible for the capture of Nazi war criminal Adolf Eichmann, died last week at 91.

Harel, one of the founders of Israel's intelligence community, led the Shin Bet domestic security service for 15 years and the Mossad foreign intelligence agency for 11 years.

Between 1952 and 1963, he simultaneously headed both agencies, andwas considered responsible for establishing their worldwide reputations.

Among the most significant achievements during this period was the 1961 kidnapping of Eichmann in Buenos Aires, an operation Harel later recounted in his book *The House on Garibaldi Street*.

Harel once recalled in a television interview how he informed then-Israeli prime minister David Ben-Gurion of the successful outcome of the operation: "I brought you a present – Eichmann is here."

Fiercely devoted to his work, Harel was recalled as a man who wielded unprecedented influence and power during the period he headed Israel's security agencies.

In the 1950s, he fought efforts by Soviet bloc countries to recruit agents in Israel. As a result of his efforts, several such agents were identified.

He established an office to bring Jews to Israel from countries where such immigration was illegal. The office oversaw the mass immigration of Moroccan Jews during the 1950s.

He also developed the Mossad's ties with overseas intelligence services.

Harel left the Mossad in 1963 after a dispute with Ben-Gurion over how to deal with German scientists who were developing missiles for Egypt. Harel believed their work posed a threat to Israel and every effort, including assassination, should be made to stop them. Ben-Gurion agreed with the head of military intelligence that the situation did not pose a great risk to Israel.

In 1965, Harel served briefly as then-prime minister Levi Eshkol's intelligence adviser. In 1969, he served a term in the Knesset. Later, he devoted himself mainly to writing books.

Born in 1912 in Russia, Harel immigrated to British Mandate Palestine in 1931.

In 1939, he joined the Haganah and five years later, he was transferred to its intelligence section, which served as the foundation for the intelligence agencies established by Israel in 1948.

At the end of the War of Independence, Harel was appointed head of the General Security Services, known by its Hebrew acronym, Shin Bet.

Those who knew Harel described him as a man completely committed to his work, with leadership skills that earned the trust of his superiors and subordinates alike.

Israel & the Jewish World

Book on Jews anti-Semitic, racist, Czech lawsuit says

By MAGNUS BENNETT
Jewish Telegraphic Agency

Critics say it is potentially more dangerous than Hitler's Mein Kampf

PRAGUE — A Czech academic is Jews that critics say is potentially more dangerous to today's Jews than Hitler's *Mein Kampf*.

Taboos in Social Sciences, by the Czech psychologist Petr Bakalar, includes the theory that Jews who left Europe before the Holocaust were more intelligent than those who stayed behind.

The chapter, "Judaism as a Group Evolutionary Strategy," also refers to differences in intelligence among racial and religious groups and the influence of Jews in Hollywood, the U.S. media and the academic world.

Czech Jewish leaders expressed concern that the book may be just an excuse to present anti-Semitic ideas under the guise of scholarship.

"Bakalar is taking the book into areas and raising questions which are quite scandalous," said the chair of the Prague Jewish community, Tomas Jelinek. "He talks, for instance, about racism and refers to an advertisement which appeared in 2001 in our Jewish monthly looking for a deputy of Jewish origin for the rabbinate office."

Prague-based sociologist Tomas Kamin is taking Bakalar to court, arguing that the book is both anti-Semitic and racist. Kamin said the author simply ignores facts that do not fit in with his theories.

"The book is more dangerous than *Mein Kampf* because when somebody reads *Mein Kampf*, they already know what happened," he said. "The main danger is that this book purports to be a scientific work but in reading it, you can either acquire or reaffirm opinions or prejudices against minorities."

Bakalar denies there is a hidden agenda to his work, claiming that he is merely presenting ideas for discussion. He said research on IQs had shown that Ashkenazi Jews had higher IQs than other Jewish groups, and that eastern European Jews had higher IQs on average Jews did not produce above-average results.

Asked about IQs in relation to the Holocaust, Bakalar replied that "it is logical that the Jews who left Europe before the Holocaust were more intelligent than those who stayed behind."

The "pogrom theory," he said, argues that citizens who are able to survive an oppressive era are more intelligent than those who fail to discern the danger.

Describing himself as a "rebel," Bakalar said he "would invite anybody, especially from the Jewish community, to give their opinions on the hypotheses in the book."

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- **When does the PR Card become mandatory?** Permanent residents returning to Canada as of December 31, 2003, by airplane, boat, train or bus, must show their PR Card to carrier personnel when boarding to prove their permanent resident status in Canada.

The PR Card replaces the IMM 1000 Record of Landing form, which will no longer be valid for travel purposes.

If you are a permanent resident returning to Canada without a valid PR Card as of December 31, 2003, you will not be permitted to board an airplane, boat, train or bus en route to Canada. You will be referred to the closest Canadian embassy or consulate to obtain a limited use travel document. This will result in travel delays and extra costs for you.

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Canada

Shinui, NRP join Sharon's coalition

Continued from page 1

Shinui is the second party to join Sharon's new coalition, after the National Religious Party signed an agreement with Likud on Sunday.

Sharon will present his new 61-member coalition [illegible] Party as his initial partners. Several other parties could join the coalition at a later stage, although it now seems certain that Labor will be in opposition.

Far-right National Union Knesset member Benny Elon said Monday morning that his party has "severe moral qualms" over joining a government in which the secular Shinui leader is justice minister, a position that includes responsibility for appointments to the rabbinical courts.

Elon also said the government's adoption of the speech made by Sharon at the Herzliya conference in December, seen as a tacit acceptance of the eventual creation of a Palestinian state, makes it even more difficult for his party to join the coalition. Nonetheless, he added, the National Union will continue to negotiate with the Likud.

The likelihood of Shinui joining the government was made possible after the secular party and the NRP agreed on a series of guidelines on sensitive issues of state and religion – much to the anger of the haredi Shas and United Torah Judaism.

The Shinui-Likud deal gives Sharon a majority – albeit a slender 61-seat majority – in the 120-seat Knesset. But it could be bolstered if the far-right National Union, which has seven seats, is also brought in.

On Monday morning, Shas spiritual leader [illegible] cluding Shas from the coalition.

MK Gideon Sa'ar on Sunday requested that the Knesset Speaker Reuven Rivlin arrange a special Knesset sitting on Thursday so that the new government could be presented. The coalition agreements and the government's basic guidelines were to be available for viewing in the Knesset until Wednesday morning, after the National Religious Party, Shinui and the National Union Party confirmed the agreements, and after Sharon announced who the Likud ministers would be.

In order to compensate for the changes to the agreed portfolio allocation, the prime minister decided Sunday not to dissolve the science portfolio. Sources in Likud believe the government will include 22 or 23 ministers, 19 executive ministers, and three or four ministers without portfolio.

The allocation of the interior ministry portfolio to Shinui may reflect the possibility that Sharon will give the treasury portfolio to former Jerusalem mayor MK Ehud Olmert instead of Silvan Shalom, or the Foreign Ministry portfolio instead of Benjamin Netanyahu. Olmert said both before and after the elections that he would not give up the post of Jerusalem mayor unless he received a senior ministerial post.

Sharon told MK Ze'ev Boim last week that he had not promised Olmert anything, but it is thought in Likud circles that Olmert will get a such a post, probably treasury. Others discussed the possibility that Olmert would get Foreign Ministry and Netanyahu would be moved to treasury, but Netanyahu said he had no intention of taking this position, and that if he didn't remain in Foreign Ministry he would not participate in the government.

In the wake of the coalition agreement between the Likud and the NRP, Labor party leader Amram Mitzna said Labor would not negotiate with Likud [illegible] party to open negotiations with the Likud," and therefore the party will remain in the opposition, Mitzna said.

Ariel Sharon

Sharon spoke with Mitzna by telephone Sunday morning to update him on the details of the agreement that will give the centre-right government 61 MKs from Likud, NRP and Shinui. Among other things, Sharon pointed out that the deal includes a political outline for the creation of a Palestinian state. Sharon said Likud could not keep a nationalist, Zionist party like the NRP out of the government, as Labor was demanding. The prime minister also said that if Labor decides to open negotiations, it could join the government in a short time and the coalition would include Likud, Labor, Shinui and NRP.

"We find ourselves in a situation where we can make history together, and it would be a shame to miss it," Sharon told Mitzna.

But Labor MK Avraham Shochat dismissed any chance that Labor would join a unity government under Sharon's leadership.

"In my estimation, based on the reality created by the agreement between the Likud and NRP, Sharon clearly selected a right-wing, extremist government that won't pursue a peace process," Shochat told Israel Radio. "He wasn't prepared to include in the guidelines any of the minimal elements that would allow for Labor to open negotiations."

Earlier Sunday, Likud political advisor Eyal Arad said the door was not completely closed on the possibility that Labor would be in the government.

"I don't know if we'll succeed [in bringing in Labor], but I think that there is a basis in the agreement signed with NRP for Labor to join the government," he told Army Radio.

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Ambassador Shlomo Argov dies at 73

By YOSSI MELMAN
Ha'artz Daily Newspapers Ltd.

JERUALEM — Shlomo Argov, former Israeli ambassador to Britain, died Sunday in Jerusalem at age 73.

Obituary

Born in Jerusalem in 1929, Argov joined the foreign service in the 1960s after completing his university studies in Washington, D.C., and London, England.

An attempt on Argov's life served as the immediate pretext for the Lebanon War. On June 3, 1982, he was shot in the head at close range by three terrorists from the Abu Nidal organization outside the Dorchester Hotel in London. Three days later, former prime minister Menachem Begin launched the "Peace For Galilee" operation.

Argov was left paralyzed by the assassination attempt. He underwent treatments in Britain and Israel, but his condition gradually deteriorated and he was hospitalized in Hadassah Mount Scopus Hospital in Jerusalem, where he remained until his death.

In July 1983, Argov spoke out against the war and the fact that it was being linked to the attempt on his life.

"Israel cannot get entangled in experiments or hopeless military adventures… If those who initiated this war in Lebanon had envisioned the scope of this adventure, it could have saved the lives of hundreds of our best young people," Argov said.

• Charges were filed against nine Israelis who allegedly provided Hezbollah with military intelligence in exchange for drugs, mainly hashish.
• MKs for the 16th Knesset were sworn in.

Feb. 18

• Israel lifted a closure on the West Bank and Gaza imposed eight days before amid security warnings. Palestinians with permits were allowed to go to their jobs in Israel.
• At least 14 Palestinians were killed in clashes in the West Bank and in a six-hour Israeli military incursion into an area of Gaza City considered a Hamas hotbed. The incursion was in response to ongoing Gaza-based rocket attacks on the Negev town of Sderot and a Feb. 15 attack on a tank in Gaza that killed four soldiers.

Feb. 19

• Likud cabinet minister Reuven Rivlin was elected Knesset speaker.
• Yad Vashem's International School for Holocaust Studies held training sessions for a group of Israeli Arabs who plan to visit Auschwitz to better understand the Holocaust.

Feb. 20

• During an address to a delegation of U.S. Jewish leaders, ex-prime minister Shimon Peres broke a long-standing policy and confirmed Israel has nuclear weapons.
• Israel is seeking changes to the U.S.-backed "road map" for Mideast peace, requiring that all initial demands be made of the Palestinians, starting with a ceasefire, a leadership change and extensive reforms, *Ha'aretz* reported.

Feb. 21

• Two Palestinians were killed in separate incidents in Gaza. One man who crossed into Israel was shot by troops after he crossed a fence. The second man was killed in a gun battle with Israeli troops after throwing a hand grenade.

Files from JTA and Ha'aretz

How the Betel Centre changed Bella and Burt's life

'I was so impressed with the calibre of speakers and lectures, I decided to become a member. Suddenly my life changed. I met wonderful people who made me feel very welcome. They took an interest in me . . .'

A friend first mentioned the Bernard Betel Centre to Bella Tatoff and she decided to check it out. Her enthusiasm has now spread to her husband, Burt, and they often go to the Centre together.

When I retired almost two years ago, I didn't realize how the adjustment to not working would affect me. After getting up at 6 a.m. for the past 20 years, travelling to my job as a social worker in traffic, snow storms, and black ice; I dreamed of Spring, Summer and Fall . . . and my retirement.

I pictured myself, cleaning out my messy drawers, filling garbage bags with outdated clothes which crowded my small closet. Would some agency be thankful for my donation? Once retired and leisurely, I planned to cook gourmet meals, bake delicious cakes, and have lunch with my non-working friends, spending time with my grandchildren and sleeping late.

So what happened to all my fantasies?

To my surprise, I missed getting up early, having daily contact with co-workers, and seeing my clients. I started to procrastinate by avoiding doing chores. After all, didn't I have all the time in the world?

As weeks passed, I knew I had to find out what activities I liked. I phoned one of my friends and invited her to lunch.When she mentioned Bernard Betel Centre. I decided to check it out by going to a Tuesday morning lecture, part of Betel's Lifelong Learning Centre.

I was so impressed with the calibre of speakers and lectures, I decided to become a member. Suddenly my life changed. I met wonderful people who made me feel very welcome. They took an interest in me and shared their own life experiences with me.

I began to attend other programs such as Short Stories, Literary Lunches, Wellness Programs, Inter-Generation meetings. Overnight, I began to feel a sense of well-being; my attitude became more positive about this new phase of life.

My excitement about the Betel Centre spread to my husband Burt. One day he came home and told me his boss gave him a day off, I asked him if he could make it on a Tuesday so he could attend a program at Betel with me. He did, and was just as impressed as I was. Now he accompanies me to the lectures when he can.

I visited the Holocaust Museum in Washington, D. C.. on a trip organized by Betel with the Jewish Community Centre. Since I was a Holocaust survivor as a child it was important to me to see this memorial.

I got involved with the Centre's Book Club, and participated in the Creative Writing Classes. Before I knew it I was organizing my projects and time around the Centre's programs.

When the co-ordinator of the Inter-Generation program asked me to attend a Friday night dinner at the Betel Centre, in conjunction with university students. I called my son, Mark, who came along.

When we arrived, everyone was seated but the co-ordinator found us two seats at a table with seniors who were not regular participants. We were having a great time with them when suddenly the co-ordinator asked us to join a table of university students who had come in late. Mark seemed surprised about the change but I whispered, "change is good, we have to be flexible." -- a lesson from retirement. We moved and had a wonderful time there.

I've become so busy doing all the things I enjoy that I wonder how I had the time and energy to work for 20 years. My closets still need clearing out, I still make only simple meals, but I read, write short stories, volunteer, take courses at York University, and attend the Betel Centre.

I feel the Centre gave me a focus and their members and staff changed my life.

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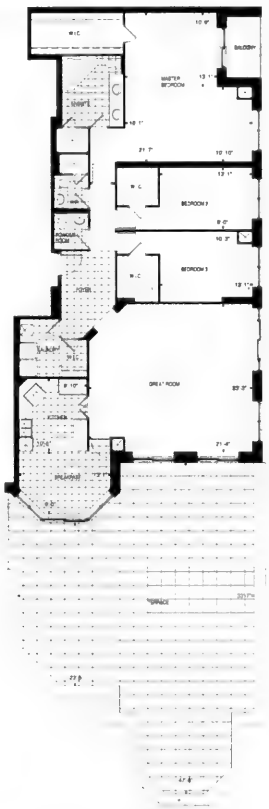

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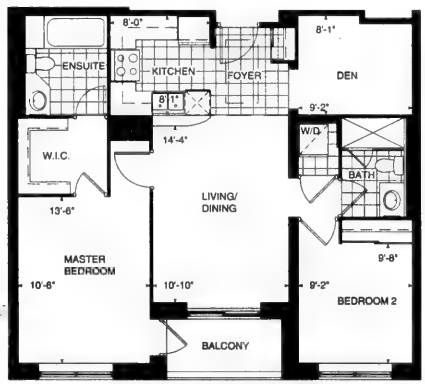

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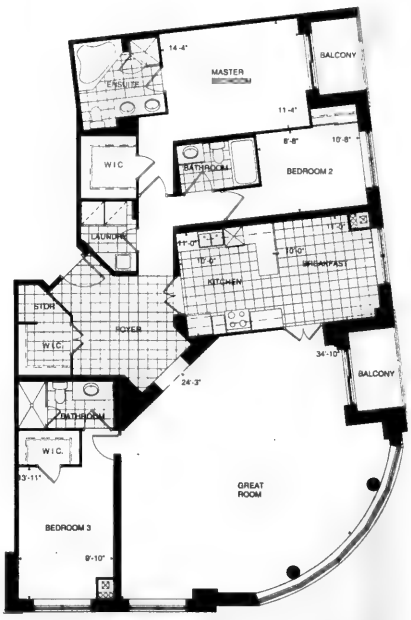

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MEIR PANIM: NEW HOPE FOR ISRAEL'S POOR

BY: DEBBI MAIMON

For Leah and Miri Safir of Yerushalayim, the rhythm of the school day has a healing balm. It helps assuage the aching loss of their mother, who was murdered several months ago in a drive-by terrorist attack.

Meir Panim brach in Jerusalem - a total of 3500 needy are being served with hot meals daily in the Meir Panim network all around Israel

But reality comes rushing back on the walk home from school - a journey of heartbreak. As the girls mount the stairs to their apartment, the mouth-watering aromas wafting by are always from a neighbor's kitchen, never from their own. They open the door to find a cold stove in a bare kitchen, as pain and loss overwhelm them once again.

After the last customer leaves the auto shop, the girls' father, Ezra, counts up the day's scanty profits and hurries home. Hiding his dejection, he asks his daughters about their day as he hustles together some cottage cheese, vegetables and crackers for their supper. They are very quiet and pick at the food disconsolately.

Ezra's tears, always just beneath the surface since his wife's death, course down his cheeks as he draws Leah and Miri close and tries to comfort them. A hot meal a few times a week would bring them so much comfort, he thinks. What he wouldn't do to be able to ease the hunger not only in their bodies but in their broken hearts.

Combating Poverty With Love

Like a growing number of families and individuals in Israel who have fallen on hard times, Ezra's urgent search for help brought him to an organization called Meir Panim (A Friendly Face), where to his immense relief, he found a solution to his plight.
"It was the answer to my prayers," he says simply.

A non-profit organization established in 2000 by David and Rivka Zilbershlag in memory of their son, Meir Panim is a network of soup kitchens staffed by able volunteers that has evolved into an unofficial social services corps, aimed at relieving the suffering of those living below the poverty line in Israel. Rabbi Yechiel Eckstein, who is the president of Meir Panim, was the first to take upon himself to assist this important mission.

"With over 20% of Israel's citizens living in poverty, hunger is a daily reality for many families," said Moshe Lefkowitz, Meir Panim's director.

A fascinating blend of the visionary and the pragmatist, Zilbershlag, who is the editor of the Hebrew-language newspaper *Bakehila* and the owner of a media and public relations firm, devotes most of his life bridging the gap between religious and non-religious Jews.

David says he drew his inspiration for his humanitarian work from time-honored Jewish tradition.

"Jews have weathered all kinds of hard times throughout the centuries," he says. "One of the things which kept us together is the belief that all Jews are responsible for one another. *Chessed*, kindness, has the power to unite a fragmented community."

The Ambience of a Restaurant

Meir Panim soup kitchens are designed to evoke the ambience of a restaurant rather than a charity-dispensing outfit, so that those who dine there can do so without shame. Tasteful furniture, aesthetic food arrangements, caring service and not least, the excellent quality of the food, make the needy feel like honored guests instead of paupers.

The main branch is in Jerusalem near the Central Bus Station, with others in Kiryat Malachi, Kiryat Arba-Hebron, Eilat, Acre, Dimona, Ofakim and Or Akiva which serve 3,500 hot meals every day. The clientele consists of new immigrants, the unemployed, the elderly, handicapped, and victims of terror. A special camaraderie springs up among the regulars, making dining at Meir Panim a comforting experience.

One of them, 68-year old Rina Malek who immigrated from Ukraine five years ago, just finished convalescing from a hip injury. She makes the two-block walk every day with her walker

"They told me I could have the meals delivered," says Mrs. Malek, nodding gratefully at the volunteer who has helped her settle into her seat. Her lined face breaks into a gentle smile as she gestures to the familiar faces around her. "But then I wouldn't get to see all my friends here."

To Feed A Child

Not long after the opening of the branches in the development towns in the southern part of Israel, the Meir Panim staff became aware that hundreds of schoolchildren in the area were unable to afford even the low-priced, catered hot lunches that were supplied by school lunch programs.The decision was made to expand the services of the Meir Panim soup kitchens to service all the school children in the area. As of last month, the soup kitchens has been preparing daily 3,900 hot lunches, delivered in insulated cases to all the schools and kindergartens in these cities.
When terror struck Hebron last month in the "Friday Night Massacre" Meir Panim's volunteers sprang into action, providing meals for victims, their families and the mourners sitting *shivah*.

Meir Panim serves 3900 hot meals to needy children during their study day.

In addition to combating hunger, Meir Panim sponsors free medical and legal aid. A corps of volunteer physicians and attorneys provide essential, basic assistance for "clients" who are often without the strength, the means, or the know-how to look after their own fundamental rights

."I found out that I'm eligible for a rent subsidy. They had a lawyer here who sat down with me and helped me fill out the forms," Rafi, an elderly retired shoemaker, told us. He said his worry over falling behind in his rent had kept him from sleeping at night. His children all live overseas and he had no one to turn to, until he met up with Meir Panim.

Harnessing The Power of Giving

Another community service sponsored by Meir Panim is a remarkable enterprise called POG, (Power Of Giving - *Koach Latet* in Hebrew). POG gathers various second hand items in excellent condition through a toll free number operated by volunteers. These include furniture, electrical appliances, clothing, toys, books and more. Items are transported from donors' homes by the POG trucks and brought to the twelve POG distribution centers scattered throughout Israel: Jerusalem, Safed, Chatzor, Yokneam, Netanya, Petach Tikva, Kiryat Atba, Keryat Malachi, Kiryat Gat, Beer Sheva, and Eilat.

POG collects and distributes second hand items to the needy.

All items undergo a process of cataloging, repair and cleaning by an extensive network of volunteers that include youths from schools and youth movements, soldiers, a mentally handicapped group, as well as dozens of other men and women of various secular and religious backgrounds who donate of their free time in order to assist in any way.

Applicants at POG must present a document from the Municipal Welfare Services, the Ministry of Absorption, or an IDF base, certifying that they are officially recognized as needy individuals, and listing the specific articles they need. They are free to choose from the items in stock in a relaxed fashion. Payment of a token fee imparts a business-like tone to the transaction and preserves the purchaser's sense of dignity. The POG truck delivers the merchandise to the homes of the needy.

"With more and more people living in poverty, families are sometimes desperate for things as basic as a refrigerator, stove or washing machine," explained Amos Elad POG's director. "Sometimes they don't even have a bed for a child, a table and chairs, or a heater for the winter time".

This summer, *Jerusalem Post* reported on a family whose apartment went up in flames, leaving them destitute. The parents, Gad and Yael, were in shock, unable to think or act coherently. A social worker managed to find an apartment for them but it was completely bare.

When POG learned of the situation, they took an inventory of everything that had been burned in the fire and went to work. The next day, the "POG" truck pulled up in front of the house. While the children scampered about excitedly and husband and wife watched in amazement, workers delivered an entire household of second-hand furniture and appliances to the family, including beds, a sofa, rugs, closets in each room, blankets, tables, chairs and toys.

Gad and Yael tried to express their thanks, but were too choked up to speak. "There are no words," Yael managed, wiping her eyes. "Only G-d can repay you," said her husband, clasping one of the workers in an emotional handshake.

Please join us in our efforts to eliminate poverty and hunger in Israel. Send your tax deductible (in USA) donation to Meir Panim, at the following address:
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Email: office@mifalchaim.org
Web site: www.mifalchaim.org

Celebrate with the Stars

"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 20 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 10 years at each of my shows, I have brought together over 60 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Wednesday, March 5, 2003 at Beth Emeth Synagogue. It starts at 6 p.m. and runs until 10:00 p.m. This year Ritché Couture will be presenting their 2003 bridal collection on a fabulous runway fashion show, which will begin promptly at 8 p.m.

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centrepieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-882-2042.**

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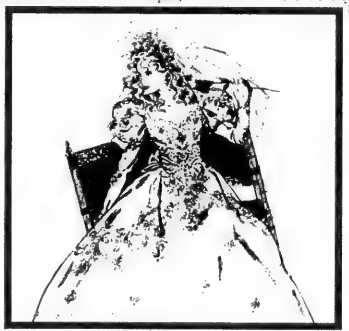

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Terror victim forgives her attacker

By SHELDON KIRSHNER
Staff Reporter

In 1978, when she was an El Al flight attendant, Yulie Cohen-Gerstel was the victim of a terrorist attack in London by the Popular Front for the Liberation of Palestine.

As she and other members of the crew were about to check into a hotel for the night, they were hit by a volley of gunfire that killed two of Cohen-Gerstel's colleagues. She got off relatively lightly, having been slightly wounded in the arm by shrapnel.

For years afterward, she was angry, despite her disinclination to seek revenge against Fahad Salam, the Iraqi gunman who was given a life sentence for his role in the incident.

Two-and-a-half years ago, Cohen-Gerstel, decided to forgive Salam. She had reached the conclusion that, by virtue of his long imprisonment, he had paid for his crime.

She wrote him a letter inquiring why he had joined the Popular Front. He replied, apologizing for the pain and anguish he had caused and informing her that he had rejected terrorism and now believed that a "fair solution" of the Arab-Israeli conflict was possible.

The story of this curious pen pal relationship is the subject of Cohen-Gerstel's one-hour video diary, *My Terrorist*. TVOntario will broadcast it on Wednesday, March 5 at 10 p.m. and again on Sunday, March 9 at 12:30 a.m.

An upper middle-class mother of two, Cohen-Gerstel, now 47, is a sabra whose family arrived in Palestine 150 years ago and whose mother is a cousin of Ezer Weizman, Israel's defence minister in the late 1970s and its president in the 1990s.

Unlike Weizman, who ordered a retaliatory bombing raid on a Palestinian refugee camp in Lebanon to avenge the attack, Cohen-Gerstel is a left-of-centre peacenik.

Truly believing in reconciliation, she feels the Arab-Israeli conflict can only be solved if both sides overcome their mutual fears and face each other honestly.

Guided by this philosophy, as well as by the shame of Israel's role in the Sabra and Shatila massacre, Cohen-Gerstel initiated a correspondence with Salam.

In addition to her relationship with Salam, *My Terrorist* also details Cohen-Gerstel's friendship with a woman who lost a daughter in a suicide bombing. The woman is a rather bitter person who cannot fathom Cohen-Gerstel's contact with Salam.

As well, the documentary gives us Cohen-Gerstel's views of Israel's presence in the disputed territories ("it is tearing us up") and shows viewers a small pro-peace rally, during which right-wing hecklers hurl abuse at her.

But *My Terrorist* turns on Cohen-Gerstel's quixotic quest to reconcile with Salam.

Regarding him as a human being rather than a terrorist, she visits Salam in prison in Britain.

Although he refuses to talk about the attack that landed him in jail, he repeatedly apologizes through tears and asks for her help in acquiring clemency from prison authorities. Since Salam never actually appears on screen, we only know this from her description of their meeting.

Moved by his plea and his contention he has changed, she considers his request.

Cohen-Gerstel's empathy and compassion may not be appreciated by everyone who watches *My Terrorist*. But say this much for this documentary: it is intriguing and unusual.

Yulie Cohen-Gerstel

Holocaust a blind spot in Hitler's secretary's eye

By SHELDON KIRSHNER
Staff Reporter

As Adolf Hitler's private secretary, Traudl Humps Junge was at the centre of his perverted universe. Yet strangely enough, she seems to have been unaware of the unprecedented destruction his malevolent policies caused.

If what she says is to be believed, she knew nothing about the Holocaust, nor of the military battles Germany fought as it sought to impose its will on the rest of Europe.

That paradox is central to *Blind Spot*, which opens in Toronto Feb. 28.

Produced and directed by Andre Heller and Othmar Schmiderer, this 90-minute documentary is starkly unadorned.

Occasionally drawing on a cigarette, Junge dispassionately recalls her years with Hitler, whom she looked up to as a comforting father figure.

We're treated to a torrent of well-formed recollections flowing ceaselessly from her lips. Nothing more and nothing less. No file footage of the Third Reich or World War II. No explanatory digressions. Just talk and more talk.

Junge worked for Hitler from 1942 until Nazi Germany's last gasp in April 1945 – first at his field headquarters, then at his residence and finally in his bunker in the heart of Berlin.

Now frail at age 81, she condemns her former boss as "an absolute criminal" who initiated "barbaric measures" and was blind to the sanctity of human life.

Rather than thinking in "human terms," she says, Hitler was capable only of indulging in "abstract notions."

But as she immerses herself in the past, she claims Hitler was really a "kindly old gentleman." He treated her with solicitude and adored his dog Blondie.

Junge acknowledges that, even then, she harboured "some doubts" about Hitler. Yet she was reluctant to give up her "positive image" of him, since he was nice to her and gave her a "sense of security." Summarizing her time with him, she concludes it was "an incredible adventure."

The child of a dysfunctional and apolitical family, Junge claims she was never a Nazi, merely a functionary doing a job. Her explanation sounds plausible: not every German was a Nazi.

Interestingly, Hitler rarely raised the topic of Jews in her presence. But there were exceptions to that rule.

He castigated the wife of a Nazi gauleiter (governor) in occupied Holland who had displayed sympathy over the deportation of Dutch Jews.

Continued on page 43

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Eye on Arts

By Bill Gladstone

READING OF SARA'S CAVE, HOLOCAUST PLAY BY DON MOLNAR, AT MILES NADAL JCC

Between Stages presents *Sara's Cave*, by **Don Molnar**, a play about a Polish woman who hides a Jewish family in her root cellar during Passover 1942. A lively discussion with the cast, director and playwright follows. Suggested donation $5 or PWYC. Miles Nadal JCC. Sunday March 2, 5:30 p.m. 416-924-6211.

* * *

Soprano Sings Sibelius, Glick: Chrylark Arts and Music Series presents **Valerie Siren & Friends**. **Siren**, a well known lyric soprano, is an expert on the songs of **Sibelius** and performs six in Swedish, as well as *We Are Children Just the Same*, **Srul Irving Glick's** song cycle featuring poems written by boys from Terezin. The friends are cellist **Stefan Glick** and soloist **Cecilia Ignatieff**. Heliconian Hall, 35 Hazelton Ave. Adults $15. Sunday March 2, 3 p.m. 416-651-9380.

* * *

Women Sing Sepharad: In celebration of International Women's Day, the Miles Nadal JCC presents Women Sing Sepharad, with **Judith Cohen** and **Tamar Cohen Adams**.

An expert on Judeo-Spanish Sephardic music and many related traditions, Cohen has carried out field work and performed and lectured in Spain, Portugal, Morocco, Israel and other countries. The Montreal-born scholar-musician is a founding member of the Montreal Sephardic ensemble Gerineldo, and her daughter, **Tamar Ilana**, studies flamenco dance.

Miles Nadal JCC. $10 in advance, $12 at the door. Thursday March 6, 8 p.m. 416-924-6211.

* * *

Depression Era Play: Playwright **Clifford Odets** communicated the experience of a society in despair during the depression when he penned *Awake and Sing!*, a play about a Jewish family's difficulty in keeping the world's economic and social ills from permeating their shabby apartment. The play's title comes from a passage in Isaiah: "Awake and sing, ye that dwell in dust (26:19)."

Equity Showcase Theatre, St. Anne's Parish Hall, 651 Dufferin St. Produced by The Co. Previews March 20 & 21, runs March 22 thru April 12. Tuesday thru Sunday, 8 p.m. $25 - $15, Tuesdays half price. 416-533-6100.

* * *

Sherman Reading: The Creators – Salon Evenings with Engaging Contemporary Artists presents **Jason Sherman**, reading from and discussing his play *League of Nathans*, which is currently playing at the Factory Theatre. Refreshments. Suggested donation $10. Miles Nadal JCC. Monday March 3, 7:30 p.m. 416-924-6211.

* * *

Names in the News

• The Association of Jewish Libraries plans to give out its annual Sydney Taylor Book Awards at its annual convention in Toronto this coming June. Appropriately enough, the winner in the Older Readers category is *Hana's Suitcase*, by **Karen Levine**, which was published by Second Story Press of Toronto. www.jewishlibraries.org

• Late in her life, Broadway legend **Ethel Merman** recorded *The Ethel Merman Disco Album*, which became "an instant camp classic," according to Fynsworth Alley, the recording company that has recently reissued it as a CD. First released in 1979, the collection features Merman singing disco versions of her greatest Broadway hits.

* * *

Readings at Harbourfront: With an award-winning journalism career and 49 successful books under his belt, **Pierre Berton** has crammed a wealth of anecdotes, wisdom and advice into his latest book, *The Joy of Writing: A Guide for Writers Disguised as a Literary Memoir*. Berton reads from this highly anticipated memoir and is interviewed by novelist **Andrew Pyper**. York Quay Centre, Brigantine Room, 235 Queens Quay W. $8, members free. Monday March 3, 7:30 p.m. 416-973-4000 or www.readings.org

Also at Harbourfront, Globe theatre critic **Kate Taylor** reads from her first novel, *Madame Proust and the Kosher Kitchen*, which "spans the 20th century and circles between Paris and Toronto." Brigantine Room, March 12, 7:30 p.m.

And novelist **Cynthia Holz** reads from *The Good Man*, a story of a complex lifelong friendship between two men. York Quay Centre, Lakeside Terrace. Tuesday March 25, 7:30 p.m.

* * *

Arts in Brief

• The Canadian Film Centre's annual fundraiser – Mambo Italiano, The Big Night Gala & Auction – celebrates the magic of Italy under the patronage of the Italian ambassador, **Marco Colombo**. Kool Haus, 132 Queen's Quay E. Thursday Feb. 27, 7 p.m. www.cdnfilmcentregala.com

• **Michael Wolf**, director of Camp Ramah, speaks on *Purim and The Book of Esther: a whole different story from the one you learned in Hebrew Schoo*l. $5 includes coffee & bagels; members free. Miles Nadal JCC, 750 Spadina Ave. at Bloor. Sunday March 2, 11 a.m. 416-924-6211.

• **Bill Stern** presents *You Don't Have to be Jewish!*, a film buff's commentary on selective Jewish-content films. Israel's, 897 Eglinton Ave. W. Refreshments. No admission charge. Sunday March 2, 7:30 p.m.

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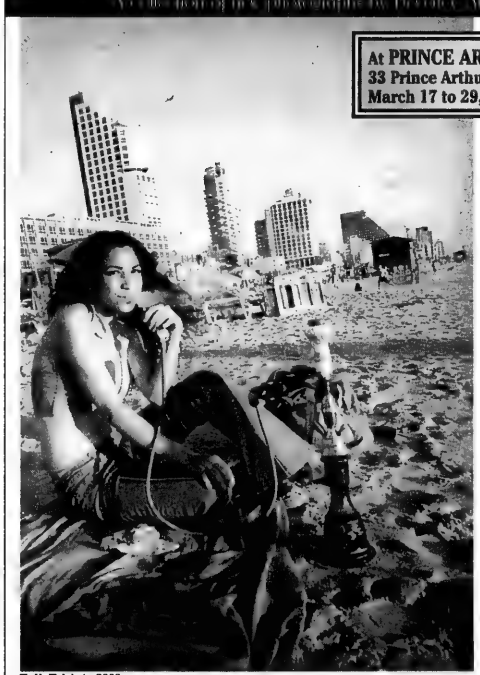

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Lantos, Cronenberg win big at Genie Awards

By LARRY ANKLEWICZ
Special to The CJN

The Jewish community was well-represented among the high-profile winners at the recent Genie Awards ceremony. The Genies recognize the best in Canadian films and are handed out by the Academy of Canadian Cinema & Television.

This year, Robert Lantos, co-producer of the film *Ararat*, took home the Genie for Best Motion Picture, one of five Genies awarded to that film, including Best Actress (Arsinee Khanjian), Best Supporting Actor (Elias Koteas), Best Original Music Score (Mychael Danna) and Best Costume Design (Beth Pasternak).

Ararat was Atom Egoyan's personal tribute to the suffering his people experienced during the Armenian genocide of World War I.

Egoyan tells the story in a multi-layered film designed to make audiences ponder the moral issues associated with such atrocities, but he has also carefully crafted a story about love, hate and relationships.

Egoyan, who wrote, directed and co-produced the film, was absent that evening, serving on the jury at the Berlin Film Festival, thus leaving it to Lantos to accept the Genie alone, although Lantos did promise to call and wake Egoyan with the news of the award as soon as he had finished being interviewed.

Another big winner that night was Bernard Zuckerman's *Savage Messiah*, which won three Genies, including Best Actor (Luc Picard), Best Supporting Actress (Pascale Montpetit) and Best Adapted Screenplay (Sharon Riis).

Robert Lantos

Savage Messiah's three Genies were the surprise of the night. The film was originally produced for television but was released theatrically in Quebec and did very well at the box office there. For those who haven't seen it, *Savage Messiah* is the story of cult leader Roch Theriault, who presided over a commune that included his eight wives and 26 children. When a dead child, strange rituals and mental and physical abuse against the commune's women are discovered, a social worker attempts to liberate the members from Theriault's control.

David Cronenberg won the Genie for Best Director for the film *Spider*. Cronenberg has created a unique style and body of work that includes such films as *The Dead Zone*, *Dead Ringers*, *The Fly*, *Crash* and *eXistenZ*.

This was Cronenberg's 10th Genie, having previously won for his directing, screenwriting and producing talents.

The controversial film *Max* won a Genie for Best Sound Editing. This film tells the fictional story of Max Rothman, a veteran of the German army who returns from the front in 1918 after losing his right arm in combat.

Rothman had been an aspiring writer before World War I, but after the War, he opens an art gallery and becomes an important art dealer. He runs across another war veteran, Adolf Hitler, and thinks Hitler's art has some possibilities. Rothman attempts to encourage Hitler to pursue a career in art rather than in politics.

The film has created a bit of an uproar because it casts Hitler in a very human light and softens the usual image we have of the man. But whether one approves of the position the film takes or not, it certainly makes for a thought-provoking film.

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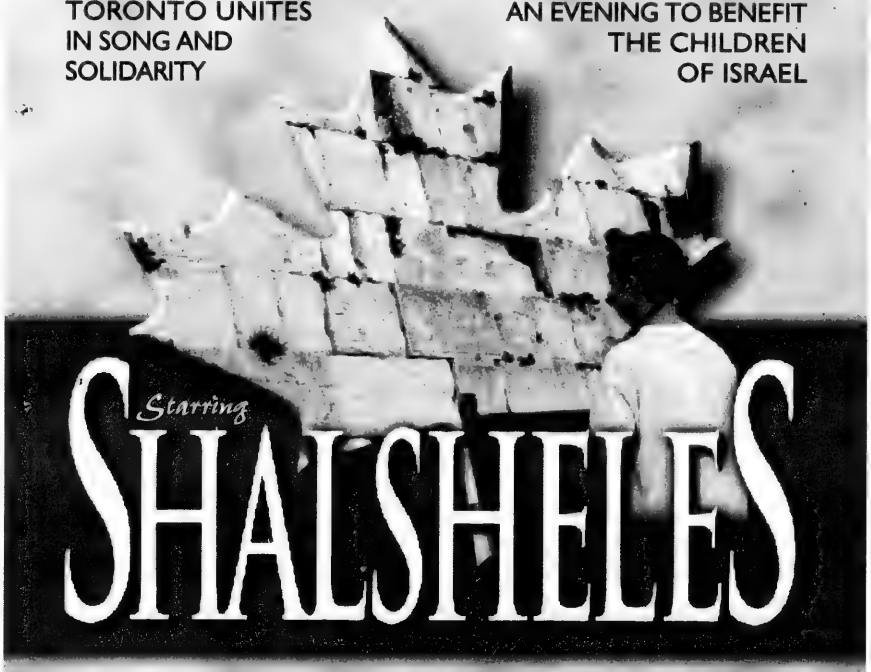

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Jewish detective Sam Klein takes to the streets again

By BILL GLADSTONE
Special to The CJN

Allan Levine, a Winnipeg teacher and historian who first turned his hand to fiction seven years ago, has produced a third novel in his Sam Klein mystery series.

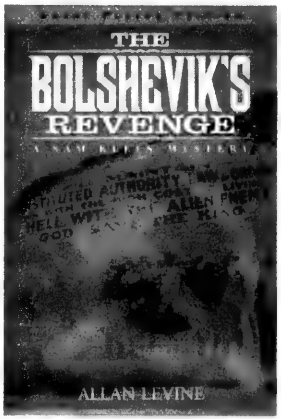
The year is 1919. The "war to end all wars" has just ended. Winnipeg is about to explode in massive labour unrest. Klein, a street-smart Jewish detective and a former bouncer in a north end brothel, has been called in to help solve a murder.

That is the premise of *The Bolshevik's Revenge* (Great Plains Fiction, $19.95), which takes place against the backdrop of the Winnipeg general strike of 1919.

Women have just been allowed onto the Winnipeg police force, which poses the beginnings of a dilemma for Klein – a married man with two young daughters and a pregnant wife – when he develops feelings for a policewoman with whom he is thrown together.

An even more pressing dilemma is the affair that develops between his unmarried sister, Rivka, who is strongly allied with the radical socialists, and a married man who happens to be the chief suspect in the murder.

Levine writes of that time and place with the ease of a native Winnipegger who is clearly well-versed in the city's famous labour upheavals, which he easily and credibly brings to life on the page.



He's also knowledgeable about many ideas that were floating around at the time, including the notion of genetic racial superiority, which lends an element of historical irony to the end of the novel.

Following in the great tradition of detective novelists Dashiell Hammett and Raymond Chandler, Levine's detective is a sort of lone-riding chivalrous knight facing various moral choices, from which he is expected to emerge victorious. But Sam Klein is not significantly altered by his experiences, and sometimes seems to lack sufficient passion.

Levine has a highly competent and down-to-earth prose style, and tells the story with an omniscient narrative voice. Perhaps it's this voice that seems, at times, to distance us from the main characters and their innermost feelings.

The Bolshevik's Revenge is largely plot-driven, with a steady stream of developments, revelations and twists, all paced to keep the reader turning pages. While Levine's attention to historical detail weighs down the story in a few places, most of the story-telling is nicely streamlined.

Fans of detective fiction and Canadian history will enjoy *The Bolshevik's Revenge*, which follows *Sins of the Suffragette* and *The Blood Libel* as the third Sam Klein mystery published by Great Plains since 1996.

Levine, who has also published numerous works of non-fiction including an account of Jewish Resistance fighters during World War II, is clearly onto a good thing. Besides performing well in Canada, his Sam Klein books have all sold well in translation in Germany.

Like author Howard Engel's southern-Ontario-based gumshoe Benny Cooperman, Levine's Canadian Jewish detective seems to have caught the public's fancy.

Secretary claims ignorance of Holocaust

Continued from page 40

He raged against Jews and Bolshevism after an assassination attempt on his life in July 1944, the most serious ever. And, dictating his last will and testament to Junge on the eve of his suicide, he declared that Jews were responsible for Germany's looming defeat.

According to Junge, Hitler lost touch with reality immediately after the 1944 attempt on his life. He was convinced that he was on the "right path" and that Germany had to win the war. Hitler was in a state of denial.

In the final month of the war, however, he lost all hope, withdrew into himself and became listless.

As she describes their last days in his shadowy bunker, where night and day merged and everyone was subjected to "a roller coaster of emotions," Junge speaks in calm, measured tones.

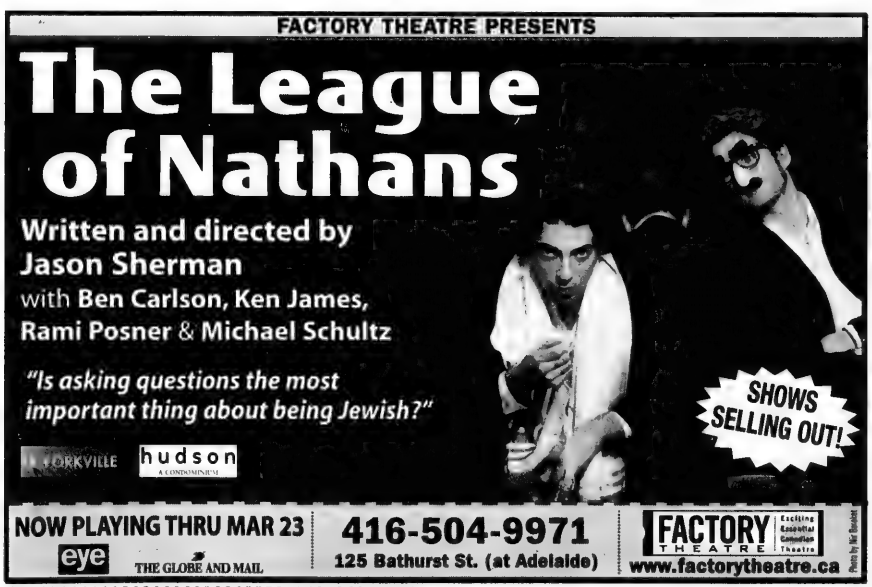
Only once does she almost lose her composure, when she tells of Magda Goebbels' cold-blooded decision to poison her five young children before they could fall into the hands of Soviet soldiers.

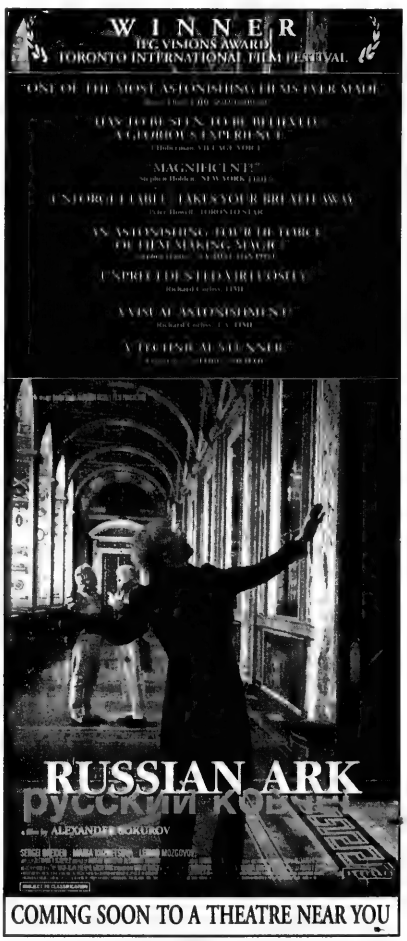
Remembering her last encounter with Hitler, Junge says he had a blank stare and spoke slurringly as he bade her farewell, then blew out his brains.

Junge, who died the night *Blind Spot* premiered in Berlin last year, claims she found out about the Holocaust during the 1946 Nuremberg trials of Nazi war criminals.

Briefly arrested by the Allies, she was a secretary and a journalist in the former West Germany.

Blind Spot does not substantially add to our basic knowledge of Hitler and the Third Reich, yet it is an informative and riveting film about a dark era.





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Success is more than just choosing your career

By ANNA MORGAN
Staff Reporter

Career decisions may not be a high priority for most adolescents, but success is something everyone understands, says stroke survivor Howard Rocket.

In a morning dedicated to long-term options, grades 7 and 8 classes at Leo Baeck Day School recently explored educational requirements for several possible professions. Speakers included rabbis, disc jockeys, chiropractors, radiologists, nurses, financial analysts and writers.

However, the strongest message of the morning was delivered by Rocket, author of *A Stroke of Luck*, who began his professional life as a dentist and then became a business entrepreneur. On Oct. 27, 1995, Rocket's third career chose him when he suffered a massive stroke that left him blind and paralyzed on the right side of his body.

On that day, Rocket said his goal in life became "surviving a brain attack and living each day to its fullest." Since then, he has dedicated himself to rehabilitation, learning to perform basic skills and achieving incremental successes – one day at a time.

"Since I left that operating table, my career has become being a father, a grandfather, and living each day to its fullest" Rocket said.

"I was blind, couldn't eat, move or talk." But through perseverance and a positive attitude, he made incredible strides.

Today, "I may not be able to drive by myself and take my grandchildren to hockey or ballet practice, but I can lift them on my knee with my right arm and give them a kiss.

"The important thing to remember is to be positive and apply 110 per cent of yourself to whatever career you choose," Rocket said.

In speaking to the students, Rabbi Yael Splansky said that as a fourth-generation Reform rabbi, she felt the need to pursue other interests first before beginning her rabbinical school education.

Rabbi Splansky, who is an associate rabbi at Holy Blossom Temple, talked about her many roles in the synagogue, including teacher, counsellor, fundraiser and adviser.

As a woman rabbi, Rabbi Splansky said she often finds she has to put aside her own feelings about feminism in order to help others.

Success is about learning when to compromise in order to achieve your goals, she said, and encouraged the students to think about positive ways to resolve challenges.

For example, Rabbi Splansky said, "in those situations where other Jews might have an issue with a female rabbi, they don't have a problem with me as a teacher.

"It can be frustrating and difficult to put my own feelings aside, but I'm not going to build my life on that," she said.

Motivational speaking consultant Mike Lipkin told the students that "successful people live every minute as if is the most important moment.

"Make every action one you'll feel proud of," he said.

Other speakers included chair of the board of Police Services Norm Gardner, lawyer Arthur Stern and nurse Ann Gold (Crozier).

Holy Blossom Temple Assistant Rabbi Yael Splansky is seen with Brian Lee.

New Trigeminal Neuralgia Association formed

The newly formed Trigeminal Neuralgia Association of Canada, with headquarters in Lethbridge, Alta., seeks patients, spouses, caregivers, and medical and health professionals to register with the association.

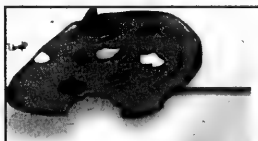
Trigeminal Neuralgia (TN) also known as tic douloureux, is an excruciating facial pain that tends to come and go in sudden shock-like attacks. It is a chronic disorder of the trigeminal nerve (fifth cranial nerve), which is the largest of the body's 12 pairs of cranial nerves. The trigeminal nerve has three branches that conduct sensation from the upper, middle and lower portions of the face, as well as the oral cavity, to the brain. TN for some, may mean brief episodes of facial pain that will come out of the blue and disappear just as quickly.

For others, it will be relentless, lightning-like bolts of pain resulting in agony for the individual.

Whatever the situation, patients need to know that trigeminal neuralgia is a treatable disorder and one in which effective management, and in many cases long-term resolution, is attainable. Although TN is not fatal, it may be a chronic problem, but effective medications and excellent neurosurgical procedures are an option.

The association's medical adviser, Dr. Anthony Kaufmann, will help establish a membership of Canadian medical, dental and other health-care professionals.

To register, send your name, address, postal code and e-mail address to: Trigeminal Neuralgia Association of Canada, 1514 Lakemount Blvd., Lethbridge, Alta., T1K 3K4 or to Marion at tnac@telus.net



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ANSWERS TO CROSSWORD PUZZLE ON PAGE 51.

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About Nutrition

By LISA WEINBERG

Q. My nine year-old daughter dances twice a week after school. She comes home from school, has an early dinner and then goes to dancing until 8 p.m. When she arrives home, she always wants to have another whole dinner. I am concerned that this is too much food. Is it?

A. This is very common and not a problem. Just ensure that the choices at both dinners are filling and not overly high in fat. Protein is your best choice for prolonged satiety, so at the "first" dinner offer poultry, eggs, yogurt, milk, a peanut butter sandwich, meat or fish. At the second meal, do the same – scrambled eggs, yogurt and fruit, peanut butter and jam or cereal with milk may all suffice. Or do a tuna or turkey sandwich, with fruit or soup. As long as the dinners don't consist of chicken fingers, fried snacks, fast food and empty calories, then it's OK to eat twice. She's hungry and growing.

Q. My 14-year-old daughter has made some changes on her eating habits recently. Can you tell me if these could indicate that she may be developing an eating disorder? She is already quite thin. She has eliminated many foods she used to enjoy, she refuses to eat lunch at school or around her friends and she cooks all her own food now. I know that some of these may just be normal changes for teenage girls.

A. Many of these are common among teenage girls, but they also can lead to disordered eating. Keep a close eye on your daughter's weight and whether she's disappearing to the bathroom immediately after meals. Monitor the size of her portions and check if she eats them or just pushes the food around on her plate. Make sure she's eating protein, and be aware if she seems to be obsessed with her weight. Most importantly, discuss your concerns and suspicions with your daughter's doctor, who can monitor her weight and do necessary blood work or examinations. Eating disorders can progress quite quickly, so acting early can be critical for recovery.

Lisa Weinberg is a registered dietitian/nutritionist specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, please send them to The CJN.

CLASSIFIED DIRECTORY

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS WANTED
68 HOUSE SITTERS AVAILABLE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
336 CARD OF THANKS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
404 FITNESS & WEIGHT LOSS
405 FURNITURE
406 GARAGE DOORS
407 GIFT SERVICES
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416 HOME INSPECTION
418 HYPNOTHERAPY
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420 INVITATIONS/PRINTING/CALLIG.
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427 JUDAICA
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442 MUSICAL SERVICES
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477 SECOND HAND STORES
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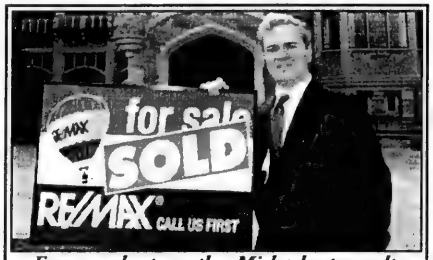
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
496 TRAINING
498 TRAVEL & TOURISM
500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS



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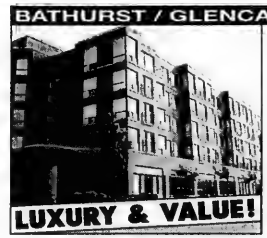

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MILLER, Bella – on Feb. 5, 2003, late of 6200 Bathurst St.
SCHWARTZ, Linda – on Feb. 5, 2003, late of 7 Delavan Ave.
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TERLES, Rebecca – on Feb. 7, 2003, late of 429 Walmer Rd.
KAGANOVICH, Genia – on Feb. 9, 2003, late of 6030 Bathurst St.
KERSHENBAUM, Louis – on Feb. 9, 2003, late of 429 Walmer Rd.
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ROSENBLOOM, Mary – on Feb. 15, 2003.
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Sports & Leisure

Undefeated Israelis lose chance at gold medal

By PAUL LUNGEN
Staff Reporter

As if Israelis didn't have enough to contend with these days, the country's Under-18 junior team recently suffered a cross-check to the heart at a recent IIHF Division 3 tournament in which a bureaucrat's decision prevented the team from winning a gold medal.

The IIHF ruled the Israelis started three ineligible players in its first two games and had not completed the proper forms in advance of the tournament. Instead of Israeli victories, the games were recorded as 5-0 losses and in the end, the decision relegated the Israelis to last place in the four-team tournament.

The Israeli skaters were devastated when they heard the news, none more so than 17-year-old Ziv Zukier, one of three players who joined the team from Toronto. Zukier, a forward with Vaughan Panthers Midget A, said he still can't accept that the undefeated Israelis lost the gold medal on a technicality.

"To be honest, I started crying," he said. "We were shocked and confused. We didn't know what was happening. They took it away from us for a piece of paper. Really, hockey should be played on the ice."

Many of the players were overcome with tears, said team manager Jeff Budd. But as a credit to their character, they bounced back to win their last game, 5-4, over Turkey. By the end of the tournament, held in Sarajevo, Bosnia-Herzegovina, the team had become fan favourites and were loudly cheered during the closing ceremonies, he added.

The entire episode left a bad taste in his mouth as it appeared IIHF made its decision without offering Israel an opportunity to make its case in a formal hearing. A followup hearing will likely be held in Zurich and "we're going to appeal it," Budd said.

Going into the tournament, the Israelis had reason to be optimistic. They had just completed a Canadian goodwill tour during which their skills had been sharpened by an invaluable series of exhibition games and practices. With the addition of Zukier, Michael Lubinsky and Aaron Zimner, three Canadian skaters whose parents are Israelis, team officials knew Israel matched up well against a group of teams that were not particularly strong.

Continued on page 50

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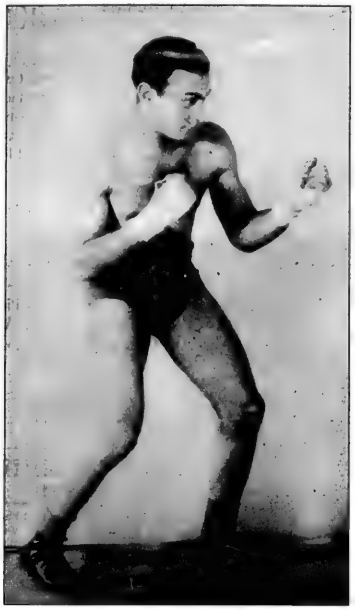

Boxer was Canadian amateur champ

Leon Slan, Canadian amateur boxing champion from 1935-37, died recently in Toronto after a lengthy illness. He was 87.

Slan, who boxed under the name Lenny Stein, was born in Winnipeg and moved with his family to Toronto in 1932. He and his two brothers had to become family breadwinners after the unexpected death of their father, and Slan faced tough times during the Depression.

Slan boxed under the name Lenny Stein so that his mother wouldn't read about him in the newspapers and be worried. He was known for not staying down on the canvas. On those rare times that he was decked, he always refused the referee's outstretched hand and instead picked himself up, his son Jon recalled in his eulogy.

Slan once went a few rounds with Max Schmeling's brother. He also taught boxing classes at the Y, and often sparred with his students. One day, while sparring with a young student named Isabel Margolian, who was newly arrived from Yarmouth, N.S., he accidentally broke her hand. He called the next day to see how she was. They were married on January 18, 1942, and became sparring partners in a match that was to last 61 years, Jon recalled.

Leon Slan remembered for athleticism, gentle nature

During World War II, Slan was a member of the Queen's Own Rifles, who formed an honour guard after the funeral service.

In 1946, the Slan brothers founded Dominion Luggage and operated it successfully for 30 years. Leon continued his interest in sports, preferring golf but also playing handball, karate, tennis and bridge.

For a man who was champion at a blood sport, he was the gentlest and most soft-spoken person you ever met, Jon recalled. When his good friend Charlie Conacher died of throat cancer, he helped set up the Conacher foundation and worked at it for many years. When it wasn't quite so easy to get into the Toronto Lawn Tennis Club, he and some friends founded York Racquets just across the way, Jon said.

"Over the last couple of years, as his heart got weaker and weaker, he kept falling down with greater frequency. Eventually, he was no longer able to pick himself up off the canvas, and we would be the refs called over to lend the outstretched hand. As dad became more confused and less able to communicate, we, his family, felt increasingly deprived of his quiet strength and guidance," Jon said.

Slan is survived by his wife, Isabel, son and daughter-in-law Jon and Hannah Slan and children Elynne Goldkind and Anna Risen as well as several grandchildren.

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Female seeking single Jewish male 45-58 years old with or without kids. **AD#1079**

HAZEL EYES
Divorced Jewish female 5' 5" 125 lbs, hazel eyes, olive skin 55 years old, attractive seeking established male 55-68 years old for a long term relationship. **AD#1108**

LET'S MEET
Jewish female, 5' 5", attractive professional who enjoys travel, theatre and fine dining seeking male 43-55 years old who is fit, established and spontaneous **AD#1131**

SEEKING OUTGOING MALE
Female 57 years old seeking male who is out going and around the same age. **AD#1484**

EYES OF BLUE
Single female, early 40's, slim, long brunette hair, light blue eyes who enjoys beach walks, dancing, classical music and the outdoors seeking single parent male or widower with similar interests for a long term relationship. **AD#1487**

LET'S GET TOGETHER
Single Jewish female 41 years old, attractive, honest, resourceful, spiritual, faithful, generous, good-hearted who enjoys animals and nature seeking single jewish male 38-52 years old who is considerate, down-to-earth, handsome, stable, honest, out-going. **AD#1073**

BROWN EYED GIRL
Single, Jewish female, 5' 5", brown eyes, brown hair, attractive, sincere, creative, non-smoker, fit and good natured seeking jewish male under 55 years of age, over 6', kind, non-smoker, intelligent, financially stable, honest, caring and exciting. **AD#1026**

SMART & SEXY
Female, 45 years old, sexy, intelligent, self-employed seeking male with similar qualities. **AD#1465**

LOOKING FOR YOU
Female, 32 years old, 5' 5", blonde hair, hazel eyes, well-educated and well-spoken seeking male who is genuine with a sense of humor who likes animals and the outdoors. **AD#1274**

DOWN TO EARTH
Jewish female, 54 years old, 5' 7", 182 lbs, brown hair, brown eyes who is caring, down-to-earth, quiet, who enjoys bowling, checkers, dining out, movies, music, flea markets seeking male 50-63 years old with similar interests for friendship. **AD#1193**

WARM SMILE
Female, very attractive with a warm smile, slim, fit, caring loyal, considerate who enjoys travel, music, books, theatre seeking male 55-65 years old with a sense of humor, affectionate, with similar interests. **AD#1453**

ATTRACTIVE & ACTIVE
Divorced female, attractive who is active and enjoys cooking and exercising seeking a professional male who is mentally and financially stable and is understanding with similar interests. **AD#1417**

AUBURN TRESSES
Petite, single, Jewish female, 47 years old, smoker, red hair, intelligent who enjoys movies, theatre, skidooing, campfires, country drives seeking single jewish male 45-53 years old, stable, independent, spontaneous, generous and affectionate. **AD#1027**

LET'S TRAVEL
Jewish female in 40's, 5' 5", creative professional who enjoys travel, theatre, fine dining seeking male 43-55 years old, who is fit, established, sincere and trustworthy with similar interests **AD#1058**

PROFESSIONAL FEMALE
Female, 40's professional, 5'1" brown eyes, brown curly hair who is fun, caring and passionate seeking male who is kind, gentle, understanding who is down-to-earth and open to new experiences and adventures. **AD#1226**

GIVE ME A CALL
Single Jewish female 31 years old with a sense of humor seeking male who is trustworthy, genuine and enjoys the outdoors and animals. **AD#1302**

FIT & GOOD NATURED
Jewish Female, 5'5", brown hair, brown eyes, single, who is fit, good-natured, sincere, kind, creative, non-smoker seeking Jewish male over 45 years old, 6' non-smoker who is handsome, single, honest caring, intelligent with a great sense of humour. **AD#1357**

SEEKING FRIENDSHIP
Female seeking male 57-66 years of age who is well-established for friendship. **AD#1394**

LET'S GET TOGETHER
Jewish Female, 50 years old, educated, who enjoys music, movies and dining out seeking male with similar interests. **AD#1163**

INDEPENDENT FEMALE
Female, 50 years old, 5' 4", slim, well-educated, energetic, independent who enjoys music, movies, dancing, dining out, sports seeking male who is well-educated, witty with a sense of humor with similar interests. **AD#1023**

DIVORCED MOTHER
Female, 43 years old, divorced mother, ambitious and hard-working who enjoys dining out, dancing, cooking, sports, cross-country skiing, skating, fitness, reading seeking male 43-50 yrs old who is handsome, hard-working with similar interests. **AD#1003**

ATTRACTIVE & FUN LOVING
Single, Jewish female with kids who is attractive, fun loving, warm seeking involved single father with a sense of humor who enjoys bowling, movies, skating and play station. **AD#1066**

men seeking women

FRIENDSHIP FIRST
Single Jewish male 31 years old, 5' 5", established seeking Jewish female with tan complexion for friendship. **AD#1092**

CANDLELIGHT AND YOU
Jewish male, 48 years old, university-educated professional who enjoys parks, dining out, music, hiking, movies and dancing seeking attractive female 30-40 years old for a long term relationship. **AD#1299**

ABC'S OF LOVE
Jewish male, 44 years old, 5' 9", blonde hair, glasses, teacher who enjoys long walks, board games, pool, travel, theatre, country drives, creative writting seeking female 30-40's who is kind-hearted, bright and witty with similar interests. **AD#1352**

CALL ME
Jewish male, 49 years old, 5'8", handsome, hard-working, medium weight who enjoys movies, long walks, sports, beach, country drives, exploring seeking female 36-54 years old, slim, attractive, easy-going with a sense of humor with similar interests. **AD#1237**

SEEKING FRIENDSHIP
English Jewish male 41 years old with a girlfriend who is in her early 40's, professional couple, honest who enjoys sports, movies, dancing, dining out seeking new friends for friendship. **AD#1349**

COMPASSION & HUMOUR
Jewish male who is fit, creative, warm, compassionate with an off-beat sense of humor and a closet intellectual seeking female with similar interests for friendship. **AD#1455**

MAKE YOU LAUGH
Male, 30 years old, 6' 2", well-built, brown hair with a sense of humor who enjoys sports, music, movies seeking female 22-30 years old who is sensitive, sweet and attractive. **AD#1085**

HANDSOME & ADVENTUROUS
Single, white male who is handsome, open-minded, adventurous spontaneous with a sense of humor who enjoys swimming, riding motor-cycles seeking white curvaceous female with long hair, out-going, open-minded, romantic, compassionate, sensual with high energy. **AD#1480**

NON-SMOKER/DRINKER
Male in early 30's, 5' 7" 160 lbs, non-smoker, non-drinker who is affectionate seeking female who is slim, educated and refined. **AD#1218**

DEPENDABLE & HONEST
Single Jewish male, 5' 11", in 40's, high school teacher, handsome, slim, dark brown hair, brown eyes, non-smoker dependable, honest, down-to-earth who enjoys movies, skiing, swimming seeking Jewish female 5' 4" plus, slim to medium build, non-smoker. **AD#1192**

LOOKING FOR YOU
Jewish Male, 40 years old who enjoys sports, music and long walks seeking female with similar interests. **AD#1024**

ATTRACTIVE MALE
Attractive male 29 years old, 6'2", husky build, curly brown hair with a sense of humor who enjoys sports, music, movies, travel seeking female 25-31 years old, attractive, sweet, sensitive with similar interests. **AD#1187**

LONG TERM RELATIONSHIP
I am a 37 yr old male. I have brown hair, blue eyes and like nature and the outdoors. I am seeking a Jewish lady 25-39 years of age for a long term relationship. **AD#1084**

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'The players felt they'd just gotten robbed'

Continued from page 48

Israel started with a bang in Game 1, taking on the host Bosnians and dominating them. The final score was 9-1 in favour of Israel, and it could have been even more lopsided but for the restraint shown by the Israelis, who "took it easy, doing circles so as not to embarrass the Bosnians," Budd said.

Game 2 versus Iceland had been billed as the gold medal matchup between the two best teams. "That was an amazing game," Zukier said. "There was so much on the line in that game. Everybody knew what we had to do."

Israel jumped into a 4-1 first period lead and were still ahead 4-3 after two. Iceland tied the score in the third, but a late penalty against the Icelanders gave Israel the man advantage and they capitalized, scoring the winner in the last four minutes to take it 5-4.

"That was the biggest game we ever played together as a team," Zukier said. "The team was on a serious high. Everyone was so happy. It was like we won the Stanley Cup."

Israel's juniors were undefeated, but an IIHF ruling deprived them of a gold medal.

The Israelis' high was to prove short-lived.

Some time after the second win, someone – Budd would rather not say who – who had downloaded a Toronto *Star* story from the Internet about the three Toronto players presented it to the IIHF.

An IIHF official subsequently met with Budd. "He seemed to think we'd gotten them citizenship" so they could play in the tournament, Budd said.

Budd explained that all the players possessed dual citizenship – something not at all uncommon in international hockey – and were eligible to play.

His explanation seemed to satisfy the official, but he soon learned the federation had ruled that under its bylaws, players with multiple citizenships must prove they have participated for at least two consecutive years in the national competitions of the country they wish to represent.

In addition, the Israelis had not competed the proper forms.

"The players felt they'd just gotten robbed. They had played so hard and it was just pulled out from under them for no reasons they could understand," Budd said.

Adding insult to injury, the players heard of the forfeiture in the morning of their last game against Turkey. From an incredible high, they were brought quickly down to earth, yet they had to compose themselves for the afternoon game and then attend the evening's closing ceremonies.

The Israelis spent the morning in shock but when it came time to lace up their skates, they managed to draw on some internal reservoir of strength.

"Their heads weren't in it but they just sucked it up," Budd said. "Physically they were fine, but mentally they were elsewhere. They knew they couldn't win a medal."

Nevertheless, the Israelis battled the Turks to a 5-4 win.

"It just showed the character of the team, how tough the kids are, how much they love to play and they wanted to show everyone they wanted to prevail," Zukier said.

During the medal ceremony, polite applause greeted the gold medal winners from Iceland but warmer cheers were reserved for the fourth place Israelis. Considering the Bosnian fans had booed them during Game 1, that was quite a turnaround, Budd said.

Despite the disappointment, Budd said, "we have to look at this as a growing pain. We are a young federation and all are volunteers. We're doing the best we can. Nothing intentional was done here."

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ספרותנו
מאת: יעל זליגר

אמני - הילדה מעיר, מאת: עמלה ענת; ספרית המעלים - הקיבוץ המאוחד

במסגרת מאמצים חנעשים בארץ לחנך ילדים לערכי סובלנות, קבלת האחר, ותחירה לשלום אנו עדים לחוצאות אין-ספור של סיפורים מקוריים ומתורגמים על דמות-יצור שנראה שונה מחבריו ואולם, דווקא בעיית "האחר" הבוערת ביותר כרגע אינה זוכה לתשומת לב מספקת וחיא כמובן האחר הפלסטיני. עד כמה שאני יודעת, אין זה נובע בחכרח מעמדה פוליטית זו או אחרת אלא מפני שבמצב חנוכחי, אש אינו יודע בעצם לאן הקונפליקט מוביל ומה יביא המחר. במציאות בלתי-וודאית זו קשה אולי לדמיין סיפורת לילדים. מבחינה זו ואף מכל בחינה אחרת, הספר אמני - הילדה מעיגיר שיצא לאור לאחרונה מחווה תרומה יוצאת מן הכלל.

אמני - הילדה מעיגיר הוא ספר לילדים נדיר חן בשל ההתמודדות האמיצה עם "המצב" וחן בשל המוכנות להעמיד במרכז העלילה ילדה ערבייה. הספר יצא לאור בשיתוף הספריה והמרכז לתרבות ילדים ע"ש קלור בבית הגפן, המרכז הערבי-יהודי בחיפה. הסופרת, דייר עמלה ענת כותבת לילדים, לנוער ולמבוגרים ופרסמה עד כה 25 ספרים. הסיפור מרתק לא רק בשל התוכן והנושא אלא בשל הצילומים המרהיבים המלווים את העלילה. את הצילומים לספר עשתה הצלמת הבדווית אחלאם שיבלי, צלמת בעלת מוניטין שעבודותיה מוצגות במוזיאונים ובגלריות בארץ ובעולם.

אמני היא ילדה מקסימה בת שש. היא חיה בכל עת ובכל רגע תחת קשיים ומגבלות שהסכסוך הפלסטיני-ישראלי יוצר. הייחודי באמני או בסיפור על אמני הוא שאין כאן צד רע וצד טוב; לא הישראלים רעים ולא הפלסטינים אלא המצב רע. הסכסוך גורם לסבל לשני הצדדים. הדבר הנוסף המייחד את אמני הוא אופייה העיקש. היא איננה מוכנה להיכנע למצב, לא בחיי- היום, יום ולא בתקוותיה לעתיד. חייה עתה הם מאחורי גדר תיל אבל בעיניה היא רואה עתיד שבו לכולם תהיה הזכות לבוא וללכת כרצונם.

לאמני שאלות רבות ואבא חוסיין, שהיה מנהל בית הספר בכפר, "המשיך ללחוש לאמני מדי לילה לפני ברכת הלילה טוב' שלו שאף על פי שאין לו תשובות על כל השאלות שהיא שואלת, זה טוב בעינינו שהיא שואלת שאלות." סיהאם, אמא של אמני היא האשה היחידה שלא נולדה בכפר עיגר שהוא הכפר הצפוני ביותר בארץ ושוכן בנקודת החיבור חיפיפה שבין גבול סוריה, לבנון וישראל.

הספר מספר לנו את קורות הכפר עיגר. בגלל הכפר שייכים לכת העלוים. העלויים נבדלים בדתם ודרכי חייהם מחמוסלמים, מהנוצרים ומהיחודים. הם נרדפים ולא אחת סובלים גרוש מאדמותיהם החקלאיות. החוק המוסלמי אוסר על מוסלמים להתחתן עם בני כת העלוים. מסבא של אמני היא לומדת מנהגים שצריך לקיים, על חשיבות המספר שבע ועל קדושת הדבורה.

אמני, בתם הבכורה של סיהאם וחוסין נולדה בליל חורף סוער. באותו ליל היו חילופי ירויות בין הישראלים וחיזבאללה ובשל השער לא ניתן היה להגיע לבית החולים. אמני נולדה במכונית ורק כשהאיר השחר הועברו היולדת והתינוקת לבית החולים. את סיפור לידתה של אמני הילדה יודעת ואף על פי כן, אין בלבה כעס על צד זה או אחר אלא כאמור על המצב כולו.

לאמני יש חבר טוב: קצין פלוגה ישראלי בשם יוסי. "אחר הצהרים אמני מתגנבת אל השער, מנסה לגלות במבטה את יוסי. כשהיתה מצליחה לזהות אותו בין החיילים וצועקת: 'יוסי', יוסי, הוא היה ממהר לגשת אליה." כשיוסי לא עסוק בשמירה, הוא יושב עם אמני ליד עץ התאנה הגדול שבכניסה לכפר. יוסי יודע ערבית וחוא גם מלמד את אמני עברית. יום עצוב אחד, כשאמני מגיעה לגדר לחפש את חברה יוסי, התקרב אליה אחד החיילים ואומר לה: "החבר שלך יוסי נפצע בהתקלות". למשמע החדשות האיומות אמני ממררת בבכי וזועקת: "זה לא יכול להיות, זה לא יכול להיות!" אבא חוסין עושה מאמצים לאתר את בית החולים בו שוכב יוסי אך בבית החולים סבורים שאמני תבהל למראה יוסי הפצוע.

הימים חולפים, ההפגזות וחדי הירי ממשיכים להפחיד. אך בתוך כל זה, אמני חולמת על ימים אחרים. היא רואה עצמה כרופאה המטפלת בכולם והיא חולמת על יוסי בריא וחייכן.

אמני - הילדה מעיגיר; כל הכבוד.

CARROT CUMIN SOUP W/TOASTED PECANS

Soup: 3/4 cup onion, chopped
1 3/4 cup carrots, sliced thin
1/2 tsp. salt or to taste
2 tblsp. margarine
1/2 tsp. ground cumin
2 cups water

Pecans:
2 tblsps. pecans, chopped coarse
1 tsp. margarine

Can be prepared in 45 minutes or less. Preheat oven to 350°F. In a saucepan cook onion in margarine over moderate heat, stirring, until softened. Add carrots, cumin, salt, stirring, 1 minute. Add water and simmer mixture, covered for 25 minutes or until carrots are very tender.

Prepare pecans while carrot soup is simmering. On a baking sheet toast pecans in middle of oven, 8 minutes, or until fragrant. Toss pecans with margarine and salt to taste.

In a blender purée soup until smooth. Divide soup between 2 soup bowls and top with pecans. Makes 2 3/4 cups, serving 2.

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COOKTOPS

About Food

By NORENE GILLETZ

The *Ultimate Healthy Eating Plan (that still leaves room for chocolate)* by Liz Pearson and Mairlyn Smith (Whitecap, $24.95) makes healthy eating fun. An excellent source of easy-to-digest nutritional information, it includes the latest research on flax, soy, broccoli, green tea, red wine, grains, nuts… and chocolate! Packed with terrific tips plus 100 delicious, uncomplicated recipes for a busy lifestyle, most are suitable for the kosher cook.

Triangular-shaped hamantaschen, with their sweet fillings hidden inside, are symbolic of the hidden aspect of the miracle of Purim. The following two treats are perfect for Purim – and they're also good for you. Now that's a miracle!

DATE SQUARES

13-oz pkg. pitted dates (2 cups)
1 cup water
¼ cup juice and finely chopped zest of 1 orange
1½ cups whole wheat flour
1½ cups quick oats
¾ cup brown sugar
2 tsp. cinnamon
⅓ cup canola oil
½ cup orange juice concentrate

In a medium saucepan, bring dates and water to a boil. Reduce heat to low and stir till it becomes a thick paste. Remove from heat. Stir in zest and juice from orange. Set aside to cool.

Preheat oven to 350. Line an 8 x 8-inch pan with foil or parchment paper.

In a medium bowl, mix together whole wheat flour, quick oats, brown sugar and cinnamon.

In a small bowl, mix together oil and orange juice concentrate. Pour into flour mixture. Mix together until flour mixture looks wet. Pat half of this into bottom of pan. Spread date mixture on top. Spoon over remaining flour mixture. Lightly press down. Bake for 30 minutes. Cool completely. Cut into 16 pieces (see Norene's Note).

244 calories each, 3.8 g protein, 5.5 g fat, 4.3 g fibre, 5 mg sodium, 45 g carbohydrate. **Norene's Note:** For Purim, cut into 9 squares; cut each square in half diagonally to make 18 triangles.

GORP

Mini chocolate chips go farther, so you feel like you are eating more chocolate per bite!

2 tbsp. raisins
2 tbsp. dried, chopped apricots (about 4)
¼ cup almonds or peanuts
1 tbsp. mini chocolate chips

Mix everything together in a bowl and then divide in half. Put into 2 separate mini plastic bags so you don't eat the whole thing in one sitting! Makes 2 servings.

170 calories per serving, 3.4 g protein, 8.0 g fat, 3.8 g fibre, 10 mg sodium, 20 g carbohydrate.

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeaniYummy! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com.*

CROSSWORD PUZZLE

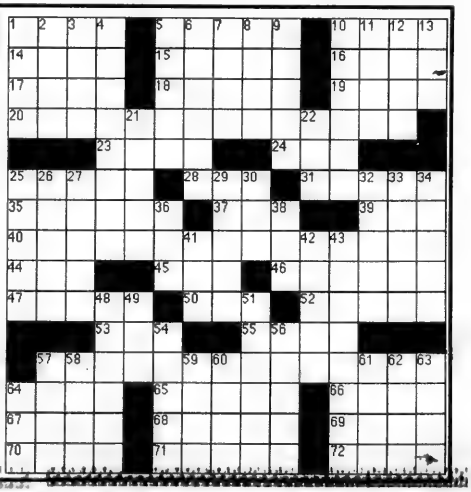
The Canadian Jewish news

(Answers to the crossword are on page 42.)

Travel Tips
© 2003, R. Bernard Mann

Across
1. Prefix for -geneous
5. Appraiser
10. ____-far as
14. 2nd person plural pronoun (f), Heb.
15. Greeting on 20 across
16. Postal item
17. Smash hits, your bway. trip
18. Had the chutzpah
19. Lax time zone, in the plural
20. Pacific state & two of its islands
23. Cold in Acapulco
24. Careful! Your skin can burn if you use coconut ___
25. Relating to the kidney
28. Fast plane to Paris
31. Tourist wine valley and namesakes
35. Without ethics or compunction
37. Dusk '__ dawn, all-nighter time span
39. Resort chain of 100 hotels started in Mallorca in 1953
40. Ship-board vacation south of Miami
44. Hunter-fighter Carson
45. Bus or train ___ (Abbrev.)
46. _____ McDonald
47. You can do this as late as you want (the boss won't call!)
50. One was written on a Grecian urn
52. French girl's name rooted in love
53. ___ van Winkle did 47 across for 20 years!
55. Girl in Glasgow
57. Guided trips in Israel's ancient capital
64. ___ Cabana, famed Rio beach
65. Italian town with Bell made famous by John Hersey
66. Compass direction, in the plural
67. Related (to)
68. Type of eclipse
69. Maple genus
70. Qumran, a site to see, was settled by the Essenes ____
71. One-time attorney-general
72. Covers

Down
1. ____ browns, typical low-cost breakfast fare
2. Other, in Oaxaca
3. Cat's utterance
4. Where you might be/doing in Africa
5. Halves of diameters
6. San Antonio historic site, and namesakes
7. _____ Bora, of Afghanistan infamy
8. Alas, in ancient Rome
9. National Public ____
10. Antelope you might see on 4 down
11. Car make, no more
12. In ___, medical, laboratory term
13. Endings for ethan- and alcoh-
21. Infra-red experimental facil.
22. If this follows 'c', you're in the money
25. Cuts of lamb or sets of antlers
26. What we check for on our computers
27. _____ Americano (What we are south of the border)
29. Tacos vendor's facility
30. Metal
32. King of Troy
33. Broadway theater walkway
34. Shoe made famous by Elvis
36. What you want to lose, on a diet
38. Type of watch display
41. D.D.E.'s campaign region
42. Turkey or lamb preparation
43. Adjective for voices all as one
48. Knights-_____
49. More, in Milan
51. Costa Rica's cloud forest reserve, Santa _____, and namesakes
54. David's poetic form
56. Love, in Liguria
57. Witticism
58. Heroic in scale
59. "____ Minestras" ("With two soups", if you are ordering in Italy)
60. Petticoat _____, (London Street)
61. Vil preceder makes impolite, barbaric
62. Oboe or bassoon
63. Stalinist union's entities



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The Canadian Jewish news

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This Week

National

Hate and bias crimes are down in Toronto. *Page 3*

JF&CS launches campaign to find Jewish foster homes. *Page 7*

Live & Learn

Educators, students and parents explore education issues. *Special Section*

On Campus

Student-to-student advice on choosing a campus. *Page 24*

Arts

Former Torontonian runs film festival in Asia. *Pages 40*

Index

GTA	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
What's New	20
On Campus	24
Coast to Coast	26
Yiddish Corner	26
According to Reports	30
Israel & the Jewish World	31
Food Scrumptious Food	38
CJ Kids	39
Arts & Travel	40
Health & Lifestyles	45
Classified	46
Sports & Leisure	50
About Teens	51

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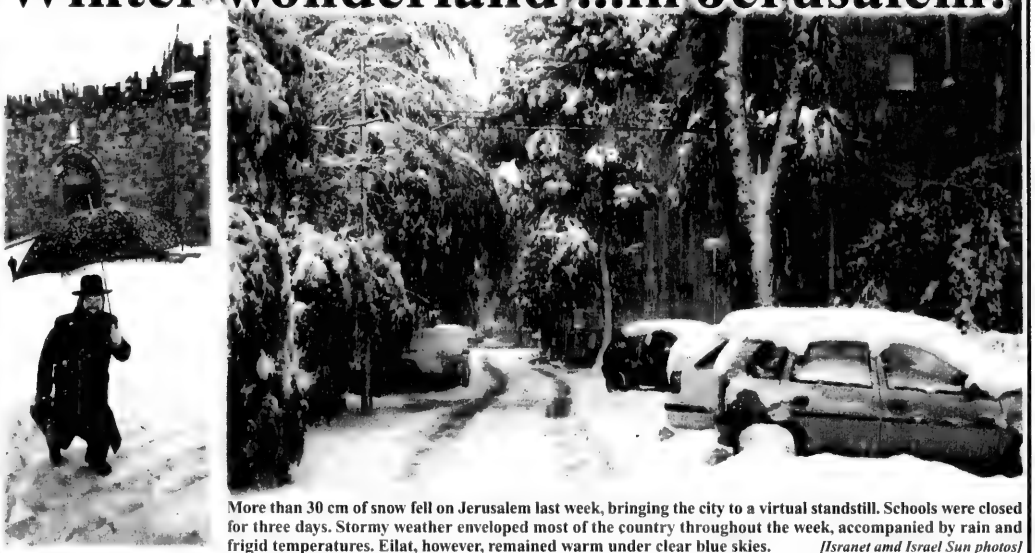

More than 30 cm of snow fell on Jerusalem last week, bringing the city to a virtual standstill. Schools were closed for three days. Stormy weather enveloped most of the country throughout the week, accompanied by rain and frigid temperatures. Eilat, however, remained warm under clear blue skies. *[Israel amd Israel Sun photos]*

Rights group compares animal slaughter to Holocaust

By PAUL LUNGEN
Staff Reporter

A public relations campaign that compares Holocaust victims to chickens, hogs, cattle and other animals is being slammed by Jewish groups as outrageous and offensive.

The "Holocaust on Your Plate" campaign was launched last week in San Francisco by People for the Ethical Treatment of Animals (PETA). It argues the factory farm system and animal slaughterhouses parallel the Nazi destruction of European Jewry.

The campaign consists of eight 60-square-foot panels depicting scenes from factory farms and slaughterhouses juxtaposed alongside photographs from Nazi death camps. The display, which debuted in a plaza in Berkeley, is expected to go on a national tour with a possible stop in Canada.

P.R. campaign may come to Canada

PETA's Web site states the display is "inspired by the words of Jewish scholars" and it quotes novelist Isaac Bashevis Singer saying "in relation to animals, all people are Nazis."

"PETA wants to stimulate contemplation of how the victimization of Jews, Gypsies, homosexuals, and others characterized as 'life unworthy of life' during the Holocaust, parallels the way that modern society abuses and justifies the slaughter of animals," states a PETA news release. The release is titled "PETA seeks approval from Jewish community for 'Holocaust on Your Plate' national tour."

Manuel Prutschi, national director of community relations for Canadian Jewish Congress, said "in this campaign, they don't care at all about the sensitivities of Holocaust survivors, Gypsies, gays, lesbians and those persecuted by the Nazis."

Continued on page 34

Shabbat: Pekude
Candlelighting: 5:55
Havdallah: 7:00

Greater Toronto Area

Prime Minister Sharon presents new Israeli gov't — please see page 31

The News in Brief

CANADA

Rozanski Going South

GUELPH, Ont. — Mordechai Rozanski, the University of Guelph's president since 1993, said last week he is leaving to become president of New Jersey's Rider University on Aug. 1. The Chinese history scholar said he accepted the position in part so his U.S.-born wife could be near relatives in New York City. Last fall, Rozanski, a native of Poland whose parents survived the Holocaust, issued a report for the Ontario government that called for a $1.8-billion increase in public-school funding.

Terrorist in Court

TORONTO — Palestinian terrorist Mahmoud Mohammad Issa Mohammad's 15-year journey through the Canadian immigration system continues April 16. Mohammad, a former member of the Popular Front for the Liberation of Palestine, wants the Federal Court of Canada to review an Immigration and Refugee Board decision that refused to accept his pardon by the Greek government. In 1969, Mohammad and a second man shot up an Israeli airplane in Athens, killing one man. Greece pardoned and released him one year later when other terrorists hijacked a plane and demanded his release.

ISRAEL

Israeli Ad Boycott

JERUSALEM — A Palestinian group has called on Palestinian newspapers to stop publishing ads for Israeli-made products. The Ramallah-based Popular Committee for Boycotting Israeli Products says promotion of Israeli products harms the Palestinian economy, the *Jerusalem Post* reported.

New Terror Proof

JERUSALEM — Documents found recently in the Gaza offices of the Palestinian Preventive Security Service provide new proof the Palestinian Authority is financing terror, Israeli Foreign Ministry officials said last month. Copies of cheques and other documents show fund transfers from Palestinian security officials to terror groups, they said.

War Resister Hearing

JERUSALEM — An Israeli conscientious objector is slated to get a hearing before a special army board. Five months after Dror Boymel was first jailed for refusing to serve in the West Bank and Gaza, the army agreed to grant him the hearing after the Association for Civil Rights in Israel appealed to the High Court of Justice, *Ha'aretz* reported. Ten Israeli conscientious objectors are currently in military jails, including Yonatan Ben-Artzi, nephew of Foreign Minister Benjamin Netanyahu.

WORLD

JDL Guilty Plea

LOS ANGELES — Jewish Defence League leader Earl Krugel, 60, pleaded guilty last month to charges that he plotted with the JDL's late national chairman, Irv Rubin, to bomb a California mosque and the offices of U.S. congressman Darrell Issa, who is of Lebanese descent. He faces up to 10 years in jail for the second offence and could receive up to 10 more years for the first when he is sentenced May 19. Prison authorities say the Montreal-born Rubin committed suicide last year in custody while awaiting trial.

Cleric Guilty

LONDON — A London-based Muslim cleric accused of supporting Osama bin Laden has been found guilty of urging his followers to kill Jews and others. Sheik Abdullah Faisal was convicted of three charges of incitement to murder. Faisal, who was arrested by British anti-terrorist police last year, was to be sentenced this week and could face life in prison.

Attacker Sentenced

ANN ARBOR, Mich. — A Michigan court sentenced a high school student earlier this month for ethnic intimidation. Last July, Ghassan Issa, 18, whose father is Palestinian, threatened a Jewish student at the University of Michigan with ethnic slurs and also threw a bottle at him. The victim, Daniel Aghion, who was wearing a kippah and a T-shirt supporting Israel at the time of the incident, said he pressed charges because "this kind of stuff happens on campus all the time" and hopes would-be offenders will "think twice about doing something like that again." Issa was sentenced to 100 hours of community service with a Jewish organization and two years probation. He was also ordered to take an anger management course and write a paper on anti-Semitism.

Racist Incidents Up

LONDON — There were 350 anti-Semitic incidents in the United Kingdom in 2002, up from 310 a year before, according to a Jewish security group. The Community Security Trust noted a large increase last spring – 94 incidents in April and May – when Israel mounted a counter-terror offensive in the West Bank.

Belgian Letter

BRUSSELS — Belgium's foreign minister Louis Michel wrote an open letter to Israel last week, expressing regret about soured relations between the two countries over a Belgian court decision last month enabling the prosecution of Israelis involved in the 1982 Lebanon War. In a letter to "my Israeli friends" that ran in Israeli and Belgian newspapers, he said a Belgian law giving judges universal jurisdiction for war crimes is not aimed at Israel. Israel recalled its ambassador over the ruling, which would allow Belgian courts to try Ariel Sharon for killings by Christian Phalangists in the Sabra and Shatila refugee camps after he steps down as prime minister.

$132 Million (US) for Survivors

WASHINGTON, D.C. — A group involved in Holocaust-era restitution efforts plans to distribute $132 million (US) over the next 10 years to elderly Holocaust survivors.

The International Commission on Holocaust-Era Insurance Claims announced the plan last week. Last October, it reached a deal with the German government and industry for the benefit of Jewish victims of Nazi persecution.

ICHEIC decided the funds will be distributed to social service agencies that assist needy survivors. Of the $15 million being allocated this year worldwide, $6 million will be disbursed for services in Israel.

"While the funds are some 60 years too late in coming, the need to obtain the funds while there is still the opportunity to care for survivors was imperative," said ICHEIC chair Lawrence Eagleburger.

ICHEIC has asked the Claims Conference to implement the initial distribution.

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Toronto hate crimes down; Jews most targeted

By PAUL LUNGEN
Staff Reporter

Hate and bias crimes plummeted by 35 per cent last year, but the number of incidents involving Jews was down only 13.8 per cent, according to the 2002 Annual Hate/Bias Crime Statistical Report released recently by the Toronto Police Service' hate crime unit.

Police ready to fight anti-Semitism, forum told

please see page 18

Jews were the single-most frequently targeted group in Toronto in 2002, experiencing 50 hate or bias incidents. Blacks were the second most frequently victimized group, experiencing 44 recorded occurrences.

The 2002 results continue a trend that began in 1998 that has seen a steady rise in the number of incidents involving Jews. Twenty-four incidents were recorded in 1998, 35 in both 1999 and 2000 and 58 in 2001.

Of the 50 incidents affecting Jews in 2002, 19 were considered mischief (mostly graffiti), 14 were threats and six involved bomb threats. Only three assaults were recorded.

"Considering there are 180,000 Jews in the Greater Toronto Area, 50 is not a huge number," said Len Rudner, director of community relations for Canadian Jewish Congress' Ontario region. "I certainly don't mean to minimize the dramatic effect on anybody or any institution. It means that while there has been an increase, Canada is not France."

Of the 219 offences recorded in all of Toronto last year, 67 were considered mischief, 48 involved the promotion of hatred and 45 were categorized as threats.

The drop in occurrences from 2002 to 2001 brings last year's numbers more in line with the long term average recorded since the unit began collecting statistics in 1993. The dramatic drop in occurrences last year is attributable to the spike in numbers in 2001 after the 9/11 terrorist attacks in New York and Washington, the report stated.

The 338 incidents recorded in 2001 included 121 directly attributable to the period immediately after the 9/11 terrorist attacks on New York and Washington.

"Analysis has shown individual hate mongers were responsible for the majority of wilful promotion of hatred offences (hate propaganda)," the report stated.

"In 2002, as in past years, the known activities of organized hate groups were relatively limited. The majority of these groups have gone underground. In the past, recruitment was a labour intensive task; now, most hate groups have Web sites that are easily accessible and available locally, nationally and internationally. Consequently, these Web sites are also used as a tool for recruitment of new members. Message boards and chat rooms on the hate groups' Web sites are increasingly used for communication within the groups and between the groups and various opponents," the report stated.

"Organized groups are still around," said Det. James Hogan of the hate crime unit. "I think they're in a bit of a dormant stage. Some have relocated to London," others to communities west of Toronto.

In compiling its statistics, the hate crime unit included only those incidents that could be defined as a hate crime under the Criminal Code. Hogan suggested the statistics are an underestimate of the true numbers, perhaps by a factor of 10. "The numbers we gather are just an indication," he said. "They represent 10 to 15 per cent of actual occurrences. That being said, I'm glad they're down."

Rudner noted that "in this particular time, we have challenges facing this community. But the report recorded only a handful of physical assaults and all of them were directed against institutional buildings, not individuals."

One high profile incident, the July murder of David Rosenzweig, is not included in the report. Hogan said the occurrence was not included as a hate motivated crime because "we don't have any evidence that it is."

Rosenzweig was stabbed in the back outside a kosher restaurant while he waited

Continued on page 18

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Setting a public example

From the editor's desk

The following are a few desultory thoughts on some of the events of last week.

* * *

One of the most important responsibilities of people who hold elected or public office, I have often written, is the responsibility of setting a laudable example for others.

This is especially important in democracies because democracy is predicated upon ongoing citizen involvement. The level of participation is directly related to the level of respect held by citizens, the "ordinary folk," as it were, for society's key institutions, foremost among which is our government. That level of respect, in turn, is directly related to the public example set by elected officials.

Public example, of course, includes the tawdry theatre of election campaigns. I say theatre because most voters attribute a measure of the "unreal," of acting, to the pronouncements and promises made on the hustings. We expect, though we are not reconciled to, the inevitable explaining away of those same promises made so earnestly during the campaign once the votes are counted and the government benches comfortably filled.

But the more meaningful public example set by elected officials, by far, derives from how they carry out their mundane, day-to-day duties.

Jewish tradition captures this truth in an expression that, sadly, loses a great deal of its alliterative charm in translation: "A person shows his true nature by how he spends money (*b'ceeso*), how he behaves when he drinks (*b'cosso*), and what he says when he is angry (*b'ca'asso*).

This brings us to the abysmal public example set last week by Liberal MP Carolyn Parrish. "Damn Americans, I hate those bastards," she said to no one in particular, but, as it turned out, to the whole world, as she walked past a reporters' scrum in the foyer of the House of Commons.

Realizing she had made herself look very bad in the eyes of most of her colleagues and in eyes of the public, Parrish issued an apology the following day, saying that her outburst "did not represent her personal opinion of the American people." She also sent an apology to the American ambassador.

But who among us believes Parrish's true feelings were not expressed in the spontaneous, unprovoked, dismissive, angry pronouncement, rather than in her self-preservatory apology?

If such an outburst were only petulant and peevish, it would speak volumes about the character of the MP.

If, however, the outburst were petulant *and also* reflected the MP's deeply held feelings, it would also be a statement about her judgement and a warning to us all about her suitability to hold a position of high responsibility.

What example has she set for Canadians, especially younger Canadians, regarding the public comportment of our elected officials?

Meanwhile, Prime Minister Jean Chrétien shrugged off the incident. He told the press the matter was officially closed once Parrish apologized in the Commons and sent her letter to the American ambassador.

But Chrétien's response was inadequate. He failed to recognize the importance of responding publicly to his colleague's odious remarks. He should have publicly rebuked Parrish; he should have placed on the record the utter unacceptability of her and any similar such remarks; he should have deplored her outburst as an inappropriate, embarrassing incontinence, falling far below the minimum standard of conduct expected of our elected officials.

In the end, the prime minister's silence was itself a failure to set a proper example for the Canadian people.

* * *

With regard to Ernst Zundel's claim for refugee status, however, the government, if not the prime minister, is setting a commendable public example in vigorously opposing it.

Zundel, who had lived in Canada without becoming a Canadian citizen from 1958 to 2001, was deported last month from the United States, where he moved last fall. The Americans did not want him there. All Canadians should be happy that the government does not want him here either. Canadian officials are trying to obtain a court order allowing Zundel's deportation to Germany, whence he came more than three decades ago, and where he is a citizen.

Zundel is being detained in Niagara Falls as the case proceeds. He is, of course, no stranger to legal proceedings and to the Canadian justice system.

Let us hope his next legal process is in a German court.

* * *

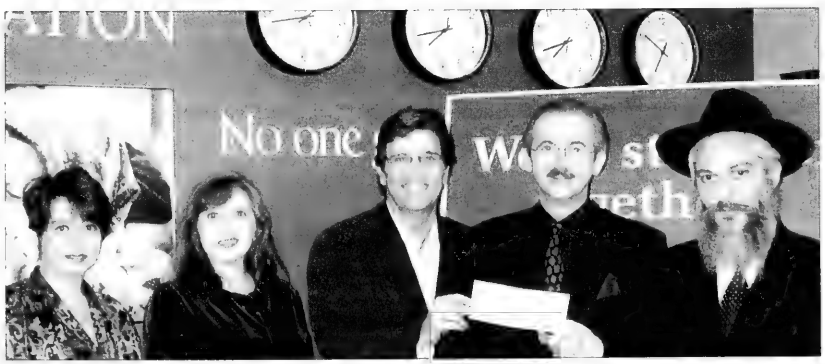
Anti-American demonstrations continued last week around the world. One argument against a possible invasion of Iraq that was proclaimed by a demonstrator in Bahrain and was reproduced in the *National Post* caught my attention.

"Bush is the carbon copy of Hitler who is planning a genocide against the Iraqi people," the demonstrator said.

How ignorant and how dangerous!

If this is the extent of what people know about Adolf Hitler and the Shoah, then the lesson of World War II has been lost. And if that lesson has been lost, what perils possibly await us in the future?

—MBD



FROM RUSSIAN-TORONTO TO ISRAEL: Igor Korenzvit, chair of the board of governors of the Jewish Russian Community Centre of Toronto (second from right), presents a cheque for $60,000 raised by Toronto's Russian Jewish community to UJA Federation's Israel Emergency Campaign 2003 co-chair Howard Sokolowski. Also at the presentation were (at left) Rita Khazanski and Inna Kholodenko, co-chairs of the community centre, and (far right) Rabbi Yoseph Zaltzman, the centre's senior rabbi.

[Photo by Eve Marks]

Baranovski murder case delayed after one day

By PAUL LUNGEN
Staff Reporter

The murder trial of three young men charged in the beating death of teenager Dmitri (Matti) Baranovski was delayed indefinitely last week after only one day of evidence.

A publication ban was imposed on the media regarding the reason for the delay, but in the one day of evidence, court heard a disturbing account of the way Baranovski died.

In opening remarks to the five-man, seven-woman jury, Crown attorney Michael Blain outlined the case he hopes to present over the course of the trial, which is expected to last up to four months.

On the evening of Nov. 14, 1999, a Sunday, Baranovski was "hanging out" with some friends at a picnic table in G. Ross Lord Park when another group of youths entered the park. They "were looking for a group with whom they'd had a dispute" earlier in the week at school in which someone had pulled a knife, Blain said. They were looking for "the Russians," but "they found instead Matti Baranovski's group."

Detailing what he expected the evidence to show, Blain said the group had planned to "ambush" the Russians in the park.

He said one witness will testify that one of the accused, Daniel Weiz, called him the day of the incident to tell him there would be a confrontation in the park that night. When they group arrived in the park and couldn't find the Russians, someone in the group suggested they rob the Baranovski group.

Some witnesses will testify that Meir Mariani, another one of the accused, came up with the idea, while others will say he agreed to the idea, Blain said.

Blain said the evidence will show that the accused, Weiz, 22, Mariani, 19, and William Cochrane, 19, were parties to the fatal beating. The three are charged with second degree murder.

The sequence that led to the assault began when "some of the group came up and asked for a cigarette, and took the whole pack." The demands escalated for "weed and money," Blain said.

Publication ban put on media regarding reasons

Matti was singled out, Blain continued, when he objected to the demands and refused to give them anything.

The 15-year-old was quickly surrounded by the gang; his friends headed to a nearby apartment building at 300 Antibes Dr. to call police.

The evidence will show that Mariani "tripped or pushed Dmitri Baranovski to the ground," Blain said. Once down, when he was "virtually helpless," several people continued to kick him.

Baranovski endured multiple kicks and Blain said he expected a forensic pathologist who performed the autopsy on Baranovski to testify the youth suffered five or six blows to the head.

"One particular blow was fatal that caused Dmitri Baranovski's neck and head to extend and tear open an artery that bled and caused his death," the Crown prosecutor said.

Following the beating, one of the group signalled to the others to flee, but a couple of jackets were left behind, Blain said.

Shortly afterward, a member of the group who is not charged in the killing boasted about the beating, but recanted his statements when he learned how serious the incident had become. He is expected to testify about the events that night, Blain said.

Alexander Grinevitch was the Crown's first witness.

A friend of Baranovski, Grinevitch testified that the two of them walked to the park at around 8 p.m. to meet a small group of friends. Baranovski left for about 20 minutes to tend to some homework and in the meantime, Grinevitch said, about seven or eight people appeared. They walked around the table where his group was talking. One of them was wearing a dark-coloured bandanna with white "ornaments" that covered the lower part of his face, Grinevitch said.

He testified he could not identify any of them, but "I noticed that most of them were wearing black."

A few minutes later, Baranovski returned with a girl named Marina. Grinevitch said he and Marina left the group to talk in an area in the park about 20 metres away, behind some bushes.

They were later distracted from their conversation by what appeared to be "arguing and pushing, or something like that," Grinevitch testified, saying he didn't pay much attention to it and he and Marina continued to talk. He said later he noticed the altercation was continuing and "I saw the swing of the foot and the hit." There were about five people standing near a person on the ground and shortly afterward, he said, he saw the group running out of the park. One, he noticed, had a goatee.

He said when he went to see who was on the ground, he found Baranovski lying face down on a sidewalk. "I tried to wake him up, he was unconscious."

Grinevitch said he tried to drag Baranovski to the nearby building at 300 Antibes Dr., but soon found he was too heavy. He said he left him with Marina and went to the building to call an ambulance, but found his friends already there making the call.

Grinevitch said he had "no clue" as to who was in the group of attackers.

Blain told the jury he expected the first group of Crown witnesses to include Baranovski's friends, while the second group will include members of the group who came to the park with the three accused men.

Toronto man loses 30 lbs., keeps it off – then loses more!

Hi, my name is Joey Thernesz. On a whim, I stopped in at a Positive Changes Hypnosis Centre to inquire about weight loss. I approached hypnotism as a last resort.

Up to then, I had been on numerous diets and exercise programs, where I succeeded up to a point but failed again and again.

I was overweight at 177 lbs., my clothes were tight and my jeans size had increased repeatedly. I hated looking at myself in the mirror and hated looking at any photographs of myself.

I was indulging in everything I fancied: chocolate bars, donuts, hamburgers, milkshakes, cakes, tons of ice cream, and more. I spent an awful lot of money on food — mostly junk food.

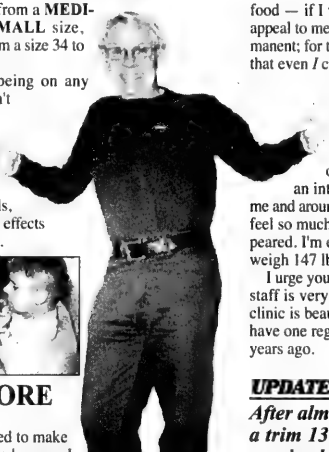
After the first hypnotic session, it seems my whole life changed. I virtually floated out of the clinic.

I began purchasing vegetables and fruit. I now sleep up to 8 hours every night whereas before, I would sleep four or five hours and perhaps snooze in the afternoon, between eating binges. Now I awake refreshed and alive.

The most important benefit was the immediate weight loss. I was quite unprepared for this. A miracle! Gradually, the belt was tightened to the next level, and the next, until I reached the end. I went from a **MEDIUM** to a **SMALL** size, my pants from a size 34 to 30.

By not being on any "diet", I don't have to get *off* any "diet". There is no calorie counting, pills, negative side effects or starvation.

BEFORE



AFTER

I've learned to make better choices because I *want* to, not because I *have* to. There is nothing to stop me from overeating or from eating junk food — if I were so inclined. It simply doesn't appeal to me. I feel that this change will be permanent; for the rest of my life, this is something that even *I* can manage.

I no longer dwell on food or the next meal because other things happening in my life are more important. Food is no longer an obsession. What I *do* feel is a sense of joy, a more positive outlook and an interest in everything going on with me and around me. I have more pep, energy and feel so much more alive. Cravings have disappeared. I'm eating less and enjoying it more. I weigh 147 lbs. and I feel great!

I urge you to call Positive Changes now. The staff is very professional and helpful and the clinic is beautiful, warm, and comfortable. If I have one regret, it's that I wish I had done this years ago.

UPDATE — TWO YEARS LATER:

After almost two years, I'm down to a trim 136 lbs. Meanwhile, having received my certification as a hypnotist, I'm now helping clients at a local Positive Changes Hypnosis Centre.

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Greater Toronto Area

Daniel Pearl's murder 'opportunity to fight hate'

By ADAM SEGAL
Special to The CJN

Moments before Daniel Pearl was brutally murdered by Muslim extremists in Pakistan, he uttered 11 words with a gun pointed at his head: "My father is Jewish. My mother is Jewish. I am Jewish."

"What did he mean by saying these words?" asked his father Judea Pearl at a memorial last week in Toronto at Beth Tzedec Congregation, one of many in Europe, North America and Israel held to mark the one-year anniversary of the *Wall Street Journal* reporter's murder.

"[He meant] I am historically compelled to seek understanding."

Indeed, Daniel Pearl's raison d'etre was to seek out the truth. He was in Pakistan to better understand the roots of fanatical Islam and to give underground Muslim groups a chance to tell their story.

Tragically, he was abducted last January and later murdered.

Now, his father, a computer science professor at UCLA, is trying to avenge Daniel's death by nurturing the same understanding his son sought.

"The hate that killed Danny has created the opportunity to fight hate," Pearl told the hundreds gathered at the memorial.

"Hatred killed our son and hatred we should fight for the rest of our lives."

Daniel Pearl [File photo]

The memorial, sponsored by Beth Tzedec, the Friends of the Simon Wiesenthal Center for Holocaust Studies and Baycrest Centre, was attended by numerous dignitaries, including Toronto Mayor Mel Lastman, NDP MP Bill Blaikie, MPP Monte Kwinter and consuls general from more than 10 countries.

Pearl, the author of three books, has travelled across the globe trying to spread the messages of pluralism and diversity, which his son strongly believed in.

He has been to Pakistan, where he said he hopes one day children will look at a picture of his son and say "this is the kind of person I would like to be."

Daniel Pearl's murder has become symbolic for the journalists who place their lives on the line when they cover stories.

"Why do journalists like Daniel Pearl do what they do?" asked Bill Hutchison, a reporter with the Toronto CTV affiliate CFTO.

"They do it because they believe in telling the truth... shining the light on corruption and evil."

Daniel Pearl spent 11 years at the *Wall Street Journal*, covering stories in hot spots such as Iran and Pakistan.

He was also a talented bluegrass fiddler and mandolin player.

At the time Pearl was killed, his wife, Mariane, was pregnant with the couple's only child, Adam.

To continue Pearl's aspirations, his family and friends set up the Daniel Pearl Foundation to "promote cross-cultural understanding through journalism, music, and innovative communications."

Last October, it held the First Annual Daniel Pearl Music Day, which brought thousands of musicians from nearly 20 countries to locations around the world to "celebrate humanity and take a stand against intolerance."

Summing up, Judea Pearl spoke of the legacy he hopes his son will leave.

"I hope one day I can face my grandson and say 'You see Adam, your father's legacy helped us win this battle [over intolerance].'

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Greater Toronto Area

JF&CS launches campaign to find Jewish foster homes

By FRANCES KRAFT
Staff Reporter

Jewish Family and Child Service has received a one-year Foster Parent Recruitment and Retention grant – offered jointly through the Ontario Association of Children's Aid Societies and the Ontario Ministry of Community, Family and Children's Services and the Children's Aid Foundation – that is enabling it to get its One Shul, Two Homes program off the ground.

The program, which was first introduced last year, is now in the early days of a one-year campaign headed up by consultant Linda Shapiro, foster care recruiter.

"We desperately need Jewish foster parents across the spectrum, from Reconstructionist to frum," said Shapiro, who has already begun to work with half a dozen synagogues in the Toronto area.

The name of the program – One Shul, Two Homes – refers to its goal of finding two new foster homes per congregation, but the campaign is also aimed at increasing awareness of JF&CS, which is accredited as a children's aid society, and of its foster program.

Shapiro can provide synagogues with lists of related activities and speakers. "If someone can't be a foster parent, maybe there's some other way in which they can help."

She is hoping to create "a real buzz around the city" so that people will be talking about the program. "Jewish children need Jewish homes... You can't believe the number of Jews who don't believe there are Jews in need."

Selma Elzas, JF&CS' foster care co-ordinator, said the agency currently has about 35 foster homes, and there are usually about the same number of children in foster care. In addition there are about 60 children using other resources, such as group homes.

Probably the most urgent need in terms of foster homes is placement for teenagers and pre-schoolers, said Elzas. Teenagers' behaviour can be complicated and challenging, especially for parents who have younger children and have not yet raised teens, she said. "Generally, it's a little more daunting for some people."

Qualities that make a good foster parent for a teenager (or children of any age) include clear rules and expectations, a sense of humour, and "a certain relaxed approach," said Elzas. "Kids know exactly where they stand, but don't feel controlled and do feel they have a voice."

Also, she noted, there's no prejudging on the basis of appearance, such as clothes or piercings. "The foster parents I see who are excellent with teens are able to get past all that and look at the kid and see...the powerful strengths that some of the teens have. Sometimes those strengths have not been recognized as much as the problems."

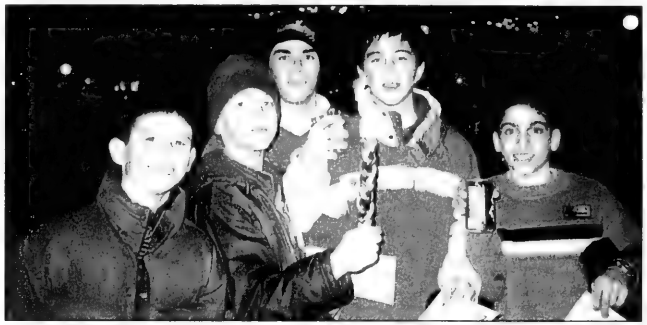
Typical foster stays are 18 months to two years, but short-term foster homes are also needed for emergency and respite care. For example, Elzas mentioned, one foster parent is going to visit family in Israel and her foster child has to go to a respite home temporarily.

"Those types of families are very much needed as well. Sometimes for new foster parents, respite is a good way to introduce them to the program. It's kind of a nice way to move into fostering."

JF&CS also needs foster homes for children with developmental delays and learning disabilities, and could use foster parents who are skilled in those areas, Elzas added. "Our goal is really to build our resources. Sometimes we're inundated [with children to place], and sometimes it's quieter, but we always have to have homes available and ready."

Foster parents can be married or single, and can have children at home or not. Parental training and child-related expenses are provided by JF&CS.

For further information about One Shul, Two Homes, call Linda Shapiro at 416-667-1531. For information about becoming a foster parent, call Selma Elzas at JF&CS, 416-638-7800.



AT THE RINK: BBYO Teen Connection members enjoyed skating at Mel Lastman Square. The program included the Havdallah service at the rink. Seen (from left) is Edan Kelner, Daniel Covant, Josh Pelchovitz, Godol Toronto Council; Jeremy Koszorek and Justin Altcheh.

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New government, old challenges

One month after the general election, the new government of the 16th Knesset of Israel was sworn in. His party having won more votes than any other, Ariel Sharon won the right to form that government. And last week, on Feb. 27, he presented it to the people of Israel, a governing coalition with 68 of the 120 seats in the Knesset.

Of every government of the 15 Knessets in the preceding 55 years, it could be said it faced turbulent international times, profoundly complex domestic social and economic problems and ever-present issues of national security whose margins for error, separating life from death, seemed never wider than a hair's breadth. Such is the nature of the burden of the responsibility of governing Israel. It is unlike any borne anywhere in the West.

The government sworn in last week carries the same multi-weighted burden as its predecessors:

- Israel's economy is reeling, wounded deeply by the 30 months of violence unleashed against it by the Palestinian leadership. Investment from abroad has essentially stopped; tourism is at a record low; unemployment is at a record high.
- The country's social divisions, in certain respects, are more pronounced, exacerbated by the inability of the economy to provide a supportive structural framework for remedy and repair.
- The conflict with the Palestinians seems no closer to resolution due to the abject refusal of their leadership to reject, without equivocation, violence and terrorism.
- The impending U.S.-led war against Iraq poses potentially ominous "fallout" for the people of Israel.
- Anti-Israel hostility is rife throughout much of the western world, in part derivative of anti-American feelings, but mostly re-nascent in its own right.

Only someone who has not been on this planet these past 2½ years would deny that much of the western media is hostile to Ariel Sharon. One need only look to the hideous and grotesque caricature of him gorging on a young child that appeared recently in the London *Independent*. It is puzzling, yet illuminating, that even after the link between the Palestinian Authority and the campaign of terror has been proven beyond any doubt, much of the Middle East commentary still offers lame apologetics for the despot Yasser Arafat but sharp criticism for the democratically elected Ariel Sharon.

But Sharon understands well the historic burden of governing the State of Israel. As he eloquently told the Knesset last week: "This has always been the destiny and trademark of our people: to withstand and survive. To confront and overcome. To fight and triumph. To withstand strong tests – human or divine – which no other people has faced, and to emerge strengthened in spirit and deed."

We in the Diaspora have a role to play in helping the people of Israel as they and their government bear the burden.

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Dry Bones

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Belgium's vendetta

Regarding your editorial on Belgium's vendetta directed at Israeli Prime Minister Ariel Sharon and Jewish "war criminals," as far as war criminals are concerned, Belgium is one of the few western European nations that has not come clean about its collaboration with the Nazis during World War II (*CJN*, "Misrule of law, rule of chaos," Feb. 20).

Belgians should be concerned with the home-grown Nazi collaborators that are walking the streets of Brussels, rather than with phantom Jewish "war criminals." They are shifting their guilt (of which they are historically expert) to avoid examination of their pro-Nazi conduct during World War II.

What happened to the Belgium Jewish communities during World War II? Where are the children?

If I were a Jewish student in Belgium, I would feel extremely uncomfortable. Perhaps these students, who are exposed to psychological terrorism (as are Jewish students in Canada), may be able to continue their education in the United States?

Brian Mulroney was right – Israel is the "new Jew" and the Jew is Israel.

George Bernstein
Windsor, Ont.

* * *

Mulroney is correct

Former prime minister Brian Mulroney is absolutely correct in identifying Israel as the "new Jew" and the target of anti-Semitism.

Universities throughout the world are refusing to invite Israeli academics to international conferences. There are calls to boycott companies that do business with Israel, and many European countries are cancelling trade agreements with the State of Israel.

To a large degree, the media are responsible for this new hatred of Jews because they portray Palestinian terrorism as morally equivalent to Israel's right to self-defence and retaliation.

The government of Canada is not blameless in that it supports, or, at best, abstains from one-sided United Nations resolutions that portray Israel's (read: Jews') every move as evil and destructive, while describing Palestinians as helpless and frustrated victims.

In its uneven reporting, the CBC, in effect, identifies suicide bombers as martyrs and Israel's attempt to eradicate the killers of innocents as state terrorism.

Even the poisonous rantings of Saskatchewan native leader David Ahenakew, though momentarily condemned, are soon forgiven and he is about to be reinstated as a senator with the Federation of Saskatchewan Indian Nations. He has not been prosecuted for his most obvious hate crimes, nor has his membership in the Order of Canada been rescinded.

A day has not passed without some incident fuelling the hatred of Jews and the rise of anti-Semitism in the world.

Bert Raphael
Toronto

Jews or Israelis?

The word "Jew" comes from the first syllable of "Judea," the country or state, and the first syllable of "Judean," referring to the people.

Judea was destroyed as a state by the Romans. Its people were killed, taken prisoner or scattered over the Mediterranean world. The descendants of the Judeans, wherever they lived, called themselves Jews.

But since we now have a Jewish state – called Israel, not Judea – should we still call ourselves Jews, or should we call ourselves Israelis? All Jews can move to Israel at any time, thanks to the Law of Return.

Whatever happens to Israel, good or bad, has a direct effect on our lives, no matter where we live. For Israelis living in Israel, and Jews or Israelis living in the Diaspora, the change in name from Jew to Israeli would reflect a change in attitude. The gulf between Diaspora and Israeli Jews would be bridged.

Gordon Clarfield
Toronto

* * *

Disappointed with *The CJN*

How objective and politically nonpartisan is *The CJN* in its coverage of Canadian foreign policy towards Israel?

Having missed the panel discussion at Holy Blossom on Feb. 10 due to other commitments, I was looking forward to reading a balanced report.

But in your coverage of the panel (*CJN*, "Day, Grafstein critical of Liberal policy on Israel," Feb. 20), much more space was given to the opinions of Canadian Alliance MP Stockwell Day and Liberal Senator Jerry Grafstein than was given to the views of left-wing *Globe and Mail* columnist and fellow panelist Rick Salutin. (Never mind the coverage given to Day's views in the weeks prior to the panel.)

Since when is the Jewish community only interested in the perspective of conservatives such as Day or David Frum?

What a disappointment.

Smadar Meiri-Ordynans
Toronto

* * *

Wants Zundel deported

I wish to see Ernst Zundel deported as expeditiously as possible to Germany, his native land, where he stands convicted of spreading hatred. I know of no reason to believe the German court's decision should be biased or unconstitutional in our eyes.

Canada is watching. The world is watching. What statement would we like to make?

This man is persona non grata. Send him away.

Ron Hannon
Paris, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Teaching the Zionist Narrative

The problem: A lack of knowledge among teachers

By KENNETH STEIN

After the outbreak of the Palestinian intifadah in September 2000, trips to Israel virtually ceased. Though these trips were acknowledged as a key antidote to creeping assimilation and inter-marriage (along with Jewish day schools and camps), face-to-face contact between North American Jews and Israelis, for the time being at least, were almost fully suspended.

A second slap occurred when negative discussions about Israeli policies increased on North American university campuses. Jewish students were, for the most part, inadequately prepared to answer questions about the origins of Zionism or incapable of defending Israel because they lacked the facts. With or without trips to Israel, we learned that Jewish students did not know their own narrative. How did that happen?

Before Israel's creation, North American Jewish organizations imbibed "Israel" from episodic lectures and symposia, listening to talks a half-hour long or less. For the affiliated, who made up one-third of the North American Jewish population, these were wonderful updates on the *matzav* (situation), but almost no time was spent in learning the historical context. Later, Israelis and Israeli-born professionals came to camps and Jewish school environments with organized activities and lessons about Israel. Celebrations of Yom Hashoah and Yom Ha'azmaut were important but not done in context.

In the early years of Israel's existence, the small minority of North American Jews who identified with Zionism chose advocacy and philanthropy to support the Jewish state. Unremitting antagonism toward Israel from the Arab world and the Soviet Union kept North American Jewry focused on both. In the 1950s and 1960s, North American Jews adopted Israeli culture, food and songs as part of their Jewish identity.

It was a wonderfully convenient formula for us to continue assimilating while enjoying Israel's culture, supporting Israel financially, making it in America and using Israel as our "religious" icon. We judged our yearly successes by how much more money we raised "card-for-card," a critically important function in saving Jews in danger and need. We learned to use power to gain access to decision-makers, vowing never again to be powerless in the face of dictators or anti-Semites. So we licked more stamps per capita than any other ethnic group and displayed power far beyond our numbers.

As advocacy and philanthropy prevailed, we focused our collective Jewish narrative on victimization and remembering the Holocaust. When Jewish studies programs exploded on university campuses in the 1970s, endowed chairs in Holocaust studies were established, but equal treatment was not given to the study of Zionist/Israeli history. More recently, with Palestinian suicide bombings against Israelis and outbreaks of anti-Semitic acts in Europe, we were reminded that persecution against Jews is not just a drummed-up fear that belongs in the past but is valid in the present.

One of the few places where Zionism and Israel can and should be taught is in Jewish academic settings, such as day schools, congregational schools, adult education programs, camps and in American Jewish organizational settings. And yet, we find from the vast majority of 80 kindergarden to Grade 12 teachers who took week-long intensive learning courses about Israeli society, history and politics at Emory University in June 2000 and 2002 – a small sampling of Jewish school teachers in North America, to be sure – their discomfort in teaching Zionism or Israel does not come from disinterest, far from it, but from a lack of knowledge about the very Zionist/Israeli narrative they would be expected to teach. These highly dedicated teachers also suggested that severe time constraints limit the amount of time available to teach Zionism and Israeli topics.

Knowing Zionist history does not negate the importance of philanthropy nor does it diminish the critical nature of advocacy. By not knowing our own narrative, our points of debate are someone else's. Voila, Jewish students are on the defensive.

When trips start again, teaching and knowing the narrative will make connections deeper and more meaningful. When we were not an emancipated people, we had time for learning. Knowing the narrative might stem assimilation. Knowledge is empowerment. "Card-for-card" UJA increases are splendid, but so are annual double-digit increases in knowledge per person.

On our doorposts in the mezuzah is written, "Teach them diligently unto the children." Well, we have not done a very good job.

Kenneth Stein teaches Middle Eastern and Israeli history at Emory University in Atlanta, Georgia. This article is a shortened version of an address, Israel on Campus, *he presented in February.*

One solution: 'Teaching that never became sentimental or self-absorbed'

By ALEX POMSON

In recent years, there have been two surprising success stories in Jewish education. The more radical success, energized by the launch of Birthright Israel, has been the expansion of Israel experience programs. In the last four years, more than 30,000 young adults have travelled to Israel on Birthright Israel-funded educational tours. The less dramatic success, but at least as significant, is the opening of some 75 Jewish day schools in North America in the last decade, which cater to a student population that has more than doubled to 210,000 in 20 years.

These two trends have developed in essentially separate universes. Birthright Israel is aimed at the marginally affiliated, to whom it offers, free of charge, an intense and potentially transformative 10-day trip to Israel. The program asks only that participants be Jewish. In contrast, day school education calls for deep and sustained commitment from its clients who, in most cases, pay between $8,000 and $20,000 a year. It does not promise quick results, but offers instead the steady enhancement of Jewish knowledge and identity over many years.

The differences between day schools and Israel programs reflect a long-standing dichotomy between "formal" and "informal" Jewish education. These labels come with a variety of expectations: that formal education takes place in schools, while informal education occurs in camps, community centres and Israel trips; that formal education involves teaching young people Jewish knowledge and skills, while informal education involves providing them with Jewish experiences; that formal education is delivered by certified teachers who draw on professional preparation, while informal education is purveyed by *madrichim* (youth leaders) who rely more on intuition and passion than on curriculum.

The Jewish Teacher Education Program at York University and Canada Israel Experience (CIE), a department of UIA Federations Canada, have recently joined to develop a cadre of personnel who are comfortable in both formal and informal educational settings. York's program is the largest non-denominational university program that prepares day school teachers in North America. CIE provides Israel Experience programming for Canadian Jewish young adults. Together they have launched an initiative to educate professionals who think of themselves as Jewish educators rather than teachers or madrichim.

The semester-long program for Jewish teacher education students climaxed in a recent eight-day, field-study trip to Israel for 20 York students, who also participated in a Birthright Israel trip as observers.

The author, standing second from left, and a group of prospective teachers in Jerusalem.

I am somewhat jaded from my longstanding involvement in Israel programs, but this trip left me exhilarated and inspired.

First of all, at a time when many people are staying away from Israel, one has to be encouraged that this group, consisting of almost every senior student in York's Jewish teacher education program, showed no equivocation about being there. Indeed, the students showed a deep commitment to Israel and Israeli society that, I am convinced, they will in time communicate to their own students.

Secondly, one could not but be inspired by the program itself. During their stay in Israel, the students visited a number of sites, including the Kotel tunnels in Jerusalem, ancient Caesarea and Neve Tzedek in Tel Aviv. They did not experience these places only as tourists. With the help of a guide, they learned how a historical site can become an educational text. For future teachers who might imagine that only written texts invite layers of interpretation and engagement, these visits demonstrated how diverse sources of learning can be.

For two days, the students teamed up with a group of Israeli army educators to compare thoughts on a variety of themes. They also met, studied and argued with some of Israel's outstanding informal Jewish educators. These sessions revealed how far Jewish educators in Israel have gone in developing new conceptions of Israel's relationship to world Jewry through new programs, moving beyond the old clichés about what Israel is and can be. Some people in the group were challenged by these new notions because they did not reproduce the unambiguous ideas upon which they had been raised. For many, though, these sessions indicated a sophistication that will enable Israel to speak to the hearts and minds of an increasingly diverse Jewish world.

I found the trip's most educational moment came not from a site visit or workshop, but from a meeting with Danny Sanderson, one of Israel's most beloved pop stars, who has not only shaped contemporary Israeli culture, but has reflected on much of what has happened in Israel since the Yom Kippur War through his songs.

Through music and conversation, Sanderson unobtrusively taught us about Israel's concerns, the special character of the Hebrew language and Israel's relationship with other countries. This was Jewish education at its most sophisticated: teaching that never became sentimental or self-absorbed. For future Jewish educators, it was a master class in teaching and learning. It was as authentic an encounter between Israel and the Diaspora as one could ever imagine.

Alex Pomson is Koschitzky Family Chair in Jewish Teacher Education at York University.

The best food on Earth

OK, I admit it; at times, I critique the food at simchahs.

Yet, despite my own failings, I'm uncomfortable when I hear people play food critic at simchahs.

Rabbi Chaim Steinmetz in Montreal

It bothers me because the purpose of attending a simchah is not to enjoy an evening of fine dining, but rather to celebrate the bar mitzvah or wedding.

Complaining about the meal at a wedding is like going to a baseball game and complaining about the hot dogs: if you're a fan, the food doesn't matter, and if you're not a fan, you shouldn't be there.

Even worse, at times the critical comments about the salmon appetizer make their way to the family and cause them distress. Instead of celebrating with the joyous family, the erstwhile food critic causes them aggravation.

But what drives us to search for the world's tastiest piece of salmon?

Personally, I blame Martha Stewart. Not Martha directly (she's had enough problems recently), but I do blame the Martha Stewart mindset, the attitude that everything must be elegant and tasteful.

Of course, there's nothing wrong with pursuing the perfect meal or home. Life is short, and in our brief time here, we should enjoy God's good earth. As the Talmud says, "grab and eat, grab and drink, for this world we will leave is like a banquet."

But here's the problem. As we learn the nuances of fine culinary art, we also become discriminating snobs.

Appreciating the best life has to offer can cause us to consider everything else inferior and disappointing. So a perfectly good piece of salmon becomes an affront to the gourmand's tastebuds, and instead of toasting the joy of the new couple, we discuss the inept appetizer.

Indeed, the irony of learning how to "appreciate" fine food is that, in the process, we lose a genuine appreciation of food. An overcooked, underseasoned piece of chicken is remarkably tasty. We've just turned off our tastebuds, expecting better, because our gourmet quest has caused us to lose perspective.

One of my mother's favourite sayings is "hunger is the best cook". She says that the army rations she ate right after being liberated from Auschwitz was the best meal she ever ate in her life, one that even the best chefs could never re-create. The overwhelming hunger she experienced at the time brought out the best in that bland meal. What she learned then was that with the right outlook, any piece of food can be enormously tasty.

Ultimately, flavour depends on perspective. And to me, the food at simchahs, even if it's unworthy of five stars in the Michelin guide, is the best food on earth.

An Israeli's appeal to Palestinians

Yitzhak Frankenthal is known among Israelis and Palestinians as an indefatigable – if controversial – advocate for peace. After his soldier son, Arik, was kidnapped and murdered by Hamas in 1994, Frankenthal, together with several Israeli and Palestinian bereaved parents, established the Bereaved Families Forum for Peace. (In the last six months, more than 100,000 Israelis and Palestinians have called in to the forum's "Hello Salaam" toll-free line to talk with one another.)

Shira Herzog in Toronto

Last month, Frankenthal's torment over the current impasse led him to write an open letter to the Palestinian people. It was an unusual step, even for a committed Israeli peacenik. But even more interesting than the letter is the response it got. Two leading Palestinian dailies, *Al Quds* and *Al Ayam*, published the entire letter in Arabic and the alternative Palestinian media Web site, amin.org, gave it even broader exposure. (Amin.org also publishes articles that have been censored or refused publication in established Palestinian outlets.)

Frankenthal's letter reflects the deep frustration of many Israelis who believe that an agreement with the Palestinians is essential for Israel's future, but who can see no way out unless the Palestinians deal effectively with their own extremist voices. His provocative statements are equally challenging for Israeli and Palestinian readers. The following are excerpts:

"I will continue fighting against the occupation, as for me it opposes human morality. Occupation causes terrible injustice, occupation is ruining Israeli society. But, in order to create change in Israel, there is need of a big and strong peace camp. The Israeli peace camp is currently in shreds because of the terror that struck the Israeli population.

"I have reached the conclusion that I must turn to you, for the simple reason that the right path is not seeking justice, but being wise. The Israeli public is very angry, because you hurt it: in coffee shops, buses, hurting the children and the citizens.

"I know that many of you that read my words will ask: 'Why is Frankenthal turning to us? Why does he not fight to stop the occupation and then the terror attacks will also stop?' And there are those who will say, 'We must continue terror attacks in Israel, for this is the only language the Israelis understand.' This is a big mistake. See for yourselves how much terror you have carried out in the past two years and achieved the opposite result.

"There may be those among you who would like to change things and it is to you that I turn: my enemies today, neighbours in the future.

"You need today, more than ever, to begin self-examination… I say this as someone who respects you and is interested in your benefit, and especially as a religious Israeli and a Zionist patriot. Without the support of the Israeli public you will not obtain a Palestinian state, and continue suffering the disgrace of hunger and suppression.

"You must do everything in your power to convince your brothers that shedding the blood of Israelis will not bring you independence and will not bring you relief… The first step must come from you, not because we as Israelis are right, but because if you desire independence, it is for you to bring the Israeli peace camp to start acting again. I urge you, do not find justice, and find the wisdom."

Frankenthal's comments may be cynically dismissed as a naive, desperate attempt to resurrect the failed position of the Israeli peace camp. But if the last two years have proven anything, it is that the views of the old hawks and doves are both irrelevant.

The relevant question now is less about what Israel should or should not do to the Palestinians, and more about the shape of its own future. If Israel indeed has no choice but to remain where it is in the West Bank and Gaza, what are the consequences for the country and people? As a committed Israeli, Frankenthal fears the implications of that scenario. He is appealing directly to the Palestinians because without them, the situation cannot change for either side. And there are small but perceptible signs that more Palestinians are listening.

(Go to Amin.org for the full text of Frankenthal's letter and for another perspective on the internal Palestinian debate.)

From dissent to desertion

In early February, a fifth year rabbinical student at the Conservative movement's Jewish Theological Seminary, Jill Jacobs, had her Torah commentary rejected by the weekly student newsletter. The action was taken by a seminary administrator and prompted the resignation of the student editor.

Morton Weinfeld in Montreal

The reason? Her commentary included criticisms of Israeli government policies. And according to JTS administrators, that criticism might have led the Israeli tourism ministry to stop subsidizing JTS student missions to Israel. Another implied fear was that strongly pro-Israel donors might cut back on gifts.

This seems like a troubling example of heavy-handed censorship within the community and a stifling of dissenting views and important debate.

But what I find equally surprising are the actual views expressed by Jacobs in a Feb. 21 article on the case published by the *Forward*.

Jacobs opposes the occupation of the West Bank and Gaza and would like it to end. Fair enough. So do I. But she also opposes what she calls "military operations" – a term she uses twice – in the territories. Here she is aligned with a very small slice of Israeli public opinion that supports Israeli soldiers who refuse to serve in the territories.

Of course, there are many forms of military operations. One type consists of intercepting suicide bombers, pursuing armed terrorists or destroying munitions factories. Another might be enforcing curfews and checkpoints. And yet another might be blowing up the homes of terrorists' families and causing unforeseen injuries or deaths to bystanders. These are not morally equivalent, but Jacobs makes no distinctions.

Until an orderly evacuation of the territories and the conclusion of an agreement between Israel and the Palestinians, some military operations may be required.

Jacobs says "dozens" of JTS students have come forward to support her, registering their own "ambivalence" about Israel. Some of these rabbinical students are allegedly re-thinking spending a year of study in Israel as part of their training because the Israeli "government has been party to human rights abuses." She says the events of "the last three years" (a time frame which long predates the election of Ariel Sharon as prime minister), as well as recent revisionist writings by critical Israelis on the origin of the conflict, weaken her unconditional support of Israel.

The tone and substance of her column seem to go far beyond criticism of certain policies. It is surprising that this degree of re-examination of the tie to Israel should be rampant within the ranks of the future Conservative rabbinate. The Conservative movement is not Reform, Reconstructionist, or Jewish Renewal, which are all noteworthy for their left-of-centre politics on domestic and Israel-related issues.

Supporters of Israel must hope that this new ambivalence is really limited to policy disputes and not indicative of something deeper.

Here is the problem. In the first two decades of its existence, Israel was the darling of progressives and leftists. Political sympathies started to change after the Six Day War, as Palestinians came to be seen as underdogs.

At the same time, the demographic composition of the country began to change. The dominant role of the Labor party, the kibbutzim and the Histadrut began to erode. Large numbers of Sephardi Jews, haredim and non-liberal Russian immigrants changed the social and political culture of the country.

As Likud and other religious, ethnic or conservative parties gained in popularity, Israel became less appealing to the sorts of liberal North American Jews likely to opt for the Conservative rabbinate. Indeed for many liberal Israelis and North American Jews, even Jerusalem no longer holds the same attractions, given perceptions about the increasing religiosity of the city.

The demographics will likely not be reversed in the near future. Since Israel is a democracy, the government and its policies may increasingly come to reflect the wishes of these new Israeli voters, and not those of liberal North Americans. The cultural and political divide may grow. There will likely be increasing levels of discomfort, as well as more intensive debate within North American Jewry and between North American (liberal) Jews and Israel.

No country, including Israel, deserves unconditional support. In my view, the seminary was wrong to censor Jacobs' commentary. But the real story here is the possible shift in bedrock support for Israel in the next generation of the North American rabbinate.

Peace is the answer to Israel's economic malaise

When Bill Clinton was campaigning against George Bush in his first run for the U.S. presidency a decade ago, he focused on concrete economic issues, the weak chink in the incumbent president's armour. "It's the economy, stupid," one of Clinton's attack ads shrilly proclaimed.

Sheldon Kirshner in Toronto

Pulling a leaf out of Clinton's playbook, Prime Minister Ariel Sharon, who marks two years in office and celebrates his 75th birthday this week, is taking his canny statement to heart.

Sharon, who formed a new government last week after winning his second consecutive election on Jan. 28, has come to the sobering realization that he cannot fix Israel's sputtering economy unless he deals constructively and conclusively with the festering Palestinian issue. As he explained last November:

"I want to arrive at an arrangement with the Palestinians because that will be the only solution to Israel's ailing economy. A diplomatic agreement that brings peace is the real answer to the economic situation."

Sharon reiterated this assertion last week – knowing full well that, as Martin Indyk, the former American ambassador to Israel, said, the status quo is no longer tenable. Any doubts Sharon may have had about this reality were dispelled recently by Ya'akov Frenkel, the former governor of the Bank of Israel. He observed: "Without progress on the diplomatic front, there is no chance at all of rescuing Israel's economy…"

Under Sharon's watch, the economy has experienced negative growth and slid into a deep recession. The unemployment rate has cracked the double-digit mark. Wages and private consumption have declined as the standard of living has fallen and per capita production has dropped. Foreign investment is sharply down. The shekel is weaker.

By contrast, during the highwater mark of the Oslo peace process in the mid-1990s, the economy was thriving and the future looked reasonably bright.

The fiscal mess Israel finds itself in today cannot be pinned entirely on Sharon. Israel, after all, is partially at the mercy of external economic factors. Sharon, nevertheless, is in a position to exert some control. If he can defuse the current Palestinian uprising, the partial cause of Israel's current economic ills, and bring a measure of peace, he stands a good chance of turning the situation around.

In the absence of such conditions, Sharon is trying to jumpstart the economy by other means: Israel has submitted a request for $12 billion in American assistance – $4 billion in direct aid and $8 billion in loan guarantees.

Washington is considering the proposal, but President George W. Bush may withhold the money if Israel is perceived as dragging its feet on the peace process.

Sharon's predicament is one in which his Likud predecessor, Yitzhak Shamir, found himself after he asked for $10 billion in U.S. loan guarantees. Shamir, an opponent of the land-for-peace formula, was rebuffed due to his insistence on building settlements in the West Bank and the Gaza Strip and maintaining Israel's grip on the territories.

Israel received these funds only after Yitzhak Rabin defeated Shamir in the 1992 election. Rabin, though no dove, drew a sharp distinction between "political" and "security" settlements, and that was enough for the United States. Even so, Washington deducted one dollar for every dollar Rabin spent on building or expanding settlements.

More than 10 years on, the conventional wisdom is that Israel will forfeit $12 billion in additional aid unless Sharon accepts the "road map," the Mideast peace plan sponsored by the so-called Quartet (the United States, Russia, the European Union and the United Nations).

Based on Bush's June 24, 2002 proposals and on former U.S. senator George Mitchell's ideas, the road map was presented for consideration to Israel and the Palestinians last December, and has since been refined.

It consists of three interlocking phases, beginning with a mutual ceasefire, an Israeli withdrawal to the pre-intifadah lines, a freeze in Israeli settlement activities and the wholesale reform of the Palestinian Authority (PA). If these benchmarks are met, the Palestinians will be entitled to provisional statehood this year. And if a permanent agreement can be reached by 2005, the Palestinians will have a full-fledged state.

PA President Yasser Arafat has reportedly embraced the road map. Sharon, who last September officially declared the Oslo process dead, has accepted it in principle, but with serious reservations.

Sharon's critique of the road map is multifaceted. He has complained that Israel is required to take " irreversible steps" without any real reciprocity from the other side. He seems not to have internalized the pressing need for a total settlement freeze.

As a powerful minister in previous Likud governments, he allocated colossal sums for the construction of settlements, which the United States regards as an obstacle to peace. Sharon, therefore, is none to eager to dismantle them. "Netzarim," he declared, referring to a settlement in Gaza, "is no different from Negba, Yad Mordechai or Tel Aviv."

When he was foreign minister in Benjamin Netanyahu's government, Sharon urged Jewish settlers to seize empty West Bank hilltops. The unsolicited advice touched off a scramble, resulting in the establishment of more than 100 unauthorized outposts, most of which still remain in place. Sharon also objects to evacuating isolated settlements that, strategically, are of no value to Israel.

Ariel Sharon

During Sharon's recent talks with Amram Mitzna over the possibility of the Labor party joining a national unity government, he raised the Netzarim/Tel Aviv equation yet again. This set off alarm bells in Mitzna's mind. And when Sharon apparently refused to sign a document promising to relinquish settlements and outposts, Mitzna knew he could not sit in the same cabinet as Sharon.

Settlements, however, are not the only problem Sharon has with the Quartet's road map. Sharon is demanding more than 100 changes so that it conforms much more closely to Bush's June 24 speech, which Sharon hailed in glowing terms. Within the context of an eventual two-state solution, Bush called for a new Palestinian leadership "not compromised by terror" and demanded sweeping reforms in the PA.

Sharon's fundamental objections to the road map relate to security, Palestinian reforms, timing and Palestinian sovereignty.

The final point is pregnant with significance. The road map endows a provisional Palestinian state with "characteristics of sovereignty," but Sharon insists on severe limitations: A Palestinian state should be demilitarized, forbidden to form alliances with Israel's enemies and allow Israel to control all entrances, exits and air space.

Even then, it is not quite clear whether Sharon would acquiesce to a Palestinian state. Last June, he railed against the concept. But then he suggested that a Palestinian state already exists in the Palestinian autonomous areas, which Israel occupied last June after a spate of Palestinian suicide bombings. At the Third Herzliyah Conference last December, he softened his position. "Israel will allow the establishment of a Palestinian state with temporary borders," he disclosed, saying it could be formed on 42 per cent of the West Bank, "except for areas vital for security." He did not elaborate.

Before laying down these stringent guidelines, Sharon's aides told the *Jerusalem Report* that he was prepared to hand over to the Palestinians 49 per cent of the West Bank – with its non-contiguous bits and pieces of territory connected by a system of roads, bridges and tunnels – and two-thirds of Gaza.

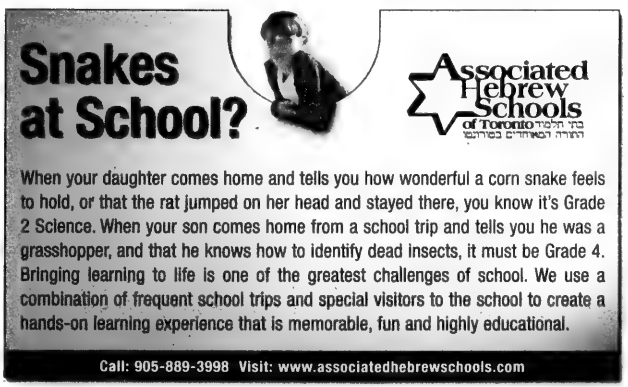
Can this plan fly? Probably not.

Sharon's Likud party formally opposes an independent Palestinian state, as do his newest coalition partners, the National Religious Party and the National Union, both of which champion settlements in the West Bank and Gaza. And given the fact that Arafat rejected Ehud Barak's 2000 Camp David offer of a Palestinian state in about 90 per cent of the West Bank and all of Gaza, what can he be expected to make of Sharon's far less generous offer? The answer is quite obvious.

Sharon claims that he is ready to make "painful concessions" for the sake of achieving a political breakthrough with the Palestinians. But when Mitzna put him to the test most recently, he was found wanting. As a result, Mitzna pulled out of talks about Labor party participation in a unity government.

In his heart of hearts, Sharon wants peace, if only to re-energize Israel's faltering economy. But is he really ready to take the hard, agonizing steps that a genuine rapprochement with the Palestinians requires? Or is he simply playing for time, as Shamir was, and hoping he can ride out the pressure the United States will surely exert on Israel after a war in Iraq?

As Bush said in a major speech on Feb. 26, the United States is committed to the road map and a viable, democratic Palestinian state. The message from Washington is loud and clear.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Examining the pro-Israeli grassroots community

By DARCIE RICHLER

The pro-Israel grassroots movement is currently fighting a new kind of war in Canada. This war, while not generally characterized by physical violence (at least not yet), is one with potentially huge casualties in terms of public opinion. Many supporters of Israel have already found their niche in this struggle by engaging parliamentarians, scrutinizing local newspapers for bias against Israel and educating the public. Many of them are working with the Canada-Israel Committee (CIC) in an effort to counter the anti-Israel assault.

The purpose of this new column is to examine from the CIC's perspective some of the challenges that the pro-Israel grassroots community faces in this battle. It is hoped that readers will gain a broader understanding of the issues and learn how to promote the pro-Israel agenda. Expect to see future columns on specific responses commonly used to combat anti-Israel rhetoric and on new CIC initiatives or other new intiatives that have come to the CIC's attention. There will also be special attention given to the increasingly serious issues facing university campuses across the country.

The CIC, a partnership of all national organizations and the federated communities across Canada, is mandated to act on behalf of the organized Jewish community on all matters relating to Canada-Israel bilateral affairs and Canadian Middle East policy. While it is primarily focused on Canada's political and media sectors, CIC was asked to expand its activities in response to the challenges in Israel that have emerged since the Palestinian terrorism campaign began September 2000. The organization was asked to develop a community outreach program, train grassroots advocates and develop a network across Canada to complement its lobbying activities. This program is being carried out by the CIC's community development department.

At this stage, the department's efforts are directed through a variety of workshops and training sessions where groups of people come together to form what is called a Local Israel Action Team (LIAT). Initially, LIAT members learn the "how-to" basics on Israel advocacy, and ultimately, they choose the method and area in which they can most successfully take on the advocacy challenge.

There are currently more than 75 LIAT groups across Canada, all of whom are connected through an electronic network to keep up-to-date on the latest projects. While the CIC serves as a resource and helps facilitate and mobilize groups to get the best results, each LIAT functions as a separate entity.

Many people not currently involved with pro-Israel advocacy find the prospect of promoting Israel somewhat intimidating. Others feel they are not sufficiently knowledgeable to do so. However, one need not know "everything" to become a successful advocate for Israel. The public relations challenge is being fought through promotion of the pro-Israel agenda, which is something that can be learned easily. The CIC believes that advocates should promote, not defend. The success of each LIAT is based upon the idea that pro-active advocacy is much more potent than reactive defence.

The LIAT program reveals that many Jews think they have to be "defenders" of Israel in order to respond to anti-Israel rhetoric. However, the field results from this program have demonstrated the effectiveness of positive promotion and advancement of the pro-Israel agenda.

The pro-Israel community is vital and strong at the same time as Israel's right to exist is constantly being challenged and de-legitimized by the anti-Israel lobby. In addition to serving as a forum for those already "in the trenches," this column is intended to encourage readers to get involved in Israel advocacy; now, more than ever, the need for supporters of Israel to come forward is urgent.

If you are interested in attending or organizing a LIAT workshop, please e-mail me at dr@cicweb.ca for further information, or visit www.cicweb.ca.

Darcie Richler is the associate director of community development of the Canada-Israel Committee.

Even Esther Understood

By RACHAEL TURKIENICZ

The holiday of Purim speaks meaningfully to the Jewish people: the political intrigue, the royal court, the Jewish queen and her savvy uncle, the saga of the Jewish people trying desperately to find some sense in a world of exile, a world gone topsy-turvy. If only it didn't speak quite so meaningfully to the Jewish people.

One of the primary themes of the story of Purim is the theme of hidden elements. Certainly, God is not mentioned in any overt way, for the Divine manifestation has become hidden. There is the hidden plot of the two royal officers to assassinate King Achashverosh, and even Esther hides her identity as she functions within the royal palace.

Yet we do not easily accept this hidden world since resolution occurs only when what is hidden becomes revealed. Mordecai informs of the hidden assassination plot and Esther must reveal her true identity in order to save her people.

The rabbis in the Talmud refer to Esther's hidden identity as her way of obeying Mordecai, who instructed her to be silent. In fact, Esther's silence is attributed to her long family history of silence. Rachel, Esther's ancestral matriarch, was silent when Jacob married her sister Leah. The midrash states that Benjamin, Esther's tribal ancestor, was aware of the sale of Joseph, his brother, but chose to remain silent. Esther comes by her silence quite honestly.

But after three days of fasting and confronting serious identity questions, Esther understands that she must break her silence if she and her people are to survive. She carefully crafts a plan, choosing a moment to reveal to the king that she is Jewish and is being persecuted.

The Talmud makes an interesting comparison between Achashverosh and Pharaoh, the king of Egypt. The Jewish people proclaim through a prayer their thanks to God for saving them from the rule of Pharaoh, but no such prayer is said at Purim. The Talmud states that although the Jews were saved from Pharaoh, we are still all under the reign of Achashverosh. Whether it is ancient Persia, the Talmudic era or the modern world, the realities of exile do not change.

In today's world, there are those who speak publicly with the sentiments of Haman. Under the guise of political debate, the state of Israel has come under attack. With this door opened, anti-Semitism has found a new expression and Jews have been accused of a wide range of atrocities. Native leader David Ahenakew even lamented publicly that Adolf Hitler had not succeeded in exterminating more Jews.

On some university campuses, Jewish students find themselves living the life of Esther. They feel isolated and alone in a world they thought they knew. Some have chosen Esther's initial response, to remain silent. But even Esther understood that only a public stance can secure the situation.

Ultimately, the lesson is learned best from the Talmud. Everything within Judaism has an angel assigned to it. The angel who watches over the dead is named *Dumah* – silence.

Jewish Life

Purim around the world

By MARK MIETKIEWICZ

"King Achashverosh was Finnish with his disobedient wife Vashti. 'You Congo now!' he ordered her. After she had Ghana way, the king's messengers went Roman the land to find a new queen. And India end, the beautiful Esther won the crown…"

Think you know everything about Purim? Think again.

As Judaism's happiest holiday, we are familiar with the graggers, the masquerades and the hamantaschen. But how about holiday snowmen, or human-shaped cakes? These are just some of the Purim traditions you can see on the Internet. (Don't worry. We'll get back to the worldly retelling of the Purim story that led off this column.)

The best place to start for global Purim traditions is the Jewish Agency's education department **[http://www.jajz-ed.org.il/festivls/purim/pugnen07.html]**. In Germany on Purim eve, torches containing gunpowder would be ignited. During the Megillah reading, the gunpowder exploded with a deafening noise. In Italy, youngsters would divide into two camps and throw nuts at each other. In wintry Bukhara, a large "snow-Haman" was built near the synagogue. After the meal, a bonfire was built and everyone gathered to sing while "Haman" melted.

The Virtual Jerusalem Purim site has also done a great job rounding up some traditions. **[http://207.168.91.4/vjholidays/purim/worldcus.htm]** In Cairo revellers would take to the streets in costumes riding donkeys who were dyed in stripes and patterns. Lithuania would see yeshiva students dress up as rabbis, deliver outrageous speeches and gently mock their teachers. In Yemen, grooms would compete at the local Jewish court for the honour of buying the oil and wax used to light the synagogue during the Megillah reading.

And what about where it all started? In Persia, a wealthy man would host a huge Purim feast in his home for the whole community. During the meal, all would march out to watch an effigy of Haman being burned, while shouting, "May the memory of Amalek be erased!" As the fire went out, children took turns jumping over the coals, as they did during celebrations in Talmudic times.

One of the most fascinating holiday customs is creating "Special Purims." According to the Jewish Agency's Jewish Education and Culture page, "Purim serves not only as remembrance of the salvation of Israel in the days of Mordechai and Esther, but is also a symbol of like cases throughout Jewish history in the Diaspora, when the Jews were saved from the 'Hamans' of their generation." **[http://www.jajz-ed.org.il/festivls/purim/pugnen06.html]**

Ninety special Purims have been created, such as the "Winz Purim" celebrated by the Jews of Frankfort-on-Main. In the 17th century, Winz Fettmilch whipped up a pogrom against the community. Miraculously, the Jews were saved from destruction, Winz was punished, and Jews celebrated their deliverance from their local Haman. **[http://www.us-israel.org/jsource/vjw/frankfurt.html]**.

Where can you find 250,000 Israelis, and all they are demonstrating is joy? The "Adloyada" is a traditional carnival that has regained popularity in Israel. The name comes from the phrase "And you should drink until you don't know [ad lo yada] the difference between 'Cursed is Haman, Blessed is Mordechai.'" **[http://207.168.91.4/vjholidays/purim/carnival.htm]**

A few years ago, revellers jammed downtown Tel Aviv to watch Mayor Ronni Milo, dressed as city's first mayor, Meir Dizengoff, lead the parade on a reluctant white horse. **[http://www.jpost.com/com/Archive/13.Mar.1998/News/Article-1.html]**

Behind him were huge effigies of then premier Benjamin Netanyahu, Labor leader Ehud Barak, Palestinian leader Yasser Arafat and Milo himself. View photographs of Adloyada celebrations at the Hebrew-language Galim site. **[http://galim.org.il/purim/ade3.html]**

And then there's "The World Famous Story of Purim." Here's how it ends – as if you didn't know. (It's best read aloud.) **[http://www.purim.com/jokes.shtml]**

"Haman and his 10 sons were hanged and went immediately to the Netherlands. And to Sweden the deal, the Jews were allowed to Polish off the rest of their foes as well. 'You lost your enemies and Uganda friend,' the king smiled. And that is why the Purim story Israeli a miracle. God decided to China fight on His chosen people. So now, let's celebrate! Forget all your Syria's business and just be happy! Serb up some wine and Taiwan on!"

Happy Purim!

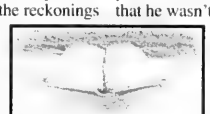
* * * * *

Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. Contact him at highway@rogers.com.

Accounting for our gifts

By RABBI MARTIN J. BERMAN

This week's Parshah, Pekudei, begins with the phrase, "*Eileh pikudei hamishkan*" – these are the reckonings of the mishkan, the tabernacle. The rabbis recognized that this accounting of the materials used in making the mishkan interrupts the flow of the narrative. Why does it appear here? they asked. The Torah must be conveying something important to us. What can we glean from this passage?



In his commentary on the *Tur Shulchan Aruch*, Rabbi Joel Sirkes, known as the B'ach from his work *Bayit Chadash*, wrote: "From here (we derive) that while in regard to the kosher *gabbai tzedakah* (charity collectors), we don't check up after them. Nonetheless, it is good for them to give an accounting, as we find with Moses our teacher that he gave an accounting of all the gifts used in the mishkan, as it says: 'These are the reckonings of the Tabernacle.'"

Rabbi Sirkes suggests that while there is no reason to have accountants go over the books when charity collectors are fine upstanding people, nonetheless, it is a good idea. If Moses felt compelled to do so – and who would suggest that he wasn't an honest agent? – then us lesser mortals should be careful to make it clear that we are acting honestly. Having someone else go over the books does not mean that suspicions surround the collectors. It is just sound policy.

Reb Moshe Feinstein points out another lesson we can learn from the accounting of the mishkan's materials: "The placement of this digression teaches us an important lesson: in order for such material substances as silver and gold to be elevated through use in the construction of a dwelling for HaShem's presence in the people's midst, they had to be dedicated totally to holy purposes. If any of them were diverted to profane uses, none of the structure could be considered holy."

I believe that this lesson means an item becomes holy only when it is used for a holy purpose. Gold and silver are nice, but when they remain used for our everyday lives, they are not holy. But when gold and silver are used in the service of God, they become holy. That is no keen insight on my part, but we should understand that the world is made holy by what we do. One minute, gold is a beautiful item of adornment. The next, it is part of the Tabernacle. What makes it holy? Our dedication of it to the service of God.

It has been suggested that while most other religions sanctify space, Judaism sanctifies time. Just as we sanctify our possessions, we can sanctify time. When we dedicate a period of time, we turn it into something holy.

The most important example of dedicating time is the 25 hours from Friday night until after dark on Saturday night that we call Shabbat. If we dedicate these hours of Saturday to God and Torah, then it is no longer Saturday, but Shabbat. We have made that time holy by our dedication.

Whatever we have, be it material blessings or our time, when we use them in the service of God, they become holy.

Rabbi Berman is spiritual leader of Shaar Shalom Synagogue in Thornhill, Ont.

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Greater Toronto Area

Gerald Berley, second from left, vice-president and ambulance chair of Canadian Magen David Adom for Israel, presents the Pikuach Nefesh Award to BAYT president Leon Rucker. Looking on are Darrell Sherman, far left, and Larry Woznica, second from right, co-chairs of the synagogue's Israel action committee, and Rabbi Baruch Taub, the BAYT's spiritual leader. [Leila Speisman photo].

BAYT gets award for donating ambulance

By LEILA SPEISMAN
Staff Reporter

Canadian Magen David Adom for Israel (CMDA) last week presented Beth Avraham Yoseph Congregation of Toronto (BAYT) with its Pikuach Nefesh Award for the shul's donation of two intensive care ambulances.

The presentation was made at the synagogue's annual meeting.

Concerned about the situation in Israel and wanting to do something concrete to help, the synagogue's Israel action committee last spring proposed the purchase of an ambulance.

On the second day of Shavuot, Rabbi Baruch Taub, the synagogue's spiritual leader, made an impassioned appeal for funds for the project.

While the intention was to purchase a regular ambulance, when the congregation raised more than $114,000, it became possible to purchase a mobile intensive care unit.

This ambulance has been dedicated to the memory of the late Rebbitzen Judy Taub, the wife of BAYT spiritual leader Rabbi Baruch Taub. The rebbitzen died a 1½ years ago.

Funds were raised not only from members' donations, but also from bar and bat mitzvah gifts and other offerings from the youth of the congregation.

The funds for the second intensive care ambulance came from Sidney Wolbrom, who is not a member of BAYT. Wolbrom said he came to daven on Shavuot and was so moved by Rabbi Taub's speech that after the holiday, he went to the shul office and made the donation.

Sylvia Walt, president of the Toronto chapter of CMDA, said at the presentation that the donation of the vehicles is a desperately needed show of solidarity with Israel.

Shabbat Across Canada set for Saturday

On Friday March 7, thousands of Jews across the United States and Canada will come together at more than 700 locations to celebrate Shabbat.

The Shabbat Across America/Canada program, now in its seventh year, is designed by the New York-based National Jewish Outreach Program (NJOP) to introduce unaffiliated Jews and those with a limited Jewish background to "the joys and beauty of the Jewish Sabbath."

Since 1996, Shabbat Across America has reached 430,000 Jews in more than 1,500 synagogues of all denominations. It features a beginner-level service, a delicious meal, singing, discussion and debate.

This year, NJOP has created new programming materials that focus on two songs traditionally sung prior to the Friday evening meal. One taps into the quest for spiritual elevation and sheds light on the Jewish perspective on angels, while the other is an optional study program that gives participants an opportunity to learn about 19 women from the Bible.

The program is being conducted in Canada at nearly 20 locations throughout Ontario, British Columbia and Alberta, including these locations:

- London Jewish Federation, London;
- Solel Congregation, Mississauga;
- Or Hadash Congregation, Newmarket;
- Jewish Campus Services, North York;
- Beth Emeth Bais Yehuda Synagogue, North York;
- Shaarei-Beth El Congregation, Oakville;
- The Richmond Hill Country Shul, Richmond Hill;
- Shaar Shalom Synagogue, Thornhill;
- Vancouver Hillel Foundation, Vancouver;
- Shaarey Tefilah, Vancouver; and
- Beth Shalom, Kelowna.

"Since Sept. 11, we've seen increased participation in all our programs," says Rabbi Ephraim Buchwald, NJOP's founder and director.

Founded in 1987, NJOP is one of the largest and Jewish outreach organizations in the world. Among its other programs are free crash courses in Hebrew reading and basic Judaism, as well as beginner services at 3,580 locations across North America. For more information, visit www.njop.org.

Media Action Group lends support to Israel

By CAROLYN BLACKMAN
Staff Reporter

Shirley Anne Haber, Jewish Women International of Toronto's 2003 woman of the year, believes in walking the talk.

As head of Media Action Group (sahaber@sympatico.ca), she sends out information on current events in Israel to about 1,400 people on her e-mail list, and also helps them to effectively challenge the media and the government on critical issues affecting Israel.

Haber, 64, a retired teacher and a founding member of Beth Tikvah Synagogue, started the group more than two years ago after attending a talk at the shul about how the Internet can be used as a vehicle for advocacy.

The group's focus, she said in an interview, is to counter bias in the media, and to support Israel.

"The media is in the entertainment business. They're interested in ratings. They have bias and a frame of reference, and we don't hear objective news.

"In Israel's case, it is perceived as the Goliath, and the Palestinians are presented as the oppressed victim," she said.

She has been to Israel four times in the past two years and encourages others to go. "I believe in supporting the country emotionally, socially and economically."

She started the list with 15 names, she said, and "every time I went to shul I would memorize four or five e-mail addresses. The group grew through word of mouth. Wherever I went, I would tell people about it."

Members come from across the religious spectrum, as well as from across Canada and other countries such as the United States, South Africa, New Zealand, the United Kingdom and Israel.

"We represent Canada, and it is important to have people on the list from across the country, so we're not concentrated in one place."

Her philosophy is to be educational. "We send out information that supports Israel but does not take a position. We're not radical."

She receives her information from a number of Web sites, as well as from members of her list. "I can receive about 10 or 15 articles a day. I don't want to inundate my members, however, so I send out a maximum of two items daily."

Her trademark, she said, is creating writing challenges for her members.

"When something appears in the media that condemns Israel or the Jews, action must be taken. Most people want to do something, but don't know who to write or what to say.

"I put out an action alert and supply members with names and addresses. I also provide them with sample letters and letter-writing tips. It is important to be courteous, brief and original.

"I tell them that if people in positions of responsibility receive enough letters, they will pay attention. I also encourage them to write the media. They need to hear from us."

Shirley Anne Haber

She does not orchestrate anything, she said. "I send out information and make it easy for people to do what is in their hearts. I offer a service. People need the tools to know how to speak out."

She asks people to send her copies of her letters so she can provide them with feedback. "I give them encouragement and advice. I tell them if I feel they should alter something, or if they should send the letter out to more people."

One of her first writing challenges revolved around the 2001 World Conference Against Racism in Durban, South Africa.

"We wrote strong letters to the government alerting them that Israel and the Jews were being discriminated against, and at that point, we did not want a Canadian sent to Durban.

"Some of these letters were taken to Durban and presented to the head of the Canadian delegation, so he would know how Canadians feel."

Haber said she is sometimes on the computer for eight to 10 hours a day, and has recently purchased a laptop computer so she can work while babysitting her grandchildren. "Every morning, I scan the three newspapers, and I regularly watch CBC, because I am concerned about how it presents Israel.

"I do a lot of writing to CBC. I have a subgroup that focuses on it."

She is overwhelmed, she said, to be named JWI's woman of the year. "It confirms that what I am doing is so important for Israel and for the Jewish community."

JWI's woman of the year luncheon takes place March 23, 10:30 a.m. at the Paradise Banquet and Convention Centre. For information, call JWI at 416-630-9313.

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Young leadership set to "IMAGINE" the possibilities

At a time when many Jewish leaders are lamenting a perceived lack of Jewish interest from young men and women, it's encouraging to see what's planned for Montreal this April.

United Israel Appeal Federations Canada (UIAFC), UJA Federation of Greater Toronto, and Jewish Federations across Canada have created "*Imagine*," an International Young Leadership Conference for young Jewish adults from around the world.

Over 500 people between the ages of 25 and 45 are expected to attend the conference from April 4 to 6, with the Toronto contingent at 100. Also taking part in the weekend will be young adults from the United States, Europe, Israel, South America and Australia.

"Two years ago, the Young Leadership Conference in Ottawa was wonderful," says Jessica Cooperman, Chair, along with Brian Tanner of Toronto's Young Adult Division. "This year's event in Montreal is going to be incredible with people from around the world. It's such a great chance to network with worldwide young Jewish leadership. We're all looking forward to it. There's already a feeling of electricity about it and it's still not for a couple of months."

The goal of the weekend is to help young Jewish leaders share ideas while enhancing their leadership skills through networking, speakers, and a series of interactive workshops led by experienced community leaders from around the country. The conference will feature top international talent, from business, entertainment, spirituality and motivation fields. The outcome of the weekend will be better-equipped young Jewish leaders and a national network to continue the dialogue into the future.

"It is a chance for young Jews to reflect on the world today and to have their spirits lifted, to hear inspiring stories and to bond with other young Jews in similar positions," says *Imagine* co-chairs Karyn Saragossi and Heather Adelson-Zipkin. "It will be a weekend that will set the standards for all Young Leadership conferences that will follow."

Participants at the last Young Leadership Conference in Ottawa.

Speakers include Rabbi Shmuel Boteach, MP Irwin Cotler, and Israel's Ambassador to Canada, Haim Divon, Ellen Cannon, and John Loftus

A "*Club Med Day*" brings interested participants to Montreal's newly renovated YM-YWHA Jewish Community Centre. There they will spend Sunday working out or enjoying the health centre.

Another unique aspect of this year's Young Leadership Conference is *The Mystery Ball.* Billed as the "must-attend party of the year," it is the first international ball for young Jewish people held in North America. The black-tie affair is being organized to allow conference guests to explore Montreal's unique food, fashion, culture, festivals and nightlife.

For more information or to register, contact Naomi Cohen at 416.631.5698 or by e-mail at ncohen@ujafed.org

visit
www.jewishtoronto.net

legacy of life

Meyer W. Gasner 1906 – 1974

a presentation of the Jewish Foundation of Greater Toronto

If the city ever proclaims an official day dedicated to the Jewish community's many successes, it would be most fitting to call it **Meyer W. Gasner** Day.

That's because MW, as he was known, gave the community its start. He's the man who spearheaded almost every aspect of Jewish living in Toronto, be it Jewish education, kashruth, rabbinical councils, Israel campaigns and much more. He was an Orthodox Jew, yet he was able to bring together Jews from every movement and faction and keep them talking to each other. He was a man for all seasons and was highly respected for being so.

"How do you describe 'larger than life?'" asks his grandson **Robert Gasner**. "Zaidy was an honest, ethical, modern Orthodox Jew who understood what it was to be a Jew and how to live in a very difficult time and a difficult world. He was a very altruistic and philanthropic man who got things done. Through his power, he was able to single-handedly create an organized, vibrant and thriving Jewish community."

Meyer grew up on the Lower East Side of Manhattan, the second of six children. He was a Talmudic scholar, graduating from what became known as Yeshiva University. One day, while working as a salesman for a fabric company, he happened upon a lovely girl named **Goldie Segal** who had been visiting a friend in his apartment building. Before long, he had followed Goldie to Toronto, where they got married and started their new life.

Meyer put everything he had into everything he did. In 1927, he and a friend went into the auto parts business and were very successful. But Meyer left it in 1942, using his many contacts to help the U.S. government secure elusive aircraft parts during the war. He then became the Canadian sales rep for a Chicago-based auto parts company and went on to head up Midas Muffler Canada.

Meyer Gasner at a function with David Ben Gurion.

Despite being busy with his profession and his growing family, Meyer was constantly looking after his community, too. Through his power of persuasion and his deep sense of Jewish pride, Meyer succeeded in bringing people together to talk, to brainstorm, and to act. He became a director of UJA Federation's Board of Jewish Education and helped build Associated Hebrew Schools. He helped acquire the land where Shaarei Shomayim Synagogue now stands and was shul president in the early 1950s. He managed to get the city's rabbis to sit together and discuss important community issues. He was among the first in the city to publicly appeal for Israel Bonds. He supported many causes including Baycrest Centre and Mount Sinai Hospital and fought hard to establish kosher kitchens there and at the city's major hotels. And he was so struck by the State of Israel that he became the first importer of Carmel Wines and brought many other Israeli products to Canada.

But perhaps Meyer's most famous achievement was the creation of the Kashruth Council of Toronto – COR – which gave a uniform stamp of approval to all kosher products and establishments in the city.

"Pop fought for unity," says his son **Leon**. "He felt it was important for every thought-provoking Jew who wanted to see Judaism thrive. He didn't believe in fragmentation. He had friends in all walks of life and was very well respected. They're still talking about him."

Adds Robert, who became active in Jewish campus activity and UJA because of his grandfather's influence: "Of all the community leaders I know, Zaidy is the one who's the most sorely missed. He was the bridge between all of the different organizations and types of people in the city. If we could build another Meyer W. Gasner, the community would be so well off."

Samuel J. Sable, Meyer's co-conspirator when it came to Jewish causes, says his close friend and mentor would be extremely pleased with how the community has flourished.

"When I go to a function and see all our young people so concerned about the community and Israel and UJA, I'm so proud because we created it all 45 years ago," says Sam, 90, who established the Meyer W. Gasner Memorial Scholarship Fund at the Jewish Foundation of Greater Toronto. The fund annually awards scholarships to Toronto high school graduates who are planning a year of study in Israel and intend to pursue a career in Jewish education. "They are our future leaders, and Meyer would be as proud as I am of the marvelous job they do."

Legacy of Life is a presentation of the Jewish Foundation of Greater Toronto to honour the memory of those who have made an exceptional contribution to our community.

Jewish Foundation of Greater Toronto
UJA Federation

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Jewish Toronto

Generating warmth on "one cool day"

Hands on Toronto (HOT), a project of UJA Federation's Young Adult Division, and the creator of the annual *One Hot Day*, recently held its first-ever "winterized" version of the program. With freezing temperatures and blizzard-like conditions, *One Cool Day* lived up to its name.

HOT's inaugural *One Cool Day* afforded many young adults (25-45) the opportunity to perform a series of mitzvot (good deeds) throughout the community through initiatives specifically designed to let participants roll up their sleeves for a hands-on approach.

On this day, volunteers chose from a dozen programs including *Restore our Heritage*, in which they participated in the beautification and restoration of Kensington Market's historic Minsker Shul; *Spread Care Around the World*, to prepare care packages for needy families, and *Adopt a Bubie and Zaidie for a Day*, an interactive group program at a local nursing home.

"Despite the snowstorm and freezing temperatures, the feeling of warmth from all of our volunteers came through loud and clear," says Lisa Dolovich, Chair of *One Cool Day*, along with Devra Jackson and Betsy Silverfine.

Dolovich participated in the *Calling all Movers and Drivers!* program that saw her and other volunteers picking up donations which they then presented to an Etobicoke women's shelter.

Jackson, who also picked up donations when she wasn't sorting and selling clothes in the JF&CS Just-A-Second shop, was pleased – but not terribly surprised - by the turnout.

"Seeing so many young people in our community energized and eager to help the less fortunate really says a great deal," notes Jackson.

"The volunteers I spoke with after *One Cool Day* really felt that they were making a strong contribution to the Toronto community-at-large," says Silverfine. "These people who come out and give so much of themselves are extremely interested in continuing on and growing even more in terms of community involvement."

Participants of One Cool Day *help out at the Just A Second shop.*

To become involved in HOT programs, contact Naomi Cohen at 416.631.5698 or by e-mail at ncohen@ujafed.org

Nadal JCC names new executive director

When the Miles Nadal Jewish Community Centre opens "officially" this summer, the new state-of-the-art Centre will also boast a new "state-of-the-art" Executive Director, Naomi Rose.

Naomi Rose

Rose, a 48-year-old native of Saskatoon, and a Toronto resident since 1975, assumed her position in December, 2002. It's a position she is clearly ready for.

"My long-term goal is to do everything possible to ensure that the new Nadal Centre is not only rejuvenated, but that we will be the focal point, the epicenter, of a completely rejuvenated and flourishing downtown Jewish community," says Rose.

The Miles Nadal Jewish Community Centre, an initiative of UJA Federation's Jewish Toronto Tomorrow, is a 43,000 square foot facility - on the site of the venerable Bloor Jewish Community Centre - which will host a wide range of daily activities.

"I see three major challenges in my new position," says Rose. "Firstly, of course, is to complete the construction, planning and renovations. That's the short-term challenge. My mid-term challenge is to grow our membership based on the tremendous new facilities at the Nadal Centre. The long-term goal of all of us is to intensify and expand the eclectic programs offered here."

Rose, who was hired after the untimely death of her predecessor Bill Emery, in March, 2002, has a rich history of service for Toronto's Jewish community over the last 20 years. She has been involved with UJA Federation since 1982, and currently serves as a member of UJA Federation's Board of Directors.

"My experience in the Jewish community has always been on the lay-leadership side," she says. "Now, as a professional, it's interesting to sit on the other side of the desk for a change."

"The Nadal Centre is an incredible organization, not just the structure itself, but its 'Jewish heart' as well," says Rose. "We have a dedicated, excited membership who bring a caring, loyal atmosphere, and a strong sense of camaraderie, community and belonging. The positive example of Jewish values that is evident among our membership builds goodwill between our community and the non-Jewish community. That's good for everyone."

Exploring *Doing Jewish in Toronto* is a slam-dunk!

Made possible through generous funding from Ontario's Ministry of Citizenship, Culture and Recreation, *Doing Jewish in Toronto* is a new and innovative component of UJA Federation's *Jewish Toronto* website - www.jewishtoronto.net. *Jewish Toronto* is one of North America's most comprehensive community sites with news and information about Toronto's Jewish community, Israel and the Jewish world.

The idea for the state-of-the-art *Doing Jewish in Toronto* initiative sprang from UJA's Internet Steering Committee, chaired by Art Benjamin and Bob Cherniak. "This is definitely an idea whose time has come," says Benjamin. "Instead of spending countless hours on the Internet surfing from site to site, *Doing Jewish in Toronto* makes community involvement simple."

Regular users agree. "I use *Doing Jewish in Toronto* to find out about places to volunteer and to check what events are going on," says Alanna Petroff. "Last week I used it to find out about scholarships for university available through our Jewish community."

Doing Jewish in Toronto supports a number of sections including *Community Directory, What's On* and *Volunteering.*

The *Community Directory* lists almost 700 synagogues, agencies, services, schools and groups, including names, addresses, emails and contact names. It provides a number of search features to help people find the organizations or services they need. Articles let the community know what new or established organizations have to offer. There's also the opportunity for groups and individuals to submit articles about their community involvement.

What's On, a community calendar, lets a person check what events are taking place by date or by sponsoring organizations. On the site, visitors can add an event to a Personal Calendar, which allows users to include special dates such as birthdays and yahrtzeits, with the system providing reminders for these dates.

The *Volunteering* component offers a comprehensive listing of organizations representing all aspects of Toronto's Jewish community. The list includes something for everyone - adults, youth and entire families. Someone looking to get involved can contact an organization directly with a description of what he or she would like to do and what can be offered. *Doing Jewish in Toronto* also offers organizations a set of easy-to-use tools to create or enhance their own Web sites and to post articles for the community-at-large.

This month, *Doing Jewish in Toronto* is holding a contest to encourage visitors to the site.

For a chance to win Raptors tickets, and much more, go to UJA Federation's *Jewish Toronto* homepage at www.jewishtoronto.net and follow the link to *Doing Jewish in Toronto* Contest.

"*Doing Jewish in Toronto* makes getting involved a slam-dunk! And the contest is a fun way to explore all it has to offer," says Benjamin.

For more information, please contact Barbara Barak at 416.631.5843 or at bbarak@ujafed.org

Humber College student Alina Shilo, 22, checks out what's going on in the city via Doing Jewish in Toronto.

JEWISH TORONTO IS A PUBLICATION OF UJA FEDERATION OF GREATER TORONTO.

Kol Yisroel Congregation
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Director of Research and Education, Canada-Israel Committee

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Greater Toronto Area

York Region police ready to fight anti-Semitism, forum told

By RON CSILLAG
Staff Reporter

Len Rudner

York Region's burgeoning Jewish community received assurances last week that police are ready to respond to any emergency related to growing tensions in the Middle East.

"We are ready. We have over 1,000 personnel trained in emergency response and preparedness," York Region Police Chief Armand La Barge told a sparsely attended public forum at the Garnet Williams Community Centre in Thornhill. "We're ready for any kind of biological and chemical attack."

La Barge conceded that a war in Iraq "could escalate tensions" in York Region, home to an estimated 50,000 Jewish residents.

But he also sought to assure the Jewish population with figures showing that the region's police force is well-funded and well-equipped, and now employs nearly 1,000 officers and about 300 civilians, making it the third largest police force in Ontario.

York Region, La Barge said, is growing at the rate of 40,000 residents a year, and its population now stands at 832,000.

He said he knows the Jewish community "wants to see a police presence around schools and religious institutions," and said his force is prepared to deliver.

The annual forum for the Jewish community, held by York Region Police in partnership with Canadian Jewish Congress, Ontario region, and B'nai Brith Canada's League for Human Rights this year drew more communal and civic figures, as well as police officers, than members of the public.

Overviews of police operations were delivered by the supervisors of the precincts 2 District and 4 District.

Sgt. Heidi Schellhorn of the force's hate crimes unit noted that last year, police investigated 71 hate-motivated crimes in the region (up from 68 the year before), of which 24 – or about one-third of the total – were directed at Jews and Jewish interests.

However, she said 90 per cent of those attacks were mischief against property, including graffiti. Only two were assaults.

There were five charges laid last year relating to hate crimes. One has been dismissed and the others are before the courts.

Though the numbers are relatively small, "there's no excuse for any kind of hate crime," Schellhorn said.

Schellhorn also said the situation in the Middle East has the potential to "spill over" into York Region.

Concerns raised at the community forum included dealing with suspicious packages and vehicles at schools, synagogues and communal buildings, as well as the need for beefed up patrols and more "beat" constables.

The CJC's Len Rudner tried to put a positive spin on numbers showing a small overall rise in hate-motivated crimes.

"The activity [against Jews] has been directed at property, rather than individuals," Rudner said. "In a way, that's good news, but it's also small comfort. Things don't start bad. They start small.

"The real good news is that police respond."

York Region is Canada's third-largest Jewish community. Planners predict the Jewish population will swell to 75,000 by 2010.

Recent figures show it's a young community. In York Region, 34 per cent of the Jewish population is 14 and under, compared to 16 per cent in Toronto. And over half York Region's Jews are between 30 and 49.

Thornhill is the region's most Jewish area. Nearly a third of its residents are Jewish.

Officials are also looking forward to work beginning on a planned multi-purpose community centre/campus on the southwest corner of Bathurst Street and Weldrick Drive in Richmond Hill.

Hate crimes down; Jews most targeted group

Continued from page 3

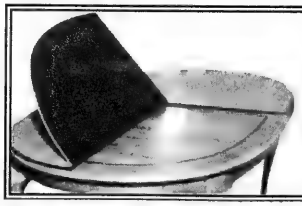
for a tow truck for his son's car. Though the case attracted international attention, with some commentators and community leaders saying it was part of a wider, international pattern of attacks on Jews, Toronto police downplayed any racial or religious motivation in the crime.

Another high profile – but far less deadly – incident involved a Jewish doctor who was pushed to the ground and injured while heckling an anti-Israel demonstration in downtown Toronto. Charges were laid in that case and the incident was included in the report, Hogan said.

Rudner acknowledged that while the data showed fewer incidents involving Jews, there are many in the Jewish community experiencing anxiety over safety issues, a feeling magnified by the increased security at Jewish institutional buildings and synagogues.

Coupled with reports of numerous anti-Semitic incidents in Europe along with the post-Durban demonization of Israel, the cumulative affect is a feeling of anxiety, he said.

"One can also call it existential angst, part of being Jewish in the 21st century," he added.



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Greater Toronto Area

Mission delegates to Israel now have a mission here

By FRANCES KRAFT
Staff Reporter

Lynn Cutler and Beth Werger didn't hesitate to show up at a 9:30 a.m. synagogue meeting to report on their 10-day trip to Israel, even though they'd just returned home three hours earlier.

The two women, representing Beth Emeth Bais Yehuda Synagogue, were the only Canadians among 29 participants on the mid-February Team Israel Study Mission, a joint program of the United Synagogue of Conservative Judaism (USCJ) and Mercaz USA (the Zionist organization of the Conservative movement in the United States).

Lynn Cutler, left, and Beth Werger, see Jerusalem from the Haas Promenade.

The mission was designed to help synagogue professionals and lay leaders find ways to strengthen congregants' connection with Israel, according to a USCJ news release.

"Our job is to create more Israel awareness in our synagogues and a better engagement between our members and Israel," said Cutler, 52, a Beth Emeth board member and mother of three who works in an accountants' office.

"We are very pumped," said Werger, 44, who is president of the synagogue's Young Families group, explaining why she and Cutler agreed to Rabbi Howard Morrison's request that they address the Sunday morning meeting regarding a synagogue tour to Israel scheduled for May. Werger said they thought it was important to show prospective participants that they'd been to Israel and returned, and that it was a good place to go.

The women will speak about their experience March 7 at the congregation's Shabbat Across America service. They are waiting to receive programming ideas from Israel arising from brainstorming sessions with their counterparts from 10 American congregations during the trip.

Cutler said she came back feeling "that the entire Jewish community worldwide has a role and a stake in developing Jewish culture and Jewish identity around the world and in Israel."

The safety question – or "fear factor," as Cutler put it – that has been behind a dramatic decline in tourism since the current intifadah began in 2000 was not really an issue for the two women. "I didn't hesitate," said Cutler.

"Everywhere we went there were security people," added Werger, a dental hygienist and mother of two children, aged seven and 10. "I would go back in a minute."

Ironically, some of the American participants said they felt safer in Israel than at home, reported Cutler. "They were hearing stories about Code Orange and buying duct tape [reflecting fears of an attack in the United States]."

Israelis they met thanked them and congratulated them for coming. The dearth of tourists struck the women when they arrived in Israel before the American contingent and realized that, themselves included, their hotel had only eleven guests.

Mission participants returned with a better understanding of the way people live in Israel, said Werger. Part of the time was spent learning about Masorti Judaism, as the Conservative movement is known in Israel, and "learning how it can make a contribution to Israeli society, especially given the huge divide between the ultra-Orthodox and the secular. Masorti could potentially fill a void that needs to be filled."

They saw very few native Israelis when they visited Masorti congregations – mostly North American, Argentinian and South African olim, said Cutler.

"The Masorti movement has a lot of work still, in terms of Sabras," said Werger. The congregations need financial support and increased awareness of their existence, added Cutler.

They also came back with a heightened awareness of the impact of youth programs that are either not running or are down in numbers or amount of time spent in Israel, said Werger. Studies have shown that Israel experience trips have a positive correlation with future Jewish leadership, she said.

"It's so important for the youth to go to Israel," said Cutler, whose own children range in age from 18 to 24.

"Encouraging your children to participate in Israel experience programs is as important to pro-Israel activity as financial and political support," said Werger.

"For me, you can't be a Jew and not be connected to Israel. The fact that there are all those Arab countries around Israel makes it so imperative that we support and be connected to Israel and make sure that Israel survives. And if that means going there, sending my kids there, or increasing North Americans' awareness of Israel, then that's what we have to do."

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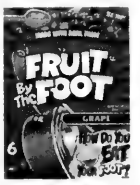

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What's New

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 10, is deadline for March 20 issue and Monday, March 17, is deadline for March 27. I receive calls and sort my mail after 1 p.m. on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, March 6

IMAGE OF JEWS IN FILM

Beth Tzedec presents **Shlomo Schwartzberg**, critic and arts reporter, discussing Images of Jews in Film and Television: From Then Till Now at 7:30 p.m. Call 416-781-3511 for information.

Friday, March 7

SHABBAT SERVICE

Am Shalom, Simcoe County's Reform Congregation is having a Shabbat service at 7 p.m. Call 705-721-6126 for information.

MUSICAL SHABBAT SERVICE

Temple Emanu-El's Shir Chadash service celebrates Shabbat with a fully participatory, hand-clapping, toe-tapping, song-filled experience. 8 p.m. at 120 Old Colony Rd. 416-449-3880.

Saturday, March 8

JUDGE LIEFF TURNS 100

Beth Tzedec is celebrating **Judge Abe Lieff**'s 100th birthday with a ceremony completing a new sefer Torah. Lieff will be honoured with an aliyah and will speak during the Saturday morning services. A Siyyum HaTorah and dedication ceremony will take place Sunday, March 9 at 10:30 a.m.

WOMEN'S DANCE-A-THON

Girls and Women's Dance-a-thon, sponsored by the BAYT Sisterhood and Israel Cancer Research Fund at the BAYT. A fun evening of line, traditional country and simchah dancing. Refreshments will be served. 8 p.m. Minimum donation $18. Call to reserve a dance spot 416-487-5246 or e-mail research@icrfonline.org.

Sunday, March 9

BREAKFAST MEETING

Holy Blossom Temple Brotherhood will host **Prof. Joaquin Kuhn**, of the University of Toronto, who will discuss Jews Seeing Christians Seeing God. 9:30 a.m. For information visit www.obrj.org/hbbh.

VEGETARIAN FUNDRAISER

L'Chaim Vegetarian Group will host guest speakers and a delicious lunch from noon to 2 p.m. $18. For information and reservations call **Howard Koch** 416-633-4076.

GIT* VS. *GUT

Friends of Yiddish present **Rebecca Margolis** discussing different Yiddish dialects and their origins. 2:30 p.m. at 487 Lawrence Ave. W. Members free, non-members $5. RSVP to **Sandy** 416-736-8073.

Monday, March 10

HEALTH CARE IN ONTARIO

The Cranbrooke Friendship Club presents a discussion of the Romanow report entitled Ontario: Where is Our Health Care Going? with **Bea Levis**. 12:30 p.m. at 585 Cranbrooke Ave. A light lunch will be served. $7.

KHAZARS EXPLORED

University of Toronto continues its lecture series by The Shoshana Shier Distinguished Visiting Professor of Jewish Studies, **Wolf Moskovich** of Hebrew University. This week's lecture is entitled Family Names of Russian Jews: Riddles and Their Solutions. 8 p.m. at University College, 15 King's College Circle, room 140. Free. 416-978-8118.

POTOK RETROSPECTIVE

The Albert and Tammy Latner Jewish Public Library and The

Continued on page 21

Film buff turns author at age 82

By CYNTHIA GASNER
Special to The CJN

At 82, Bill Stern is showing no signs of slowing down.

The social worker, fundraiser, volunteer and film buff also recently published his first book.

Seniors Scene

You Don't Have to be Jewish: Commentaries on a Selection of Jewish Content Films (Lugus Publications), which contains Stern's thoughts on 55 films, was launched at the Jewish Book Fair this past fall.

He says he wrote the book "to study and appreciate the important contribution Jewish content films have made to society through the film media. I believe this is our most important artform."

Stern, who has a large collection of Jewish movies, says he is not a film critic.

"I just love films."

Since he was a child, Stern has loved the Yiddish theatre and Jewish films. In the late 1920s and '30s, his father would take him every week to the Standard Theatre on Spadina Avenue at Dundas Street.

"This led me to my great love of Yiddish theatre and I remember great artists like Maurice Schwartz, Aaron Lebedeff and Molly Picon," he says.

Stern attended Central Technical School and served in the Royal Canadian Air Force. While waiting for repatriation, he went to the employment counselling department of the YMCA in London, England, where he saw numerous pamphlets on a variety of professions, including social work.

"I didn't know what social work was, but reading about it got the ball rolling."

After his discharge in 1946, he studied at a special course for ex-servicemen at the University of Toronto.

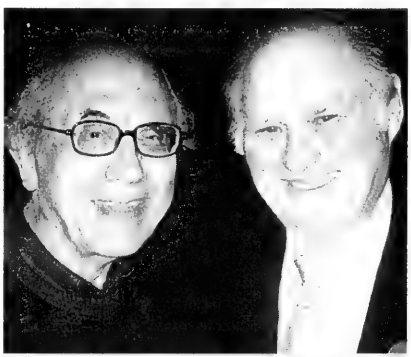
At the same time, he volunteered at the University Settlement House.

"I was impressed with John Haddad, the executive director," Stern says. "He was so completely dedicated to the community and he inspired me and cemented my interest in social work."

After he graduated with a master's degree in social work in 1952, Stern accepted a position at the University Settlement House working with immigrant families. He later served as its executive director.

He also served as executive director at the Hamilton Council of Jewish Organizations and Hamilton Jewish Centre for 15 years. In 1978, he accepted the position of director of regions and western Canada director of the Canadian Society for the Weizmann Institute of Science. In 1986, he formed his own fundraising company, Bill Stern Associates.

The list of organizations Stern has volunteered with includes the National Council of Jewish Women's task force for the disabled in Toronto, the University of Toronto, for which he received an Arbor Award for outstanding service, B'nai Brith Canada, where he served as president of Upper Canada Lodge, the Federation Council on Aging and St. Christopher House.



Bill Stern talks with the late Al Waxman in this file photo

Upon Stern's retirement from the board of St. Christopher House, director Susan Woods wrote, "I want to tell you what a great job you have done and how very much everyone appreciates all the effort you have put into getting the alumni association off the ground.

"Bill, there is no way anyone else could have done for St. Chris what you have done."

Today, Stern says, "What gives me the greatest satisfaction is looking back at the many young people who I worked with and have now become leaders in the community."

He says he wrote *You Don't Have to be Jewish* "because I want other ethnic groups to know the contribution that Jewish culture has made to society."

He has thrown himself into the book the same way he has thrown himself into his career and volunteer activities. His love of theatre is felt on every page.

He says he still has reams of material left over. "There are many other films that I would like to write about. It took me several years to write this book with the financial help of generous people. I hope that some day, I will be able to publish volume two."

You Don't Have to be Jewish: Commentaries on a Selection of Jewish Content Films is available at Israel's Books, Negev Importing Co., David Mirvish Books and Books on Art.

Continued from page 20

Koffler Centre present A Retrospective on The Life and Literary Contribution of Chaim Potok, featuring **Dr. Henry Auster** of University of Toronto, and **Dr. Pierre Dubé** of the University of Waterloo, and **Dr. Sara Horowitz** of York University. The panel will be moderated by *Toronto Star* publication editor, **Judy Stoffman**. 8 p.m. in Leah Posluns Theatre. Free.

GISSIN DISCUSSES PEACE

Dr. Ra'anan Gissin, advisor to Israeli Prime Minister Ariel Sharon, will be speaking on behalf of Laniado Hospital on Israel's Quest for Peace, Security and Birthright. 8 p.m. BAYT. Tickets $18. Call 416-785-8946.

Tuesday, March 11

DETHRONING FREUD

Prof. Phyllis Grosskurth will discuss the reputation of and the opposition to Freud in the 20th century in Dethroning Freud: The Answer to Freud's Question at Holy Blossom Temple at 7:30 p.m. Visit www.obrj.org.

THE SPIRIT OF WINE

Enjoy wine tasting and entertainment with the Beth David Sisterhood featuring a presentation on Israeli wine with **Andrew Novak** of Grafstein Wines and songs with **Cantor Marshall Loome.** 8 p.m. For information call 416-633-5500.

More News

JOY & OY OF CAMPUS LIFE

Hillel of Greater Toronto is sponsering a Shabbaton to help prepare Jewish teens for university. The weekend will give you an opportunity to meet other teens and network with Hillel staff and other students. March 21-23 at Camp Trillium in Waterford. Registration $60. Kosher food. Call 416-785-1465 or visit www.jewishcampusservices.com/hs.

SHABBAT ACROSS CANADA

Celebrate Shabbat with Temple Har Zion's family Shabbat service followed by a traditional Shabbat dinner on Friday, March 21. All welcome. Dinner $20, children 6 and under $10. To register call 905-889-2252 ext. 5.

COMEDY BRUNCH

Temple Har Zion Sisterhood and Brotherhood are hosting a Comedy Brunch featuring comedian/magican **David Merry**. Sunday, March 30 at 10 a.m. Tickets, $5 per person or $10 per family. Non-members $8 per person and $15 per family. Call by March 14 to reserve. 905-889-2252.

TORAH STUDY

Jewish Russian Community Centre's Institute of Torah Study. 18 Rockford Rd. For information/registration call **Chana Weisberg**, 416-222-7105, ext. 30.

The Jewish Education Certificate Program begins a series on Synagogue and Prayer Book Skills, Tuesday, March 11 from 8-9:45 p.m.

The Creation of the World From a Kabbalistic Perspective with **Rabbi Tzi Freeman**. Wednesday, March 12 at 8 p.m.

Pre-Purim Holiday Lecture, Sunday, March 16 at 8 p.m.

JEWISH 411

UJA Federation's Jewish Information Service is your "Jewish 411." It can help you find, free of charge, a renter for your basement or room. A friendly volunteer will take your information or answer questions about the Toronto Jewish community. Call 416-635-5600.

ISRAELI FOLK DANCING

Shaar Shalom presents Israeli Family Folk Dancing for adults and children in grades 1-6 every Sunday at 6:30 p.m. No experience necessary! Drop-ins welcome. $5 per person or $10 per family. For information call 905-886-1640 or e-mail youth@shaarshalom.ca.

YARN NEEDED

The Golden Hand Knitting Group is looking for your used balls of wool. The group knits gloves and blankets for the Out of The Cold Program and for women's shelters. To donate call **Mildred** 416-781-0200.

PURIM PARTIES

Check out next week's What's New for a listing of Purim celebrations taking place across the GTA.

Bnai Brith Dr. W. Filderman Lodge invites all members and friends to their Purim party on Thursday, March 13 at 6:30 p.m. at 15 Hove St. Dinner, drinks and live music. $15. Call **Felicia Löwy** to reserve 416-631-0634.

New Horizon Seniors Club: 3565 Bathurst St., Purim lunch March 16 at noon. Call **Olga** 416-256-1892.

MEALS ON WHEELS

Bernard Betel Centre for Creative Living is now delivering kosher Meals on Wheels. Choose from either fresh or frozen at $6.50 per meal. Call **Daniel** to order, 416-225-212 ext.114.

JF & CS GROUPS

Jewish Family & Child Service information/registration: **Shawna Sidney** 416-638-7800, ext. 215.

Adolescent Social Skills, a group for teens ages 12 to 16 who have difficulty making and keeping friends. Introductory night for teens to experience the group is Thursday, March 6 at Lipa Green Building, 4600 Bathurst St. at 7 p.m.

Couple Communication, a four-session group for couples who want to learn communication skills to help deal with day-to-day issues, resolve conflicts and build a more satisfying relationship. Mondays, beginning March 24 at Lipa Green Building, 4600 Bathurst St. 7-9 p.m.

When You're About To Separate: What To Tell The Kids, a workshop for parents about to separate or in the early stages of separation. Strategies and ideas to best meet your child's needs. Monday, March 31 at the Promenade Mall, suite 313. 6:30-8:30 p.m.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith building). March 6, bingo; March 13, Israeli movie; March 16, Purim party. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Join the **LZA Seniors Club** for socializing Monday to Friday, 10 a.m.-3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Earl Bales Seniors' Club: Saturday dances March 8, 15,15, 22; $2 members, $3 guests. Casino Rama, March 12; members $3, guests $5. St. Catherines day trip, Sun. March 16; members $8, guests $10. Call 416-395-7881.

Holy Blossom: Lunch 'N Learn in Retirement, Opening meeting Wednesday, March 12 at noon. **Justice Arthur Downes** and **Dr. Norman Epstein** will discuss Our Shared Legacy. Bring a dairy lunch. Coffee and cookies served. Call **Shelly** 416-789-3291 ext. 233.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Diabetes Educating Counselling provided by a registered nurse and dietitian every Tuesday, 9 a.m.-1 p.m. in the clinic room.

Protect Your Money: Schemes, Scams and Flimflams. Thursday, March 6, 1:15-2:15 p.m. in the synagogue.

Egg-cellent Nutrition. Tuesday, March 11 from 1:15-2:15 p.m in the music room.

Arthritis Management Clinic. Thursday, March 6. Call ext. 131 to book appointment.

Hearing Aid Checkup. Tuesday, March 11, 12:15-1:15 p.m. in wellness clinic.

Israeli Club Etrog for Hebew speaking persons, meets 7 p.m. Tuesdays. March 4, movie; March 11, lecture with **Gadi Anavi**; March 18, Purim party and dance with **Efi Zohar**; March 25, bingo. **Anna** ext.110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Volunteers needed for Purim carnival at JCC. People to shlep and paint decorations and props, someone to bring a large truck or cube van, and helpers during carnival. Carnival March 16. Volunteers needed March 12-17. Call Frances at 416-532-2700 or e-mail her at francesenchin@milesnadaljcc.ca.

Women Sing Sepharad with Judith Cohen and Tamar Cohen Adams. Thursday, March 6 at 8 p.m. Tickets $10 in advance, $12 at the door.

March Break Camp. Register now! Every day has a new focus and each morning has a different specialty, allowing children to experience and explore a variety of activities and interests. Space is limited.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Lunch 'N Learn with **Rabbi Moshe Stern**. Friday, March 7 from noon to 1 p.m. in room 202. Coffee and tea provided. Bring your own lunch. No charge.

Koffler School of Music Casual Sunday Concerts presents **Kevin Tam**, piano, Sunday, March 9 at 1:00 pm. Koffler Gallery Loggia, admission free. Tam will play selections of Bach, Chopin and Messaien. For information, call ext. 228.

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SINGLES EVENTS CAN BE FOUND ON PAGE 22

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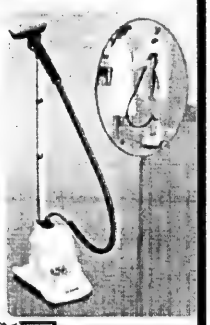

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Greater Toronto Area

Village Shul celebrating its bar mitzvah

By CYNTHIA GASNER
Special to The CJN

The Village Shul and Aish HaTorah Learning Centre is celebrating its bar mitzvah, and the community is invited.

On the weekend of March 8 and 9, the shul will be holding a shabbat celebration and tribute dinner.

During the Shabbat service, there will be classes by Rabbi Yaacov Palatnik, the former rabbi of the Village Shul who is presently in Denver, Colo. The Toronto Men's Choir, led by Harvey Erlich, will participate in the Shabbat service, which will be followed by a community kiddush.

On Saturday evening, the shul, located at at 1072 Eglinton Ave. W., will present a melaveh malka at 8 p.m. featuring New York comedian Marc Weiner. The event is open to the community.

The highlight of the weekend celebration, says shul president Richard Posluns, will be a tribute dinner Sunday night honouring three men who spearheaded the building of the Village Shul: Leslie Dan, Peter Friedmann, and Allen Berg.

"Over the past 13 years, the growth that the Village Shul has experienced and its effect on Toronto has been remarkable," said Nancy Weisbrod, the shul's first president.

"Organizations throughout North America have used the Village Shul as a model of learning, prayer and bringing people together. Just as a bar/bat mitzvah celebrates the potential of the individual, may our community, our beloved Village Shul, merit to continue to be a source of strength, wisdom and kindness."

Some 15 years ago, a handful of families met in each other's homes before holding services at the Beth Lida Synagogue. In 1990, they rented a store on Eglinton Ave.

"Through the efforts of the three honorees and many others, the beautiful shul was built of Jerusalem stone," Weisbrod said. "Our emphasis was, and is, study for all ages and creating a warm and welcoming environment."

Dan was born in Budapest, Hungary and came to Canada in 1947 as a young war refugee. A graduate of both the University of Toronto's school of pharmacy and a MBA program, he went on to build a successful pharmaceutical business. Along with his many philanthropic activities, he has been a strong supporter of Aish HaTorah.

Friedmann was born in Kosice, Czechoslovakia, and came to Canada with his family in 1968. He graduated in chemical engineering from the University of Western Ontario (UWO) and developed major businesses in North America and Europe.

He supports many religious and educational organizations in Canada, Israel and Europe and is a past president of the Village Shul.

Berg, who is the current chairman of the shul's board of directors, was born in a displaced persons camp in Ginsberg, Germany. His family came to Canada and settled in London, Ont., when he was a baby.

He graduated from UWO with a B.Sc. in applied mathematics and received a master's in engineering from U of T. He taught at York University and went on to build Computer Methods International Corporation.

"Thank God, we are building a community whose purpose and mission is beyond thinking about ourselves. In our mission statement, our ultimate goal of making an impact is clearly stated," said Rabbi Ahron Hoch, the shul's spiritual leader.

"Our programming reflects this through initiatives that serve to strengthen communities in addition to our own, such as the [shul's] Jewish Family Institute and an amazing array of classes. These are open to everyone."

Weisbrod added that the classes, seminars and home study groups are what make the Village Shul successful. "It makes Torah come alive for today's thinking Jews."

For more information on the bar mitzvah celebrations, call 416-785-1107, ext. 306, or visit the Web site villageshul.com.

The three honorees of the Village Shul's bar mitzvah tribute dinner, from right, Leslie Dan, Peter Friedmann and Allen Berg, are seen at the groundbreaking ceremony for the shul's building five years ago.

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On Campus

Student-to-student advice on choosing a campus

By LEORA BERESKIN

It is a wonderful time for all you students in your final year of high school. You have less than one semester left and then you will be done.

In four short months, you will be free! Or so you think. I hate to break it to you guys, but if you're planning on going to university, you'll have at least three more years of late night studying and difficult exams. But don't get too discouraged. University can be a ton of fun… provided you pick the right school.

With 68 universities in Canada and many more throughout the world, choosing a school is not an easy task. There are a number of important factors to consider. First, do you want to stay at home or go to school in a different city?

I left my home in Toronto to go to the University of Waterloo, and I'm very happy with my choice. But it is definitely not for everyone. My friend Alona, 19, decided to stay at home and go to York University because, she said, "So many things are changing when you go to university. Do you really want the added stress of living on your own? Cooking and cleaning for yourself?"

To a certain degree, I agree with her, but living in residence in first year helps ease the transition. I didn't have to cook for myself, because I had a meal plan, and I didn't have to clean, because the residence offered a "housemom," a wonderful woman who cleaned my room once a week (she was like a mother, but without the nagging!).

I left home because I wanted the independence. I wanted to be able to come home late at night from "studying at the library" without waking anyone in the house. Although, sadly, many times when I do come home late at night, I actually have been studying at the library. That's university for you!

If you decide that you want to go away, then you have to think about how far away your school will be. Luckily, my university is only an hour and a half drive from Toronto, so I can come home for the Jewish holidays and whenever I feel homesick. If I went to school in British Columbia, I wouldn't be able to come home as often. Plus, I have no idea how I would move my belongings back and forth if I lived far away. I was amazed when my brother Fred went on an academic exchange to Hong Kong last semester and he took only two bags with him. It takes me two car trips to transport my stuff to Waterloo! I think it's a guy thing.

When going away to university, your school should ideally be far enough away for you to have your independence, but close enough for you to come home for weekend visits and maybe to have your mom do your laundry.

Another very important consideration as you contemplate university is money. University is not cheap. Tuition is at least $3,000 a year, but there are many other costs – for books, transportation, room and board, and so on. Many students don't want to take out loans because they don't want to begin their lives thousands of dollars in debt.

But there are other ways to finance your education. I chose to attend Waterloo because of its fabulous co-op program that allows me to work in my field of study, getting money and valuable experience. There are also tons of scholarships and bursaries available, so it is worth finding out about them. And there's the option of working part time while going to school.

These are some things to consider in choosing your university, but other students may have different criteria. Sophie, a 19-year-old student at University of Toronto, admits that one of the reasons she went to U of T is that the campus's architecture is so attractive. Jennifer, 21, went to the University of Western Ontario because she heard that it was a real party school. Dan, 20, went to McGill University, because he loves Montreal and wanted to live in a fun city.

These reasons might sound a little unusual and inappropriate to the more conservative among you, but I think that they are still valid criteria. After all, this is where you'll be spending at least three years, so you may as well go to a university that you'll enjoy.

High school guidance counsellors are always saying that getting accepted into your school of choice is not the hardest part of university. I agree.

But while they say that the hardest part is continuing to succeed academically, or something like that, I think that the most difficult part is choosing which university to attend, because there are so many wonderful choices.

Leora Bereskin is a biology major at the University of Waterloo.

Jewish University Fair offers a 'fair' view of university

How big is the Jewish population on campus? Is it possible to keep kosher in residence? Will I find myself a nice Jewish guy/girl in this university?

These were some of the questions high school students asked at the recent Jewish University Fair organized by Hillel of Greater Toronto (formerly Jewish Campus Services of Greater Toronto).

The fair at the Lipa Green building was an opportunity to learn more about specific universities, meet current students and have some free pizza. By the end of the first hour, about 100 people had already come through.

Like most university fairs, this one had official representatives to talk about their school's departmental programs, admissions and campus life. But this one had a distinctly Jewish slant, and questions like the ones above were answered by students and staff affiliated with Jewish campus clubs.

"I think a lot of students and their parents are worried about Jewish life in some of the Ontario cities, like Kingston and Guelph," said fair co-ordinator Nikki Greenspan. "This is a great chance for them to see that there are vibrant communities all over."

Greenspan said she went to York University partly because she wanted to stay in a Jewish environment. But, as notable Jew Bob Dylan has said, "The times, they are a-changin'."

"There are now Jewish student communities all over, bursting out. The whole point of the fair is to let people know that it is possible to go to any Ontario university and live Jewishly," Greenspan said.

Shira Stein, a Grade 12 student who is considering one of the smaller campuses, agreed. "I'm so used to being in a Jewish environment," she said. "I think it will be weird to go to a completely different place."

Stein went to the Ontario University Fair last fall, but came to this one as well because it addressed different concerns, she said.

University representatives were on hand to answer questions and reassure parents concerned about this year's double cohort. The University of Guelph representative said they have been doing mass hiring of faculty, and construction is under way to make room for the new students.

I came out of the Jewish University Fair with the assurance that there are Jewish student communities all over Ontario, and that there is always the opportunity to stay involved in Jewish life, no matter which school you choose.

– LB

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On Campus

Universities must help end intimidation of Jewish students

By GERALDINE SHERMAN

Guest Voice

With video cameras rolling, we watched jubilant Palestinians in a second story window proudly display their hands washed in Israeli blood while everyone below celebrated. We witnessed American journalist Daniel Pearl murdered in Pakistan after confessing to the crime of being a Jew. We looked on after former Israeli prime minister Benjamin Netanyahu's speech was cancelled at Concordia University, as Montreal Jews were escorted to safety through an angry crowd of anti-Israel thugs. Along with the rest of the world, we witnessed these crimes, were revolted and responded.

Within the cloistered world of the university, however, there are events that are rarely seen by the public. Where there are no cameras, incidents often go unreported. Last December, Solidarity with Jews At Risk, a Toronto-based activist group, ran an ad in the *Globe and Mail* with the tagline "Silence Is Not The Answer." It was signed by 108 concerned Canadians, Jews and non-Jews, all with their own different views on the Middle East, but all with a keen interest in higher education and free speech.

The ad tried to describe current conditions for Jewish students on campus. It wrote of the chill that affects them when the subject of Israel is raised. It explained how some students have been frightened into silence and others forced into unwanted debate. University administrators were called upon to recognize that prevailing pro-Palestinian views make balanced speech difficult.

We suggested four specific ways to correct the problem: policies against racism must include anti-Semitism, so that what is inappropriate when said about other nationalities or states is also inappropriate when said about Israelis and Jews; rules must guarantee students safety and be applied even-handedly; university funding must be removed from organizations that sponsor violence; and any student convicted in a court of law for inciting violence must be appropriately disciplined.

The day after this public statement appeared, the *National Post* printed a summary of interviews with 10 university administrators. Not surprisingly, most of them denied the problem exists on their respective campuses. If they did acknowledge its existence, they said it isn't serious. They were, however, willing to admit there are problems at other universities.

In our research over the last half year, we learned of a student wearing a kippah who was beaten at York University and another at McMaster University who had eggs thrown at him. A Dalhousie University student chose to sit silently in the dining hall as students around him called for an end to the Jewish state, after his previous attempts to respond with a different point of view were met with hostility. A Trent University professor published an article in the left-wing magazine *CounterPunch* that accused all Jews of being complicit in "Israel's crimes." And a Jewish professor at Université de Quebec in Montreal was prevented from delivering a class on democracy by several dozen students.

In addition, swastikas have appeared regularly on the walls of York and McMaster. A poem appeared in York's school newspaper that stated "you have to be white or a Jew for the pendulum to shift in your favour." And Jewish students at McGill University have been forced to confront graffiti that says, "There will be no more anti-Semitism when there are no more Jews."

When guest speakers are invited to campuses to represent Israel's perspective, they are often greeted by hooligans. At the University of Victoria, the Israeli ambassador had his car rocked, and the auditorium lights were turned out in the middle of his talk at Queen's University.

Across the country, Jewish students are being dragged into discussions that force them to defend their identity. When they argue in support of Israel, they are often shouted down, ridiculed or greeted with threats and even physical assault. Most often, they lapse into lonely silence or huddle together for support.

I am not suggesting that debate stop. In fact, I think it should be encouraged where all sides are able to speak freely and no one is permitted to preach racism or incite violence.

Our universities are granted the mandate and the resources to transmit knowledge, encourage intellectual inquiry and support civil debate. The atmosphere in classrooms and on campuses must encourage these precepts. Professors and administrators must honour their responsibilities if all students are to receive the education they deserve. It takes only a few incidents to silence a community, especially a community of young Jews who carry the weight of historic injustice.

Our students must feel free to defend their beliefs and the state of Israel. They must not be forced to spend their university years in a perpetual cycle of attack and rebuttal. They must not be intimidated. Denial by university administrators will not do. They have the facts and know what is required. We expect them to act.

Geraldine Sherman is a Toronto writer and a co-founding member of Solidarity with Jews at Risk.

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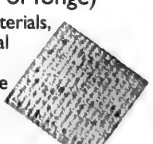

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Coast to Coast

Winnipeg Jewish leaders greet census with caution

By MYRON LOVE
Prairies Correspondent

WINNIPEG — After years of decreasing, the number of people identifying themselves as ethnically Jewish in Manitoba is actually up a little, according to the recent Statistics Canada figures. Still, community leaders are greeting the new stats with caution.

"The numbers are great," says Faye Rosenberg-Cohen, planning director for the Jewish Federation of Winnipeg-Combined Jewish Appeal, "but we are still waiting to see the religious data."

The census figures show that 15,130 Manitobans identified as Jewish by ethnic origin in 2001, compared to 14,955 in 1996. (Almost all Jewish Manitobans live in Winnipeg.) The only other Canadian community to report an increase in its ethnic Jewish population was Toronto.

Number who identify themselves as ethnic Jews up slightly

The flip side of the coin is that a larger number of those identifying as ethnic Jews in Winnipeg/Manitoba reported being Jewish and of other ethnic origins – 6,845 on the 2001 census, compared to 5,935 in 1996.

"The size of our population remains an issue," says Bob Silver, chair of the community's Grow Winnipeg initiative, whose goal is a Jewish population of 18,000 by the end of the decade. "I am still very concerned about having the critical mass we need to support all the services that the community expects. If the population numbers are slightly up, that is encouraging. But the task in front of us is still daunting. We still have a long way to go."

Rosenberg-Cohen reports that the community's database lists a Jewish population that has not changed much over the past five years – about 13,000 in Winnipeg, a slightly lower number than the one on the census.

"We know there are people who are not listed on our database," she says. "We also know anecdotally that there has been a steady stream of immigrants from Russia by way of Israel over the last few years."

Rosenberg-Cohen points out that the 2001 census is more accurate than the 1996 mini-census because the latter figures were based on a sampling of 20 per cent of the population, while 2001 was a full census year.

She adds that the growing Argentine Jewish population in Winnipeg was not a part of the 2001 census. Since that census, about 50 Jewish families from Argentina have settled in Winnipeg in response to this community's six-year-old outreach effort, and another 50 families are expected here within the next 12 months.

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Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

אַ ניי בוך פון שׂמחה סימכאָוויטש

פון אַלעק סילווער

עס ליגט פאַר מיר אַ ניי, שיין בוך מיטן נאָמען „דעם נצח אַנטקעגן" פון אונדזער פריינד און בן־עיר שׂמחה סימכאָוויטש. קודם כָּל וויל איך דאָ אויסטייטשן דאָס וואָרט „שיין". איך מיין דאָס אין עסטעטישן זין. דאָס בוך איז שיין צוזאַמענגעשטעלט, שיין געדרוקט און שיין אַרויסגעגעבן. טראָץ דעם, וואָס אין ענגליש ווערט געזאָגט: "You can not judge a book by its cover" (מען קען נישט אָפּשאַצן אַ בוך לויטן שערבלאַט), איז עס אין דעם פאַל נישט אמת. באַלד פון ערשטן בליק אויפן שערבלאַט מיט דעם האָפנדיקן נאָמען, קען מען דערקענען, אַז אַ סך אַרבעט און מי איז אַריינגעלייגט געוואָרן אין דאָזיקן בוך.

דאָס איצטיקע בוך פון ש. סימכאָוויטש איז דאָס דרייצנטע, איז לאָמיר עס טאַקע אָנרופן מיט אַ יום־טובדיקן נאָמען: „דאָס בר־מצוה בוך". דאָס אַליין באַוויזט שוין ווי פראָליפיש און שפעדיק דער שרייבער איז. דאָס בוך איז אין דער ייִדישער שפּראַך, אָבער סימכאָוויטש איז, ווי מען זאָגט, „אין דער היים" אויך אין עברית און אין ענגליש, אין פאָעזיע און אין פּראָזע, אין פּרעסע אַרטיקלען און אין קריטישע אָפּהאַנדלונגען.

לאָמיר איצט צוגיין צום תוכן פון בוך. ווי דער מחבר אַליין שרייבט אין זיין הקדמה, איז דאָס בוך אַ צונויפזאַמלונג פון לידער און פּאָעמעס פון זיינע פריערדיקע ביכער, וועלכע זיינען שוין מער נישט בנימצא. עס זיינען אויך צוגעגעבן געוואָרן אַ צאָל נייע שאַפונגען. צוזאַמען זיינען זיי אויסגעסדרט געוואָרן אין פינף אָפּטיילן אויף באַזונדערע טעמעס. דאָ באַוויזט זיך דער אמתער שרייבערישער און פּאָעטישער טאַלאַנט פון סימכאָוויטשן.

ער שרייבט וועגן נאָענטן חורבנדיקן עבר; וועגן זיין פּוילן־לאַנד, זיין היימשטאָט, זיין נאָענטער משפּחה, וואָס איז אומגעקומען אין דער שואה; ער שרייבט וועגן זיין ניי היימלאַנד קאַנאַדע אָדער זיין וווּך־אָרט טאָראָנטאָ, ווו ער איז שוין אַ תושב אַרום אַ האַלבן יאָרהונדערט; וועגן דעם ייִדישן היימלאַנד ישׂראל; וועגן מאַמע־לשון ייִדיש, וואָס איז אים אַזוי נאָענט; אָדער ווען ער ווידמעט פּאָעמעס צו באַקאַנטע פּערזענלעכקייטן, קען מען פּשוט אַרויספילן, אַז די ווערטער קומען פון טיפן האַרצן און ווערן געשריבן מיט אחריות און פּיעטעט. טאַקע אָט די האַרציקייט דערנענטערט אים צום לייענער, ווייל מען קען פון זיין שרייבן דערזען די האַרציקייט פון מענטש גופא מחוץ זיין פּאָעטישן „איך" (Alter Ego).

זיינע שאַפונגען זיינען פּאָזיטיוו אָפּגעשאַצט געוואָרן פון אַ גרויסער צאָל באַרימטע ייִדישע שרייבער און קריטיקער (צו לאַנג זיי אויסצורעכענען דאָ). ער איז באַלוינט געוואָרן מיט פּרעמיעס פון טאָראָנטער ייִדישן בוך־קאָמיטעט (8); מיט דער י. י. סיגאַל פּרעמיע (מאָנטרעאָל); און מיט דער זשיטלאָווסקי פּרעמיע (ניו־יאָרק).

סימכאָוויטש איז זייער גוט באַקאַנט ביי אונדז אין שטאָט, אין אונדזער לאַנד און אין אויסלאַנד. ספּעציעל איז ער באַקאַנט די חובבי־ייִדיש. שוין לאַנגע יאָרן איז ער פאַרבונדן מיטן „קאָמיטעט פאַר ייִדיש", מיט דער „ייִדישער קולטור געזעלשאַפט", מיטן „ייִדיש־ווינקל" אין באָראָכאָוו צענטער און ווו נאָר ייִדיש ווערט געלערנט און אַרויסגעהויבן. ער איז אויך אַ רעדאַקציע־מיטגליד אין דעם ייִדיש־ליטעראַרישן זשורנאַל „דער אָנהייב", וואָס גייט אַרויס אין מיאַמי.

כאָטש דער מחבר איז מיט אַרום 70 יאָר עלטער ווי זיין „בר־מצוה" בוך, קען מען מיט פרייד זאָגן, אַז שׂמחה האָט נאָך דערווייל נישט בדעה צו „פאַרפּאַמעלעכן" זיינע שרייבערישע טעטיקייטן. ער האָט נאָך זיכער אַ צאָל ליטעראַרישע פּראָיעקטן אויף זיין סדר־היום. ווינטשן מיר אים טאַקע נאָך לאַנגע, געזונטע און שעפערישע יאָרן דאָס צו דערגרייכן. אין מיין נאָמען און אין נאָמען פון דער רעדאַקציע באַגריסן מיר אים צום דערשיינען פון זיין ניי בוך „דעם נצח אַנטקעגן".

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Coast to Coast

Author chronicles tales of Righteous Gentiles

By PAUL LUNGEN
Staff Reporter

Some time in the middle of World War II, German police officer Albert Jurgens had a chance encounter that changed several lives.

Jurgens was standing in a Berlin railway station when he struck up a conversation with a stranger. "We got to talking," he said, and pretty soon, the stranger and his wife were guests in his home.

For Jurgens, his invitation presented all sorts of dangers, as the couple he hosted were Jews trying to evade the Nazis crackdown, and penalties for those who helped Jews could be severe.

In the end, Jurgens lost his job, but not before he managed to procure for the couple false papers and travel with them to the Swiss border, where he smuggled them across.

Jurgens' story was told in a 1973 television documentary and was picked up by British historian Martin Gilbert, who included it in his most recent book, *The Righteous; The Unsung Heroes of the Holocaust* (Key Porter Books).

The story was one of thousands included by Gilbert in his book, but it was far from the only one to come out of Berlin and other cities in Nazi Germany.

The stories of Righteous Gentiles saving Jews in the heart of Berlin, where the Gestapo and the SS had their headquarters, are among the many jarring revelations in Gilbert's latest work. In fact, notes Gilbert, while 170,000 of Berlin's prewar Jewish residents either emigrated or were deported, some 2,000 survived the war in the Nazis' capital city itself.

They could not have done so without the co-operation of thousands, perhaps tens of thousands of Berliners who defied the Nazis, he adds.

Gilbert, a prodigious writer who has authored Winston Churchill's official biography and numerous books about World War II, points out it was probably the fact that Berlin was indeed the Nazi capital that helped save Jews.

As the capital, the city was home to numerous diplomats and envoys from neutral states and so their presence helped restrain the Nazis. In his diaries, Nazi propaganda minister Josef Goebbels noted that "people were coming to him saying, this is an A-1 Jew, so it was a vulnerable point for the Nazis," Gilbert recalled.

One example of the special care taken by Nazis in connection with Berlin Jews took place on Feb. 27, 1943, when the Gestapo rounded up 4,700 Jewish men who were married to non-Jewish women. They were taken to a collection centre in the city, pending deportation to death camps.

Martin Gilbert

To the surprise of Nazi authorities, the arrests prompted a spontaneous protest by the men's wives, eventually growing to 2,000 women who camped out in the street for a week and would not leave until their husbands were set free. On March 6, Goebbels gave in and declared the men "privileged persons." The husbands survived the war in Berlin.

Goebbels, Gilbert said, "just couldn't face in the capital any sort of trouble."

Gilbert, who was in Toronto recently to publicize his book, recounts numerous examples of Germans hiding Jews in the face of the Nazi program of murder.

Some, unlike the Berlin wives, did not escape the Nazis' wrath, paying for their acts of kindness with their lives. These acts of defiance played out right across Nazi-occupied Europe, and Gilbert reports the often riveting testimony that recounts how gentile friends and neighbours, and even strangers, saved Jews from death.

Gilbert, who began collecting eyewitness accounts in 1974, said he couldn't help notice the important role played by religious faith in motivating people to save Jews. "I was struck by the positive role of the church; of priests, religious leaders, nuns, archbishops, cardinals at the highest level of the hierarchy," he said.

It is, he acknowledged, "the exact reverse" of the position adopted by Daniel Goldhagen, who in *A Moral Reckoning* argued Catholic church doctrine about the Jews underpinned the Holocaust and the Catholic Church collaborated with the Nazis.

Gilbert, on the other hand, credits the Vatican with saving four-fifths of Roman Jewry, "the biggest saving ratio for any deportation."

The Righteous contains the stories of hundreds of Jews and their saviours, many of them heartbreaking and others inspiring. In trying to ascertain the motives of those who put their lives on the line to save Jews, Gilbert advances several possibilities. Some had known Jews before the war and were close personal friends or business associates. Others were motivated by their religious faith. Dislike of the German occupation prompted others to act, while in Albania, an ancient code that require guests to be protected helped save Jews.

On a national scale, Gilbert found responses differed from country to country. The Danes evacuated almost all its population to neutral Sweden while Bulgaria and Italy, while allies of Germany, refused to deport their Jews to their deaths. "The national ethos was such that the parliament resisted, the monarch resisted," Gilbert stated.

Many acted the way they did because it was for them simply the right thing to do.

Though he'd been collecting the stories for 25 years, Gilbert acknowledges that when he started, "it didn't seem right that the main focus in Holocaust studies should be a marginal group, decent people. Then gradually things changed."

The publication by Thomas Keneally of *Schindler's List* in 1982 opened the door, "but the real pressure came from people who had been rescued."

In 1993 Gilbert attended the second meeting of hidden children, young Jews who survived the war either in hiding or by masquerading as Christians. "There, they crowded around and said, 'tell our stories, tell our stories.'" Taking them up on their request, Gilbert stepped up his research, often visiting the extensive archives at Yad Vashem and supplementing that with extensive personal correspondence with survivors.

Gilbert acknowledged that not all survivors were happy with the project. "I met quite a number who felt that a focus on the righteous might take away from the narrative of the Holocaust and from the fact that so many people were not righteous, who collaborated...There may well have been far more collaborators than righteous among the captive peoples."

In fact, he pointed out, some of the righteous were killed by their neighbours after the war when they learned they had saved Jews.

A prolific author, Gilbert is already planning his next work. It will be a prequel to *The Righteous*, he said, a look at the diplomats who between 1933-40 gave Jews visas and helped them escape the looming Holo-

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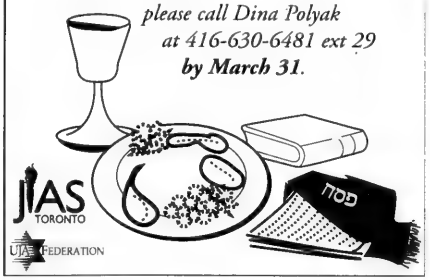

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בית צדק

The Jews of Moises Ville, Argentina

By CYNTHIA GASNER
Special to The CJN

The establishment of Moises Ville in Argentina in the late 1880s, believed to be the first Jewish farming settlement in America, is a drama of Jews escaping eastern European persecution, the deceit of dishonest sellers of land, and hunger and death.

But it also tells the story of the tenacious survival instinct of the Jews that led to the development of a thriving community more than a century ago.

Moises Ville, in the Pampas region, became the model for 15 other Jewish farming communities in Argentina that saved thousands of Jews from the Holocaust.

The tales of the march westward in North America pale in comparison to the trek of the first group of educated immigrants escaping from the pogroms of Russia and the Ukraine – where borders were always changing.

They became gun-toting, Yiddish-speaking Jewish storekeepers, farmers and the famous Jewish *gauchos* (Argentine cowboys) who built synagogues and an opera house and provided higher education for their children and grandchildren.

Born in Moises Ville and now living in Toronto, Gladys Rothman, whose great-grandparents were among the village's first Jewish settlers, has spent several years collecting and recording its history.

Two years ago, Rothman and photographer Marilyn Westlake went to Moises Ville. When they returned, they created a catalogue called *Moises Ville, Argentina: Where They Went To: First Jewish Settlement in Argentina, 1889*.

The publication includes a short history of Moises Ville, 24 pictures and the names and ages of the first Jewish passengers who arrived in Argentina in 1889. Rothman has also produced a video that tells the story of Moises Ville.

A world traveller, Rothman, who received a post-graduate degree in cultural anthropology at the University of Sao Paulo, Brazil, and in Copenhagen, Denmark, came to Canada with her family in 1980 and graduated as a therapeutic family mediator at the University of Toronto. She speaks fluent Spanish and English and has a working knowledge of French, Portuguese and Italian.

"People have the obligation to remember and to transmit the history from one generation to the next," she told *The CJN*. "What better present can you give the people you love than the story of your family?"

Rothman is a sought-after speaker on Argentina and she has a passion for genealogy. Recently, she established her own company, Video Legacies International, which helps people and their families tell their stories on video and DVD for future generations.

Rothman said that along with receiving harsh treatment, Jews in Russia were prohibited from purchasing large tracts of land. In 1887, concerned Jews in the community held a conference in Katowice, Silece, Poland, to look for some way to help their suffering brothers. The prevailing thought was that they had to emigrate.

In their search for countries that would take them in, they discovered that the Argentinian Republic had passed the Avellanda Law of Immigration and Colonization in 1881.

Over the next few years, émigrés began leaving the Podolia, Gibernia, area in small groups. Led by a rabbi carrying his Torah, some 500 highly educated Jews left and were joined by others on an eight-month trip to the port at Bremerhaven, Germany.

The first Jewish settlement in Argentina, 1889

Along the way, they changed trains frequently, searched for kosher food and had babies. At one station, they were all arrested and spent 16 days in jail for attempting to purchase less expensive work train tickets, which was illegal since they were not working in Poland.

In 1888, 110 families – some 837 Jews of all ages – embarked on the ship the S.S. Weser for a 35-day, rough and crowded voyage. After 1½ years of travel, on Friday afternoon, Aug. 14, 1889, the group arrived in Argentina, but refused to leave the ship until the Sabbath had ended.

Rothman said that as they followed the rabbi holding the Torah off the ship, the longshoremen, who had never seen Jews, were so overcome by the scene that they removed their hats and bowed as the procession came through.

But after a final 18-hour train voyage, the weary travellers arrived at the Palacios train station to find that they were marooned and that the foreman who was to meet them with livestock and equipment was not there. As well, the land was not the agricultural land that they had been promised.

So they remained at the station, where they endured two months of hunger and cold, and the death of 67 children who were buried in old oil drums as there was no consecrated land. Many moved on, leaving behind 50 families, or about 300 people.

Eventually, Italian pioneers from a nearby village heard of their plight and came to their rescue. They cut roads, took the Jews out to land that could be farmed, brought them ploughs and oxen and taught them farming skills.

Rothman tells the story of her great-grandmother, Victoria Rothman, who opened a general store. In her apron, she carried two guns. When anyone came to rob her, she said, "You can rob me, but you touch my family and I will kill you."

As the community grew, Yiddish remained the spoken language, and the people who came to work and live there also spoke Yiddish. As well, they continued to observe the Sabbath. Even the non-Jews in the village closed their stores and businesses on Saturday. Jewish ranchers and gauchos became well-known for their skills throughout the country.

By the mid-1950s, the community peaked at 6,700, and had built a Hebrew school, a library, a multi-purpose opera house and four synagogues. The first and largest shul, the Baron Hirsch Synagogue, was named for their patron, Baron Maurice de Hirsch, who established the Jewish Colonization Association in 1891 to facilitate the mass emigration of Jews from eastern European countries by settling them in agricultural colonies purchased by the association.

The concept of the first Jewish agricultural community, similar to a moshav, proved to be an example for other Jewish villages that sprang up throughout the country. The success of Moises Ville attracted more than 400,000 Jews to Argentina.

"They were dreamers and intellectuals," Rothman said. "They also gave expression to their utopian and socialistic beliefs, which led to the forming of the first farmers' co-operatives in Argentina."

All this changed with Juan Peron's rise to power in the 1940s. Peron, who was a Nazi sympathizer, stopped Jewish immigration to Argentina after he became president in 1946. He also gave refuge to fleeing Nazis.

He did, however, establish diplomatic relations with Israel in 1949. Since then, more than 45,000 Jews have immigrated to Israel from Argentina.

From 1976 to 1983, a period known as the "dirty war," Argentina was under military rule. During this time, Jews were kidnapped and tortured by the ruling *junta*. More than 10 per cent of the "disappeared" people were Jews, a high number in proportion to the country's population. The remains of 2,000 Jews are still missing and families continue to plead with the government to tell them what happened to their loved ones.

It was during this military dictatorship that Rothman decided to leave. In 1980, she said, she read an issue of *National Geographic* magazine that had an article about Canada with a photograph of a duck-crossing sign in Victoria, B.C.

"I was mesmerized," Rothman said. "I decided that any country that would want to protect a duck would be a country that must have respect for people. I wanted my son to grow up in a place that respects human life."

Rothman wrote to the Canadian consulate seeking to become a permanent resident of Canada, and soon after, she left Argentina to move north.

A modern gaucho

Today, Moises Ville has almost disappeared as a Jewish town. Most of the young people who left for university have not returned. There are only 150 Jews left, Rothman said. Some of the Jews who are still there speak Yiddish and keep their stores closed Saturdays.

What remains is the Museum of Moises Ville, which tells the history of the village's Jewish population. It also tells the story of Jews throughout history who have run from oppression to welcoming countries. Jews everywhere are first encouraged to participate in the building of the economy and then struggle to create respectable lives for their families. Eventually, they are looked at as villains, and when they manage to escape from tyranny, they begin new lives.

In her own new life, Rothman has contributed to numerous causes. In 1987, she co-founded the Canadian branch of the Geneva, Switzerland-based Defence for Children International. The organization was largely responsible for pushing for the United Nations Convention on Children's Rights, which was passed by the General Assembly in 1991.

Rothman remains in touch with the Moises Ville museum, which has in its collection photos of her family. The museum is in financial need because of the current ecomonic crisis.

Despite the village's decline, Rothman said, "it is a story that needs to be told to the rest of the world. It is a story about sheer will and determination. It is a story about success. For almost 100 years, it was a magical paradise."

For more information, contact Rothman at grothman@rogers.com.

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Coast to Coast

Continental Europe's only female rabbi

By ELIAS LEVY
Staff Reporter

MONTREAL — Rabbi Pauline Bebe, the first woman to have been ordained in continental Europe, is the spiritual leader of the Liberal Jewish community of Paris.

As the only woman rabbi in France, she faced opposition from the Orthodox community from the beginning. She has persisted, however, and has served as the leader of a flourishing community for 12 years.

The influence of the worldwide Reform and Liberal movements, especially in the United States, she says, enable her to pass today from "justification" to "affirmation."

Last year, Rabbi Bebe published the *Dictionary of women and Judaism, Isha* (Editions Calmann-Levy). During her recent stay in Montreal, she was interviewed by *CJN*.

CJN: *There was a hue and cry when you were appointed as a rabbi in the early 1990s, wasn't there?*

Rabbi Bebe: There certainly was. My appointment as a rabbi aroused a lot of passion – hostility on the one hand, enthusiasm on the other.

At first I tried to justify myself. In Jewish law, there is nothing to oppose a woman fulfilling the function of a rabbi. But explanations are not enough. People remain attached to the bearded rabbi of their childhood.

Strangely enough, women were the most distrustful. I challenged their traditional role without intending to, but they usually change their minds when they attend a service and I put a sefer Torah in their arms; they have dreamed of this all their lives. Some have not come into a synagogue since their childhood and I tell myself that I am reconciling them with Judaism. Ultimately, I accepted the idea that I was a symbol.

CJN: *What is Liberal Judaism?*

Rabbi Bebe: Liberal Judaism advocates an evolution in tradition and an adaptation to modern times. Judaism has constantly evolved throughout history. It must continue to evolve and to take into account the progress of modern consciousness and civilization. Liberal Judaism believes there has been a progressive revelation – that there was a moment of revelation on Mount Sinai, and that that revelation has continued with every century and still continues today.

CJN: *Your concept of Judaism is poles apart from that of Orthodox Jews.*

Rabbi Bebe: That's true. From a historic point of view, Liberal Jews see things completely differently. For the Orthodox, there has been a core that has preserved a "pure" Judaism that has always remained the same.

According to the Orthodox, it is thanks to that core that Judaism has been preserved over the centuries. Liberal Judaism thinks the opposite. Liberal Jews feel that Judaism has continually evolved and that it has been kept alive because it has been able to evolve and progress. We have here two contradictory visions. Liberal Judaism is not a distortion of Judaism. It is simply a question of an evolution in Judaism that is inherent within Judaism itself.

CJN: *Liberal Judaism has been accused of misrepresenting Halachah.*

Rabbi Bebe: We have arguments to respond to that criticism. We show that very few laws have remained the same since biblical times.

For example, the death penalty has been repealed in Judaism. In any case, today it would be virtually unenforceable. There have been significant changes in many areas.

The laws pertaining to divorce have evolved considerably, for instance. The ketubah – certificate of marriage – did not exist in biblical times. We have to remember that Judaism has always been influenced by the socio-cultural context in which it was practised.

Rabbi Pauline Bebe

We think it is important for Judaism to continue to evolve as society evolves. For example, we feel that the movement towards equality between men and women is something positive.

Judaism must also take into consideration all the ethical changes current today. One cannot continue to profess to a Judaism that does not correspond to the ethical conscience of our time.

CJN: *The Liberal movement advocates a more active participation of women in religious life and practices.*

Rabbi Bebe: Widespread discourse with regards to the equality of men and women in Judaism has taken the form of apology.

It consists of putting forward texts that praise the Jewish woman for her special virtues, affirming that she is better than the man, even superior.

Thus, if she was excused from fulfilling a certain number of commandments, it is supposedly because she didn't need them or she had an innate awareness of the divine.

Sociological prejudices of a patriarchal origin are thus justified either by an immutable divine will or by biological differences.

The woman is that "more perfect" creature, "queen of the hearth, responsible for handing down..." This apology is a new form of sexism, more elaborate, more insidious, because it is expressed in the form of praise and not defamation.

This apology justifies in an underhanded way the segregation of women. Today, many women challenge the traditional role assigned to them by Orthodox Judaism. They want access to public religious participation. I believe they have the right to demand the equality that has been denied them for a long time.

CJN: *Has Liberal Judaism had any impact in Israel?*

Rabbi Bebe: In the last few years, Liberal Judaism has struck a chord in Israeli society, which has seen a major change since the arrival in the early 1990s of new immigrants from the former Soviet Union.

The Israeli population, which is primarily secular, is seeking a different religious approach from that offered by Orthodoxy.

Some 20 communities affiliated with the Liberal movement and 20 affiliated with the Conservative movement have been established in the last 10 years in Tel Aviv and Jerusalem. In Israel today, there are about 50 Jewish study centres affiliated with the Liberal movement.

The rift between the *datim* (religious) and the *chilonim* (secular) has favoured the emergence of a strong liberal current in Israeli society. For many Israelis, Liberal Judaism is an alternative to all or nothing.

CJN: *Sephardim have traditionally resisted Liberal Judaism.*

Rabbi Bebe: That is no longer true. I am the spiritual leader of a Liberal community in Paris that includes about 250 families. Fifty per cent of the members are Ashkenazi and 50 per cent are Sephardi. More and more Sephardim are joining the Liberal movement, although traditionally, the Sephardim have tended to be more Orthodox.

CJN: *Why?*

Rabbi Bebe: Historically, when an entire population is forced into exile, as was the case for the Jews in the Maghreb who came to France in the early '60s, they tend to withdraw into themselves.

The reverse happened in England where the Sephardi community, which arrived first, integrated and assimilated fairly quickly. In France, it was the Ashkenazi community, established there for a very long time, that assimilated and adopted a more lenient attitude towards the practice of Judaism.

On the other hand, the newly arrived Sephardi community took a stronger stand while practising the more traditional Judaism of North Africa.

Part of the Sephardi community is frustrated today. More and more Sephardim are not recognizing themselves in the religious practices they knew in their childhood. That's why some members of the community are seeking more liberal religious practices.

This interview appeared in full in French in the Montreal edition of CJN, *Feb. 13. Translation by Carolan Halpern.*

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Coast to Coast

JCC Maccabi leader gets volunteer award

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — Allen Harris, leader of the local delegation to the JCC Maccabi Games, recently received the Barry Foster Volunteer of the Year Award at the Jewish community centre's annual general meeting.

The annual award is presented to someone who is both a leader and a worker and who connects with youth, said presenter Sharon Hart, a Maccabi Games coach.

"It is extremely fitting this year that the volunteer of the year award goes to Allen Harris," Hart said.

Harris has spearheaded and led the Hamilton contingent of the JCC Maccabi Games for over 20 years, she said.

"He also is a world-class table tennis coach. He has coached our children, so that when they compete... they can do their best and excel.

"He has led children who participate in dance, golf, tennis and track and field to the Maccabi Games so they can have an incredible Jewish athletic experience with Jewish children from all over the world.

"Whatever needs to be done, Allen does it. If money needs to be raised, Allen raises it, so that every single child in our community who wants to participate can have the opportunity to do so."

In an interview, Harris said he is passionate about his work as leader of the Hamilton delegation to the JCC Maccabi Games. From the early planning stages in the fall to the weeklong event in August, he lives and breathes the games.

While Harris loves his role as administrator, he said he loves the kids most of all. Thrilled when young Hamilton athletes get medals but equally pleased when they do their best, he said he believes the games are a unique opportunity for Jewish teenagers.

"It's a great experience for them, not just from an athletic point of view, but also from a Jewish point of view," he said. "Taking part in the sport is not all that matters. They meet young athletes from all over the world. And they meet kids from their own city whom they had never met, even though they might live only two blocks away."

Nine Hamilton teenagers participated in the 2002 games. As a rule, tryouts are not necessary, unless a large number want to compete in the same sport.

"The athlete has to be competent to some degree in order to enjoy the experience," Harris said. "We wouldn't want someone to embarrass himself on the tennis court."

The JCC Maccabi Games are an international athletic competition that has been held in August in cities across North America since 1982. The event originally was held at one location, but in 2002, five cities hosted the games over a three-week span.

"The JCC Maccabi Games is the largest event of its kind," Harris said. "There is no greater gathering of Jewish youth in the world. This August, there were about 7,000 participants. That's bigger than the Winter Olympics, which involves about 2,400 athletes."

Hamilton JCC volunteer of the year, Allen Harris, with presenter Sharon Hart.

In 2003, Harris said only three host cities will be available, so fewer athletes will participate.

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wishes to extend their sincere appreciation to all our friends and family for the generous donations, good wishes, continuous love and support during this period of loss and great sadness.

Luba Drewnowsky, Annette and Michael Sacks, Marshall and Karyn Drewnowsky, and families

Linkage gone mad

According to Reports

By PAUL MICHAELS

The closer we get to a possible U.S.-led war in the Middle East, the more frequently statements appear in the media linking Israel with Iraq, usually in relation to the UN.

On Feb. 24, the United States, Britain and Spain introduced a draft Security Council resolution declaring that Iraq had squandered its "final opportunity" to voluntarily disarm. But at the same time, Spain's prime minister, José Maria Aznar, told journalists that decisive action on the Israeli-Palestinian conflict was necessary "from the point of view of the Arab world's understanding of certain questions, from the point of view of what it means to apply United Nations resolutions" (*New York Times*, Feb. 25).

So it is not surprising that former Israeli Foreign Minister Benjamin Netanyahu sent a letter to all 15 members of the European Union, warning them against creating a link between Iraq and the conflict in the Middle East. As reported by Aluf Benn in *Ha'aretz* on Feb. 21, Netanyahu said creating such a link "could provide [Iraqi leader] Saddam Hussein with an excuse to attack Israel, as he has done in the past."

The linkage issue was brought up on CBC Radio's "Sunday Edition," Feb. 23. In an interview with Rabbi Michael Lerner, editor of *Tikkun* magazine, host Michael Enright asked: "How do you counter the nexus when it is raised at some of these [anti-war] rallies, between the United States on the verge of war with Iraq and so-called Israel's imperialism, and [being] the puppet client of the U.S... When those two things are conjoined, how do you respond to that?"

Lerner is a staunch leftist critic of Israeli policies. Even though he continues to denounce both the Sharon and Bush administrations, he was blacklisted by anti-Semitic radical leftists from speaking at an anti-war demonstration the week before simply because he is a Zionist. In his criticism, he claimed, incorrectly, that Sharon's government "is cheering on the war in Iraq." In fact, Sharon and his circle have deliberately kept a low profile on the subject.

Enright drew attention to an important, worrisome development. He said, "There has been an increase in the number of anti-Semitic incidents in Canada, in Europe and probably around the world. And I'm wondering... [if] criticism of Israel has provided a certain camouflage... for people who are simply genuinely anti-Semitic and they can use that as a way of hammering home their points."

"Absolutely," Lerner replied. He recounted 2,000 years of entrenched anti-Semitism, which, he said, doesn't require much to "re-stimulate."

But his conclusion was chilling: "In fact, one of the things that I'm tremendously worried about is that, if the war doesn't go well, policy-makers who are pushing this... [will] turn around and say, you know why we did this war, we really did it to support Israel and the Jews. In other words, to put the blame on the Jewish people."

However, in response to Enright's question whether criticism of Israel comforts anti-Semites, Lerner contradicted himself, claiming that "Israeli policy is providing a basis for unfair [!] anti-Semitism around the world." It was sad to hear a rabbi, of all people, endorse the absurd view that Jewish behaviour is responsible for anti-Semitism. Call this a new linkage gone mad.

Paul Michaels is director of communications of the Canada-Israel Committee.

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Israel's 30th government sworn in

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon presented his government to the Knesset last Thursday in a session that began at 4:30 p.m. and ended shortly after midnight.

Israel's 30th government was approved by a vote of 68-48, and the new ministers were sworn in, but coalition partner Shinui decided not to wait for the end of the speeches and the formal swearing-in ceremony and raised a toast in celebration at 10:30 p.m.

The session began with the presentation of the government by Prime Minister Ariel Sharon and a speech in which he outlined the main goals of his government.

"Today, as I enter my 75th year, I have no other ambition than to lead this nation, which has known much suffering and many difficulties, which deserves so much, to a path of calm, to prosperity and to peace," Sharon said in a personal comment at the end of his speech.

He was constantly interrupted by members of the haredi parties, Shas and United Torah Judaism. Particularly vocal were outgoing minister Eli Yishai of Shas and Meir Porush of the UTJ, but Sharon ignored their interjections and went on reading his speech.

Sitting around the government horseshoe in the Knesset were a number of ministers, including Tzipi Livni, Benjamin Netanyahu, Uzi Landau and Meir Sheetrit, whose displeasure with their assignments was evident on their faces.

Ariel Sharon

Sharon tried to give his speech a statesmanlike tone, emphasizing that he considers himself beholden not only to his party but to all Israeli citizens.

"The good of the country, the common good, is what will guide us, and will be our sole focus," he said.

Three times during his speech, Sharon thanked the voters who gave the Likud twice as many seats in the Knesset as it had before the Jan. 28 election.

He also expressed regret the Labor party had not joined his coalition and said it had "not negotiated genuinely" to create a national unity government.

The prime minister complimented the parties that did agree to join his government and stressed their decision to seek out the common ground was of national importance. As an example, he cited the thousands of citizens who are not permitted to marry or divorce according to halachic law and the need to find a balanced solution to their problem.

The government's primary task will be to stabilize the economy and return the country to prosperity and growth, he said. All parts of his government share the same economic goal, he said.

"The condition of the economy demands hard and painful decisions for all of us. We will all have to contribute to this effort and everyone will have to make concessions and compromise," Sharon said.

"It will not be easy. This is not a government that was elected to make easy decisions," he added.

Sharon repeated his well-known slogan that without an end to terrorism and violence, as well as major reforms in the Palestinian Authority, including the replacement of its current leadership, there will be no negotiations.

He also repeated his promise from his previous term in office that in exchange for genuine peace, Israel will be willing to make painful concessions.

"Any political solution in the future will have to ensure the historic, security and strategic interests of Israel, and primary among them are the Palestinians' relinquishing of their excessive demand called the 'right of return' for the bringing of masses of Palestinians into Israel, the establishment of security zones, and the maintenance of the integrity and wholeness of Jerusalem," Sharon said.

Particularly irksome for the haredi parties was Sharon's promise to complete a constitution for Israel by legislating Basic Laws on rights of the individual. But he noted that passing constitutional laws requires broad political and public consensus and cannot be accomplished by force.

Israel's new cabinet

- **Ariel Sharon – Prime Minister, Religious Affairs, Communications (Likud)**
- **Ehud Olmert – Deputy Prime Minister, Industry and Trade (Likud)**
- **Shaul Mofaz – Defence (Likud)**
- **Silvan Shalom – Deputy Prime Minister and Foreign Affairs (Likud)**
- **Benjamin Netanyahu – Finance (Likud)**
- **Limor Livnat – Education, Culture and Sport (Likud)**
- **Tzachi Hanegbi – Public Security (Likud)**
- **Yosef Lapid – Deputy Prime Minister and Justice (Shinui)**
- **Efraim Eitam – Housing and Construction (National Religious Party)**
- **Avigdor Lieberman – Transportation (National Union)**
- **Tzipi Livni – Immigrant absorption (Likud)**
- **Avraham Poraz – Interior (Shinui)**
- **Dan Naveh – Health (Likud)**
- **Joseph Paritzky – National Infrastructure (Shinui)**
- **Zevulun Orlev – Labour and Social Affairs (NRP)**
- **Yisrael Katz – Agriculture and Rural Development (Likud)**
- **Benny Elon – Tourism (NU)**
- **Yehudit Naot – Environment (Shinui)**
- **Eliezer Sandberg – Science and Technology (Shinui)**
- **Natan Sharanski – Minister without portfolio (Likud)**
- **Meir Sheetrit – Minister without portfolio (Likud)**
- **Uzi Landau – Minister without portfolio (Likud)**
- **Gideon Ezra – Minister without portfolio (Likud)**

Focus on ties with Europe, Shalom tells Foreign Ministry

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Newly appointed Foreign Minister Silvan Shalom urged his ministry's senior officials Sunday to concentrate on improving Israel's relations with Europe.

Shalom said he intends to work intensively on the file.

"There is a feeling that we are in confrontation with Europe. This should not be taken for granted, and we must not accept the notion that Israel can get along without Europe, and that Europe can ignore Israel. This concept could have negative repercussions on the entire region," he said.

"At the moment we have a problem with Belgium, which ought not be ignored," he added, referring to a recent Supreme Court court ruling there that would allow Israelis to be tried for war crimes in Belgium in connection with their actions in the 1982 Lebanon war, but only if they are physically present and don't have diplomatic immunity.

Outlining his foreign policy goals to ministry officials, Shalom said he has a strong desire "to promote the peace process and that should be the central issue we deal with." He said other challenges include strengthening ties with the United States, which he believes are more robust than ever, and promoting relations with Arab states.

Shalom said he intends to strengthen the ministry's role in making foreign policy decisions in relation to the security establishment and Prime Minister's Office. "If things had been handled properly, and the Foreign Ministry had been more of a partner, we could have avoided problems such as that in Asia," he said, alluding to U.S. pressure that helped kill the Phalcon aircraft deal with China.

Shalom promised his door would always be open to ministry workers and scheduled a round of meetings with ministry section heads. He also invited Israel's ambassadors to the United States, Danny Ayalon, and the United Nations, Danny Gillerman, for briefings in Jerusalem.

Shalom said Israel and the United States agree that advancing the peace process is conditional on stopping terror and implementing reforms in the Palestinian Authority.

He spoke of the need to prepare for the U.S. assault on Iraq, which will probably begin within three weeks, as well as for after the war and for advancing the "road map" for resolving the Israeli-Palestinian conflict.

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Canadian Friends of Bar-Ilan University
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Heartfelt condolences to her children, Sam and Brenda Gewurz, and the entire family.

May you be comforted among the mourners of Zion and Jerusalem

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Release of five Iranian Jews clouded by concerns over future

By MICHAEL J. JORDAN
Jewish Telegraphic Agency

NEW YORK — The release from prison of five Iranian Jews last month was due not to a change of heart by the regime in Tehran but to a political calculation that Iran's international image needs burnishing, observers say.

And clouding the relief of the Jews' relatives and advocates is concern that the men could be re-arrested at any time or subjected to other forms of harassment, at the whim of the authorities.

At the same time, U.S.-based advocates for the Jews are reminding the community that another 11 Iranian Jewish men remain unaccounted for after disappearing while allegedly trying to cross Iran's border illegally in the early 1990s.

Dani (Hamid) Tefileen after his arrest.

In addition, there have been conflicting statements as to whether the five have been permanently released.

Media reports initially said they had been released permanently, after being pardoned by Iran's supreme leader, Ayatollah Ali Khamenei. But later reports cited Iranian officials as saying there had been no such pardon and the men had only been let out on a 10-day "holiday."

The ambiguity fits Iran's traditional treatment of its Jewish prisoners. But the question remains: Are the five free for good, or could they be returned to prison?

"It could go either way, depending on the whim of the Iranian government," said Malcolm Hoenlein, executive vice-chairman of the Conference of Presidents of Major American Jewish Organizations, which had lobbied on behalf of the Iranian Jews.

"This is why we've been warning: People should be judicious in their public statements. Just as Iran granted their release, they can revoke it."

When Iranian officials said late last month that no pardon had been granted, Tehran may have been reacting to media coverage of the release. Media reports had attributed cynical motives to the release and quoted certain activists who sounded self-congratulatory.

"No government likes to look like they're responding to outside pressure," Hoenlein said. "When you're dealing with human lives, you have to be super-sensitive to this. There's no reason for people to take credit for the releases, or to speculate about Iran's motives. We should just be happy that the five are now home with their families."

The quintet released Feb. 19 after four years in prison were merchant Dani (Hamid) Tefileen, 29, who had been sentenced to 13 years in prison; university English instructor Asher Zadmehr, 51, also sentenced to 13 years; Hebrew teacher Naser Levy Hayim, 48, sentenced to 11 years; perfume merchant Ramin Farzam, 38, sentenced to 10 years; and shopkeeper Farhad Saleh, 33, who had received an eight-year sentence.

Many factors appear to have influenced Iran's decision to release the five, who had been imprisoned with eight others on charges of spying for Israel.

The "Iran 13," as they came to be known, became a cause celebre in the Jewish community, and their plight was taken up by international diplomats after the 13 were arrested and imprisoned in January and March 1999.

Three were found innocent of the espionage charges and released. The other 10 were sentenced in July 2000 to jail terms of four to 13 years.

Of these, five had already been released after serving some or all of their time.

Earlier this year, the remaining five were released on what Iranian officials referred to as a "vacation," but they were put back in jail days before being freed again last month.

Israel has steadfastly denied the men were its spies.

The ongoing skirmishes between the hard-line clerics who run Iran and their more moderate rivals likely played a role in the latest releases, says Patrick Clawson, deputy director of the Washington Institute for Near East Policy.

Clawson also cited pressure from the European Union, a major trading partner with Iran, which said human rights abuses were hindering an expansion of economic ties.

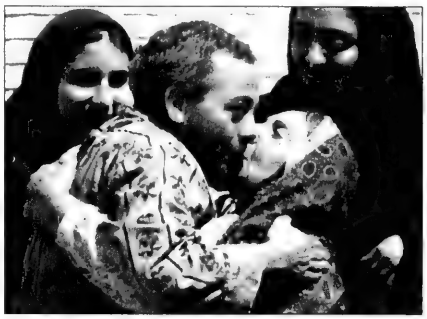
The release came on the heels of the haj, the annual pilgrimage to Islamic holy sites in Mecca, Saudi Arabia, a traditional time for rulers to demonstrate magnanimity, Clawson noted.

"I'm sure the Iranians will try to take credit for this in their negotiations" with the European Union, he said. "But that's quite unwarranted. They made these people do hard time. It's only magnanimous if you compare it to what the hard-line judiciary could have done."

Many Iranian officials had threatened the Jews with execution, a penalty Tehran reportedly has meted out to 17 Jews accused of espionage since the country's Islamic Revolution in 1979.

While pressure from the EU and the United Nations over human rights may have played a role, so, too, may have U.S. sabre-rattling against Iraq, North Korea and Iran, which President George W. Bush dubbed the "axis of evil."

"I think Iran, after several years of not paying attention to international pressure, is now taking public steps to improve its image abroad because they may not want to be a target of the war on terrorism the U.S. has launched," said Pooya Dayanim, spokesperson for the Los Angeles-based Council of Iranian American Jewish Organizations.



Asher Zadmehr being hugged by his family during his incarceration.

At the same time, Dayanim said, "This is not taking place in a vacuum; this is a little piece of a much larger picture." He noted, for example, that Iran recently lifted the death sentence on a leading dissident who had called publicly for separation of mosque and state.

Regardless of the speculation, "it's hard to assess what motivates the Iranians," Hoenlein said.

U.S. advocates tried to judge when it would be wise to publicly assail Iran for its perceived show trial and forced confessions, and when to settle for behind-the-scenes diplomacy. Of late, advocates have opted for diplomacy.

More moderate Iranian officials recognized the imprisonment of the Jews "was an injustice that cost Iran heavily in its international image," and "were looking for a way out," Hoenlein said.

Along with the uncertainty over whether Iranian officials view the latest releases as permanent or temporary, it is unclear whether relatives of the five men could join them if they are allowed to emigrate, or what persecution might await family members who stay behind.

Such factors underscore the precarious existence of the 20,000 to 25,000 Jews who remain in Iran, down from 100,000 at the time of the revolution.

Iranian authorities have made it clear they can "use any excuse, any criticism that you make, and put these people back in jail. Which is why I have not criticized the government," Dayanim said.

Naser Levy Hayim with his court-appointed lawyer. [RNS file photos]

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Remembering Bar-Ilan professor Dafna Izraeli

CJN Wire Services

RAMAT GAN, Israel — Hundreds of mourners gathered at the Kiryat Shaul Cemetery in Tel Aviv last Sunday to pay their final respects to Bar-Ilan University Prof. Dafna Izraeli, who died the previous Friday after a battle with cancer.

Prof. Izraeli, 65, was a sociologist and a leading proponent of women's rights in Israel.

Obituary

She was the founding director of the university's program in gender studies, the only graduate program of its kind in Israel. She was also founding director of the Rachel and J.L. Gewurz Center for Gender Research. Established nearly three years ago, the centre supports research in areas such as women in the labour force, women in politics and public life, changing patterns of family life, family violence and women and Halachah (Jewish law). The Gewurz Center was established with the generous support of Prof. Izraeli, her daughter and her brother, Samuel Gewurz and his wife, Brenda, of Hampstead, Quebec. With the support of the family, the university will be establishing an academic chair for research in gender studies in Prof. Izraeli's name.

In his eulogy, Bar-Ilan University president Prof. Moshe Kaveh said that Prof. Izraeli served in many circles as the spokesperson for women's rights in Israel and in the entire world. He vowed that the university would continue to pursue her life's work in order to eternalize her "spirit, vitality and vision for the advancement of feminist rights."

"I would define her as a leader," said Prof. Tova Cohen, director of the Heller Center for the Study of Women in Judaism and a close colleague.

"Most recently her leadership was directed toward starting the interdisciplinary study program at Bar-Ilan University. She regarded it as her most important mission over the last five years. She was one of the straightest and fairest people I've ever known," added Prof. Cohen, who has been appointed as the new director of the graduate program in gender studies and the Gewurz Center.

Dafna Izraeli

Mount Royal Liberal MP and professor Irwin Cotler, a close family friend, was also among the mourners.

Prof. Izraeli was born in France in 1937 and grew up in Montreal. She held a BA in political science and philosophy and an MSW in social work from McGill University and a PhD in sociology and anthropology from Manchester University in England. She served as visiting professor at New York University, Northeastern University, Harvard University and at University of California at Berkeley. Prof. Izraeli served two terms as chair of Bar-Ilan University's sociology and anthropology department.

Prof. Izraeli co-wrote six books and wrote dozens of articles on issues relating to gender in unions, work, family, social policy and the Israeli military. Her paper on Israel's first affirmative action law will be published in *Women's Studies International Forum*.

A tireless advocate for peace, democracy and women's rights in Israel, Prof. Izraeli was a founding member of the Israel Women's Network, an organization fighting for women's equality, the vice president of the New Israel Fund, a U.S.-Israeli organization working for peace and democracy in Israel, and was personally and professionally involved in bringing together Palestinian and Jewish women. Over the past two decades, she was an advisor to many government committees on the status of women in Israel, most recently the sub-committee on the Advancement of Women and Work and on the Economy in the Knesset Standing Committee on the Status of Women.

Prof. Izraeli and her late husband, Dove, who passed away just weeks ago, leave behind three children, Leora, Sharona and Haim, as well as 19 grandchildren, two great-grandchildren, two brothers and one sister.

Did British census undercount Jews?

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — There may be far more Jews in Great Britain than previously believed, experts say, after the release of 2001 census data this month.

The census found about 267,000 Jews in England, Scotland and Wales, slightly less than 0.5 per cent of the British population. But the religion question was voluntary and nearly a quarter of the population did not answer it.

Further, areas known to have substantial Jewish populations tended to have higher than average "no response" or "no religion" answers to the religion question, said Stanley Waterman of London's Institute for Jewish Policy Research. "Everything points to an undercount," he said.

The institute calculates there may be up to 310,000 U.K. Jews – almost 10 per cent more than the 285,000 estimate by the Board of Deputies, British Jewry's umbrella organization.

Waterman said the haredi community in particular had been undercounted. The census found just under 11,000 Jews in the London borough of Hackney, home of the country's largest haredi population. But research by the Jewish community recently suggests there are 17,000 to 22,000 Jews in the borough.

Rabbi Avraham Pinter, a former city councillor from Hackney, said many haredi Jews did not answer the religion question. "I would have thought the vast majority didn't fill it out," he said.

Many are second-generation Holocaust survivors who were concerned about disclosing their religion on a form with their name and address, he said. Also, one community newspaper discouraged haredim from answering the question, saying there was a danger in authorities having the information.

He estimated the haredi population at 17,000 to 18,000 – and said it is growing at 5 to 8 per cent a year. "All the schools are bursting at the seams. New schools are opening all the time, and they fill up immediately," he said.

The Institute for Jewish Policy Research has done studies that may help calculate the size of the undercount. Its surveys since the census found only 84 per cent of non-haredi Orthodox Jews in London and 89 per cent of Jews in the northern city of Leeds said they were Jewish on the census form.

Director Barry Kosmin said there was also an undercount among the elderly, the foreign-born and students.

Waterman estimated "50,000 to 70,000 more Jews" should be added to the census figure, which would put the number between 317,000 and 337,000.

Kosmin said there was another surprising census result: there are at least three Jews in all but one of the country's 367 local authorities. Yet, while the census turned up a startling number of rural Jews, it found fewer than expected in urban areas.

'50,000 to 70,000 more Jews' should be added to the census figure

"The major finding is that Jews aren't where you expect them to be… The most Jewish Jews, the Chassidim, didn't show up on the survey, but the Jews of the shires revealed themselves," Kosmin said, referring to rural areas.

"The Board of Deputies estimated that there were 8,000 Jews outside of the 20 main centres – and the census showed 25,000."

He said the Jews in the countryside might be be retired people or professionals who can work from home.

"The Jewish population, like the white middle class, is moving out to the countryside – these stories you hear about accountants and artists leaving the city and converting a barn into a home, there are a lot of Jews doing it," he said.

But Kosmin said rural Jews could not all be people who have left cities. He said some might be intermarried or might consider themselves ethnically but not religiously Jewish.

* * *

The Israeli Embassy in London has accused a British newspaper of perpetuating the blood libel against Jews over a recent cartoon depicting Israeli Prime Minister Ariel Sharon eating a baby.

The cartoon in the *Independent* showed Sharon crouched in the ruins of a village, biting the head off a baby as helicopters overhead broadcast the message "Vote Sharon."

"What's wrong… You never seen a politician kissing babies before?" Sharon asks in the drawing.

The embassy filed its complaint via lawyer Anthony Julius, who defended scholar Deborah Lipstadt when Holocaust denier David Irving sued her for libel in in 2000.

"The cartoon associates [Sharon], a Jew, with a particularly dreadful crime allegedly committed by Jews – indeed, habitually and exclusively by Jews. It associates him with the blood libel," Julius argued.

The Press Complaints Commission has received some 30 complaints about the cartoon since its publication Jan. 27, Holocaust Memorial Day in Britain and the day before Israel's general election, a commission spokesperson said.

The Board of Deputies, the umbrella group of British Jewry, was among the first to lodge a protest. The commission has yet to respond, a board spokesperson said.

But two other complaints have already been rejected because they did not come from Sharon, the object of the cartoon. "The commission cannot take up a third-party complaint," the commission spokesperson said, adding the commission has asked the embassy whether it's acting on Sharon's behalf.

The *Independent*'s editor-in-chief, Simon Kelner – who is Jewish – wouldn't speak to JTA. But he told London's *Jewish Chronicle* newspaper: "I am Jewish myself, so I would be sensitive to anything anti-Semitic. This was a very powerful cartoon and it is clearly anti-Sharon. However, that is very different [from] being anti-Semitic."

The cartoonist, Dave Brown, has said he didn't intend to be anti-Semitic or anti-Israel. "I sought only to target a man and a party I consider to be actively working against peace."

Feb. 24

• MK Dan Meridor was reportedly involved in international contacts seeking to effect a truce in the Gaza Strip. U.S., European and Egyptian officials were among those reportedly involved in the effort to ease restrictions on Palestinians in return for a halt to terror attacks against Israelis.

Feb. 25

• Ethiopia denounced Israel's plans for ingathering Ethiopians who claim Jewish heritage. Mass emigration efforts were unnecessary, the Ethiopian government said, since "everyone is free to leave the country in a normal and legal way." After years of controversy related to eligibility, Israel has announced plans to absorb some 18,000 Falash Mura, descendants of Jews forced to convert to Christianity, over the next two years.

Feb. 26

• Five Israeli soldiers who took part in the army incursion in the Jenin refugee camp last year have launched a libel suit against the Arab director of the film, *Jenin, Jenin*. The plaintiffs allege the film slanders the soldiers and falsely represents itself as a documentary.

Feb. 27

• Members of the Popular Front for the Liberation of Palestine (PFLP) reportedly planned to assassinate the spiritual leader of the Shas party, Rabbi Ovadiah Yosef. Charges were brought this week against a member of a PFLP cell that had allegedly planned the attempt.

Feb. 28

• The shekel strengthened against the dollar, continuing a trend that began on news that Benjamin Netanyahu will replace Silvan Shalom as finance minister. The currency climbed 0.64 per cent against the dollar to NIS 4.81.

Files from JTA and Ha'aretz

Israel & the Jewish World

Gaza incursions meant to stop Hamas

By SHELDON KIRSHNER

Mideast Analysis

Israel has adopted a tough new policy toward the Gaza Strip, a hotbed of Palestinian militancy.

As Palestinians in Gaza have escalated their mortar and Qassem rocket attacks against Israeli towns and settlements of late, Israel has responded with much greater military force.

In the wake of Israel's latest raid into Gaza on Feb. 23 – a 24-hour strike into the northern town of Beit Hanoun – Israel's defence minister, Shaul Mofaz, announced Israel will step up pressure on the Palestinians, particularly Hamas, the Islamic Resistance Movement.

Mofaz suggested the Israeli army might well seize the commanding heights around Beit Hanoun in order to head off the looming threat of mortar and rocket attacks.

But he ruled out the prospect of a reoccupation of Gaza, an idea he first broached in January.

Israel's latest raids were foreshadowed by a stern warning Prime Minister Ariel Sharon issued last summer.

Sharon told the Palestinians that Israel would not hesitate to launch a "massive operation" into Gaza, on the scale of last spring's Operation Defensive Shield in the West Bank, if there was not a radical improvement in the situation.

Restrained, perhaps, by the United States, Israel held back, choosing instead to continue with pinprick raids into Gaza, a practice begun shortly after the the intifadah started in September 2000.

These incursions, though costly to the Palestinians in terms of levelled buildings and shattered lives, did not deter Hamas from firing more mortars and Qassems into Sderot, a town in the western Negev close to Sharon's ranch, and at Israeli settlements in Gaza.

Hamas began firing Qassems – a fairly primitive rocket with a range of 7.5 kilometres and manufactured in metal working shops in Gaza – to circumvent the fortified fence around Gaza.

Israel built the fence in the mid-1990s, shortly after the Oslo peace process got under way.

The fence has been a success, having staunched the flow of suicide bombers from Gaza into Israel.

Stymied by the fence, as well as by constant army patrols, Hamas took to firing rockets and mortars at Sderot and Jewish settlements from positions in northern Gaza.

The barrages have caused property damage, but claimed no lives.

Determined to put an end to them, Israel launched its first big incursion into Gaza in April 2001. The raid drew an angry reaction from the United States, and Israel promptly withdrew.

But since then, the Bush administration has virtually refrained from criticizing such raids, provided they are of short duration and cause minimal casualties.

Emboldened by Washington's virtual silence, Israel, in the past few months, has launched six major raids into Gaza, deploying tanks, armoured personnel carriers and helicopters. Israel's objectives are twofold: to destroy the metal working shops producing the rockets and mortars and to disrupt Hamas' terrorist infrastructure.

Israel launched its latest cycle of incursions on Oct. 7, thrusting into Khan Yunis. Condemned by United Nations Secretary-General Kofi Annan, the raid resulted in the deaths of 16 Palestinians, including 11 killed by a missile fired from a helicopter gunship.

On Dec. 6, Israel hit the Bureij refugee camp, during which 10 Palestinians were killed.

On Jan. 26, after 10 Qassems landed in Sderot, Israel penetrated Gaza City in its biggest sweep into Gaza since the outbreak of the intifadah, killing 13 Palestinians.

On Feb. 19, following the destruction of an Israeli tank with four soldiers in northern Gaza, Israel swept into Gaza City yet again, killing 11 Palestinians, including a suicide bomber who tried to blow up a tank.

On Feb. 23, after Israel divided Gaza into three parts to prevent the movement of Qassems between northern and southern Gaza, Israeli troops poured into Beit Hanoun.

Mofaz described it as an "open-ended" raid, but within 24 hours, Israel had pulled out.

Over the weekend, Israeli armour stormed back into the Bureij camp, destroying buildings and killing eight Palestinians.

One can safely assume Israel will be back in Gaza, given Hamas' reluctance to cease its operations and the failure by both sides to reach a lasting ceasefire.

Holocaust compared to animal slaughter

Continued from page 1

"Our expectation is that Canadians would be appalled at making these analogies. I hope vegetarian groups and human rights groups would denounce it if it crosses the border."

Prutschi said the display "is reflective of some of the elements on the extreme end of the animal rights movement, and clearly what they're trying to do is exploit for publicity's sake what is an obscene analogy."

Abraham Foxman, national director of the U.S.-based Anti-Defamation League (ADL) and a Holocaust survivor, said "the effort by PETA to compare the deliberate, systematic murder of millions of Jews to the issue of animal rights is abhorrent. PETA's effort to seek 'approval' for their 'Holocaust on Your Plate' campaign is outrageous, offensive and takes chutzpah to new heights."

The ADL noted the use of Holocaust imagery by PETA is part of a "disturbing development that has emerged in some animal and environmental activist circles."

Meat.org, an anti-meat eating Web site, presents an "Animal Holocaust" section that includes pictures of animals with the caption, "Holocaust victim," and it explicitly compares the murder of Jews to the slaughter of animals.

Similar parallels were drawn by the Northwest Animal Rights Network in Seattle while a magazine, *Animals' Agenda*, employed cover art in its March/April 2002 issue that depicts Jews in wooden barracks in a concentration camp alongside photos of chickens in cages.

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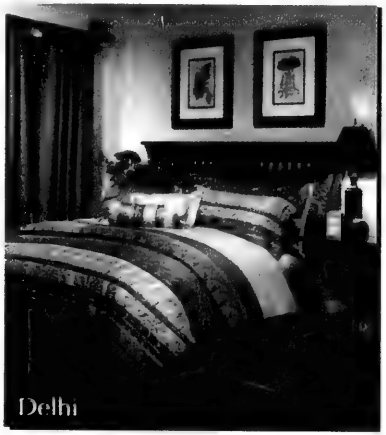
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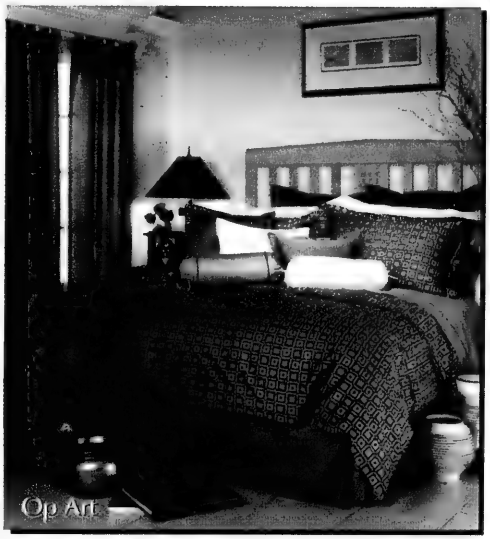
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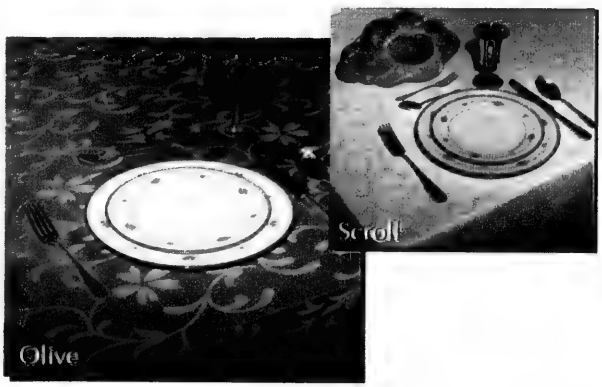
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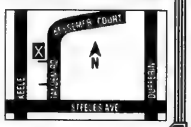

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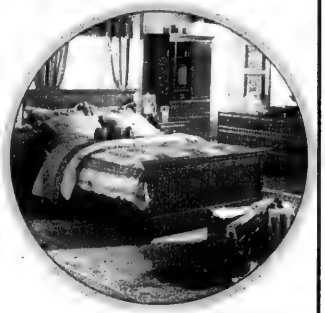

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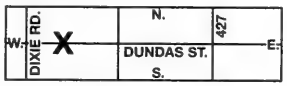

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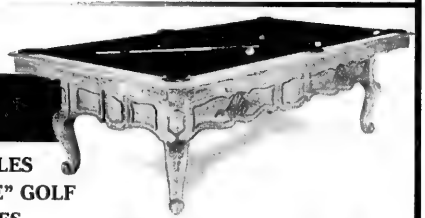

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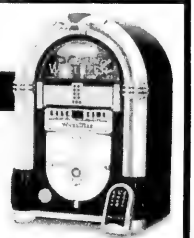

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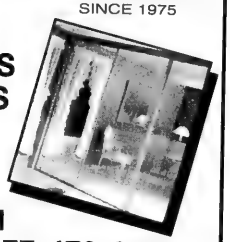

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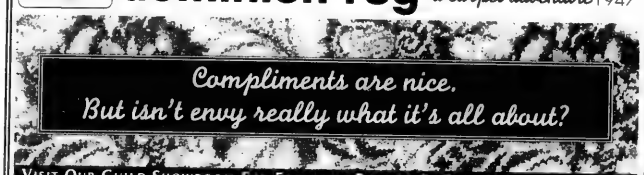

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Special to The CJN

Parents can always find something to worry about. We easily feel guilty if our children do not consume the mandated daily five to eight servings of fruits and vegetables.

The task sometimes seems easier in summer, when seasonal plums, peaches and watermelon, etc. turn up in the market. But fibre- and vitamin-packed fruits and veggies (oh, do I hate that word!) are no less vital in the winter. It just takes more ingenuity to get them in.

Solution? Greet the family with big pots of homemade soup to warm them up as soon as they walk through the door. Be creative: these recipes are not cast in concrete: go ahead and add the last few spoonfuls of leftover salad (place in a strainer to rinse out the dressing), add that half a can of tomatoes lurking in the fridge, and of course, add any forgotten more-or-less-neutral-tasting zucchini or kohlrabi quickly going south in the vegetable bin.

I must admit that I have no patience for any soup recipe calling for a roux. I have never mastered the flour-fat-liquid routine. So to thicken my soup, I always use my trusty immersion blender.

Let your soup cool and then puree half or more of the vegetables. This way, if you are in a hurry, you needn't chop them into uniform or even small pieces before cooking. Plus, some of the vegetables can remain anonymous. Be sure to concentrate when you are immersion-blending, and make sure the soup is cool so you don't get hot soup spattered all over.

POTATO-CELERY SOUP

6 stalks celery
1 medium onion
2 lb. potatoes
1½ tbsp. vegetable oil
4 cups water
1½ tsp. salt
¼ tsp. pepper

Scrub, trim and check celery. Peel onion. Chop both finely. Peel and cube potatoes. Heat oil in a large soup pot. Add celery and onion and sauté for 5 minutes.

Add cubed potatoes. Continue to sauté for a few minutes. Add water and bring to a boil. Add salt and pepper. Cover and lower heat. Simmer for 15-20 minutes or until potatoes are thoroughly cooked. Cool.

Puree about half of the soup with an immersion blender. Reheat. Yield: 8-10 bowls of soup.

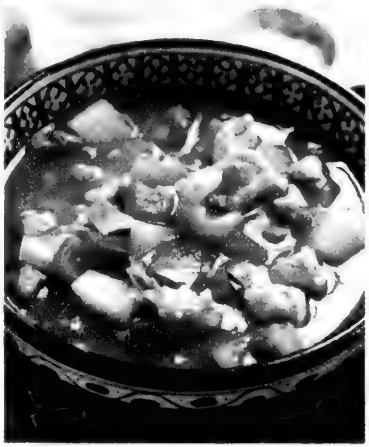
BUTTERNUT SQUASH-CORN SOUP

6 cups peeled, chopped butternut or acorn squash (about 2 lbs.)
1 large onion, diced
1 tbsp. vegetable oil
10 cups water, or chicken or vegetable stock
½ cup quick-cooking oatmeal, checked
1 (10-oz.) can corn, well-drained
salt and pepper
snipped chives (optional)

Mix diced squash, onion and oil in a large, non-stick soup pot. Cover and saute over low heat until onion is tender but not brown, stirring frequently – about 12 minutes.

Add 10 cups of water or stock, increase heat to high and bring mixture to boil. Lower heat, cover and simmer until squash is tender – about 20 minutes.

Let mixture cool and puree with immersion blender. Stir in oatmeal and corn. Bring to a boil. If soup becomes too thick, add 1-2 cups of water. Season to taste with salt and pepper. Ladle into soup bowls and sprinkle with snipped chives. Yield: about 12-15 bowls of soup.



LENTIL-VEGETABLE SOUP

4 cups brown lentils, sorted
10 cups water
2 tsp. salt
2 medium onions, chopped
4 medium carrots, cleaned and peeled if necessary
3 medium zucchini, cleaned and peeled if necessary
1 tsp. dried basil
3 oz. tomato paste
black pepper
soy sauce (optional)

In a large soup pot, place lentils, water and salt. Bring to a boil. Lower heat and simmer, partially covered, for 20 minutes. Crush vegetables in a food processor or chop finely. Add to lentil mixture, along with basil, and simmer for an additional 20-30 minutes.

Stir in tomato paste. Season to taste with black pepper. Serve piping hot. Let diners add a few drops of soy sauce at their own discretion. Yield: 10-12 servings.

Start baking for Purim

The Jewish Theological Seminary has sent along the following recipes for Purim, which this year is celebrated on the 14th of Adar, March 18.

Based on the Book of Esther, the festival of Purim is a celebration of the Jewish people's triumph over hatred and adversity. To participate in this festival, we are commanded to eat, drink and be merry… and do not forget to rattle your gragger when you hear the evil Haman's name recited in Megillat Esther.

NO-BAKE PURIM MISHLOACH MANOT COOKIES

1 package plain wafer cookies
1 can frosting
optional: 2 different kinds of each of the above and sprinkles

Make cookie sandwiches using the cookies (as the bread) and the frosting (as the filling). For a fancier look, add a dab or thin layer of frosting to the top and decorate with the sprinkles.

HAMANTASCHEN

The cookie dough can also be used as crusts for two fruit pies.

Dough
¼ cup light brown sugar
1 cup softened margarine
2 medium eggs
½ cup corn oil
4 cups flour
1 tbsp. baking powder
½ tsp.salt

Filling:
Fruit spread or commercial prune butter

Preheat oven to 350. Cream the sugar and margarine. Add the eggs and oil and beat until completely blended. Stir in the flour, baking powder and salt to form dough. Since the dough will be too soft to handle easily, roll it in cylinders approximately 3 inches in diameter and freeze.

Using one cylinder of dough at a time (keeping the unused ones frozen until needed); cut dough into ⅛-in. thick slices. Roll each slice to flatten it slightly; put 1 tsp. filling in the centre of each round and draw the three sides together to form a triangle. (The dough will be soft and will need careful handling.) Place the triangles on ungreased cookie sheets and bake them for 20 minutes or until they are golden brown.

From The Flavour of Jerusalem *by Joan Nathan Goldman and Judy Stacey (New York: Little Brown and Co., 1974,5). Reprinted by permission of the publisher.*

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HAPPY PURIM

KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

Lipson Tea

Shelly Lipson scrutinized each page in the costume catalogue. She just *had* to win first place in the Purim costume contest this year. For the past two years, she had gotten second place. Her dinosaur costume had been SO good. She had sewn it herself. She couldn't believe the judges could have been so shortsighted as to give first place to Ariella with her store-bought costume.

"Imma, could I get this princess costume? 'Comes with tiara, sceptre, and cape.' And look at the beautiful lacy dress! Only $59.99!"

"Shelly, we're not spending $60 for something you're only going to wear once. Why don't you make your own costume like you did last year? You're very creative and talented, and I'm sure you can come up with something great! Come into the kitchen now, lunch is ready."

Shelly reluctantly put down the catalogue and joined her mother.

"Shelly, could you make me a cup of tea?"

Shelly went to the pantry to get a tea bag. *I'll never be able to think of a costume that could win a contest. What am I going to do?* She opened the box of Lipton tea...*Lipton Tea? I could take a big cardboard box and colour it like this. I can make myself into Shelly Lipson Tea!*

* * * * *

After covering a large cardboard box with kraft paper, Shelly painstakingly began copying the Lipton Tea box, substituting *Lipson* for *Lipton*. Three hours later, she was done. Her mother helped her cut holes in the box so she could wear it. Shelly studied her creation. She was going to win with this. She had to.

* * * * *

Mrs. Abusera stood by the outdoor stage with her megaphone. "Okay, third, fourth and fifth grade girls, come up on stage. Let's see your pretty costumes." Shelly couldn't believe it. It was starting to rain. She watched in horror as the Crayola washable marker-work on her costume began to streak and blotch. Numbly, she began walking onto the stage with the rest of her class. She stared at Ariella's costume. It was a dinosaur, like Shelly herself had worn last year. Except instead of being handmade, it looked store-bought. The rain was falling harder now.

"Everybody inside!" shouted Mrs. Abusera. "We'll finish the judging there."

The drenched girls fled into the auditorium. One by one, the papers peeled off the soggy cardboard of Shelly's former costume. Shelly started crying. *Ariella's gonna win, with her stupid dinosaur costume.*

Mrs. Abusera spoke up. "The judges have deliberated. The winner is...." Shelly looked down at her shredded costume, so no one could see her crying. "Ariella Gold, for her *BEAUTIFUL* dragon costume."

Shelly felt a comforting arm around her shoulder. It was Ariella. "You really had the best costume. *Lipson Tea* — that was a super idea. I wish I was half as talented as you."

Did Ariella really mean that?

"Do you know why I was a dinosaur this year? 'Cause I liked your dinosaur costume so much last year."

Shelly stared at Ariella in disbelief. Ariella continued, "Look what I won, Shelly. A $20 gift certificate to Marco's Magic Shop. Let's share the prize."

The beautiful dinosaur and the soggy cardboard box strode off the stage arm in arm.

HIDDEN PICTURES

Can you find all 8 hamantaschen and the gragger?

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Arts & Travel

Former Torontonian runs film festival in Asia

By FRANCES KRAFT
Staff Reporter

Howard Elias had never been to a Jewish film festival, but that didn't stop him from founding one in Hong Kong three years ago.

"How difficult can it be?" thought the Toronto native, a resident of the bustling Asian metropolis since 1995.

Elias, now 44, found his interest piqued when he heard that the film *Left Luggage* was being shown at another festival in Hong Kong.

"It was shown on a Shabbos," he recalled in a phone interview. "I thought, 'Why is it we never hear about these [films of Jewish interest]?' That was the seed that started it all."

Originally, Elias, who has an MBA from McMaster University, wanted to organize a Jewish cultural festival with film screenings and live performances, but after drawing up a business plan and realizing the cost would be prohibitive, he decided to narrow his focus to the film aspect.

Starting with an Internet search, he located films that "looked interesting" and set out to find sponsors and generate publicity. A radio interviewer that first year gave him pause for a moment, asking what his theme would be. "I hadn't thought of a theme. I said I didn't want to have a theme my first year."

Howard Elias

With characteristic attention to detail, Elias added a theme to the list of items he wanted to fine-tune for the following year. The theme for this year's festival, scheduled for Nov. 22 to 30, will be Jewish comedy.

His budget – underwritten in large part by members of the local Jewish community and embassies of countries where the films originated – has allowed him to bring in a modest number of speakers and to stage a klezmer concert in conjunction with the 2002 festival, which had a music theme.

The opening night speaker at the first festival was American filmmaker Lisa Lewenz, whom Elias happened to see on *Oprah*. Raised Episcopalian, Lewenz eventually discovered that her father was Jewish and found film footage of Nazi Germany shot by her late grandmother, which she used in her documentary, *A Letter Without Words*. After hearing her compelling story, Elias immediately tracked her down by phone.

Lewenz' film was the first of nine that Elias screened that year. The festival, now housed in Hong Kong's Cine-Art House (a theatre specializing in non-mainstream films), has since grown to about two dozen movies per year. It is the only one of its kind in the Asia-Pacific region.

Elias watches about 100 films a year, looking for works that will appeal to a younger audience than at similar festivals in North America, and one that is 25 per cent non-Jewish.

As a minority in Hong Kong's predominantly Chinese population of seven million, Elias has encountered stereotyping of Jews but not hostility. "They think [Jews] are rich and smart and good in business."

Hong Kong's Jewish community, estimated at between 3,000 and 5,000 people, boasts five congregations – four Orthodox and one Reform.

"We have such a wonderful community," Elias said. "This is my family here." From the first time he walked into Ohel Leah Synagogue – an elegant, century-old Orthodox congregation – he knew it was the place for him.

Elias grew up in a traditional Jewish home and was active in United Synagogue Youth, the youth movement affiliated with Conservative Judaism, where he was one of the first Canadians to serve on its international board.

He became less observant as an undergraduate at the University of Toronto, where he took one film course for an easy credit, but today he describes himself as "Orthodox with Conservative tendencies."

His connection to the Far East dates back to his days as a one-year exchange student in Japan in 1983. After eight years back in Toronto, Elias missed Asia and bought a one-way ticket to Taiwan, where he studied Mandarin until – as he puts it – he was fluent enough to explain the difference between simple and compound interest.

In Hong Kong, he has worked for two telecommunications companies and as a management consultant. Now he is senior manager of Human Resources at the German Swiss International School, but at least a couple of hours a week are devoted to the festival – up to eight hours a day as opening night approaches.

Yiddish classics get the DVD treatment

By LARRY ANKLEWICZ
Special to The CJN

The DVD revolution is finally leaving its mark in the world of "Yiddish" films.

Four classic Yiddish films have recently been released on DVD. Not only do they provide excellent audio and video, they cost less than the same films on VHS cassette.

The four movies, *Yidl Mitn Fidl*, *Mamele*, *A Brivele Der Mamen* and *Der Purimshpiler*, were filmed on location in Poland between 1936 and 1938 by the late Joseph Green.

The recent release of these films on DVD by Ergo Media coincides with both Ergo Media's 15th anniversary as one of the leading suppliers of Jewish oriented videos and with the 65th anniversary of the completion of the original Joseph Green films.

Each of the titles in this latest release includes interactive menus, scene access, an introduction by Yiddish film historian Dr. Eric Goldman, audio interviews with Joseph Green and some of the actors from the films, a nostalgic photo gallery, a bio and filmography and much more.

Dr. Eric Goldman, the founder and head of Ergo Media, worked together with Joseph Green on the restoration of these films 25 years ago and is considered an expert on Yiddish cinema and brings this expertise to these releases.

Having viewed two of these DVDs recently, I can say that the picture and sound are the best I've ever seen on these films, although it must be remembered that the quality of DVD can only be as good as the original copies of these films themselves.

Continued on page 42

ISRAEL NOW
A collection of new photographs by Beverley Abramson

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Reception: Thursday, March 20, 6–9 p.m.

Eye on Arts

By BILL GLADSTONE

NEW WORK OF SHTETL FICTION FROM SASKATOON AUTHOR MARTHA BLUM

Martha Blum, who has lived in Saskatoon for nearly half a century, was born in 1913 in Czernowitz (now Chernivtski, Ukraine). Her first novel, *The Walnut Tree*, was a sort of love story, set against many of the historical events – the invasions, the war, the camps, the persecutions – that coloured the author's early life. The book was published four years ago by Regina-based Coteau Book, and received considerable critical acclaim.

Now Blum, who teaches musical-text interpretation to performers and is a founding member of the Saskatoon Opera Association, has written a second work of fiction. *Children of Paper* is set in Suczorno, a Jewish village in turn-of-the-century rural Ukraine, and is populated by Old World-style characters of the sort that Blum must have known in her childhood.

Fans of Blum may well find much to admire in this quasi-novel from the octogenarian, to whom we wish many more years of productive writing. (Coteau, $18.95)

* * *

Names in the News: Dr. David G. Roskies, the Montreal-born professor of Jewish literature at the Jewish Theological Seminary in New York, was recently recruited by the National Yiddish Book Centre of Amherst, Mass., to direct an international team of nine scholars in the translation into English and editing of a series of Yiddish titles to be published by Yale University Press.

The series, known as the New Yiddish Library, will include never-before-translated works such as **Itzik Manger's** *The Megillah*, new translations of the comic works of **Sholom Aleichem** and **Sholem Asch's** historical novel *Salvation* (to be released under its original title, *The Sayer of Psalms*). Twenty-four volumes are planned.

* * *

Competitions and Awards

• The Spertus Museum invites artists to focus on the ner tamid, or sanctuary eternal light, with the spiritual qualities of light as the theme. The prize is $10,000; winners to be announced in 2004. Spertus Prize Competition, 618 South Michigan Ave., Chicago Ill., 60605. E-mail museum@spertus.edu. Web site, www.spertus.edu.

• *The Pianist*, **Roman Polanski's** acclaimed telling of **Wladyslaw Szpilman's** survival during the Nazi occupation of Warsaw, won the British and French equivalents of the Oscar awards for best picture. The film won seven awards at the Cesar Awards in Paris last month, and also took the best picture award at the British Academy Film Awards.

* * *

Arts in Brief

• In celebration of International Women's Day, the Miles Nadal JCC presents Women Sing Sepharad, with **Judith R. Cohen** and **Tamar Cohen Adams**. 750 Spadina Ave. at Bloor. $10 in advance, $12 at the door. Thursday, March 6, 8 p.m. 416-924-6211.

• Friends of Yiddish presents, GIT vs GUT, a talk on Yiddish dialects by **Rebecca Margolis**. Workmen's Circle, 487 Lawrence Ave. Non-members $5; refreshments. Sunday, March 9, 2:30 p.m. RSVP to Sandy, 416-736-8073.

• The Dundurn Group has just published the biography of a major Canadian Jewish musician. A press release calls *Louis Applebaum: A Passion for Culture*, by **Walter Pitman**, "the definitive biography of one of Canada's greatest cultural icons."

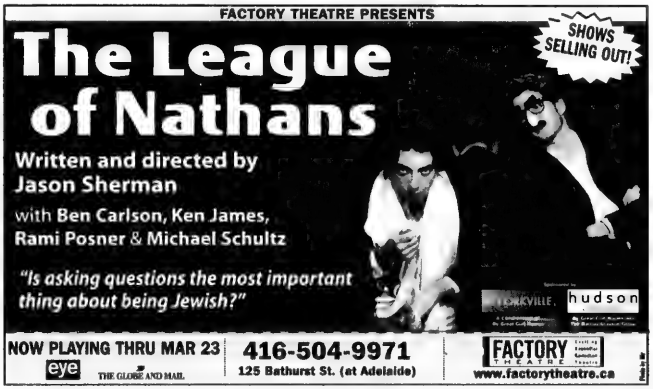
• The Royal Ontario Museum has announced that it will host a major exhibition of ancient Egyptian art from the British Museum, due to open one year from now.

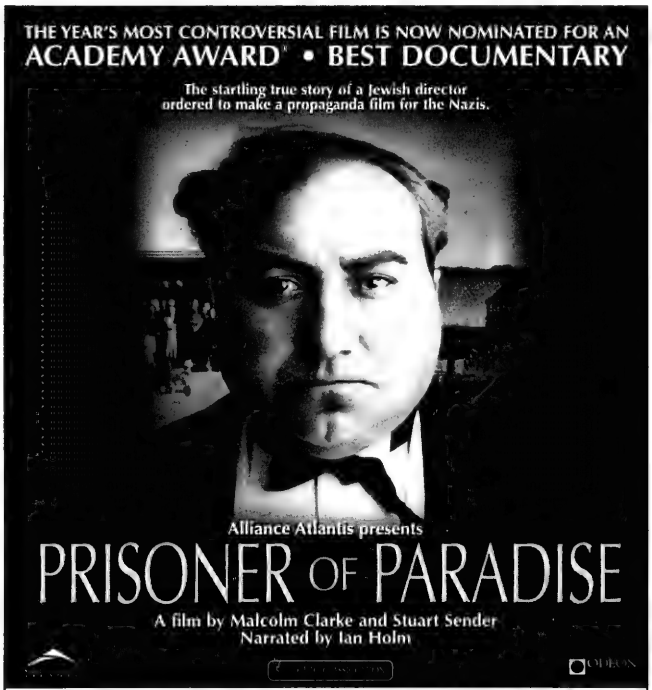
• First Run Features of New York has released two popular Israeli films on video and DVD format – *Yana's Friends*, by **Arik Kaplun**, which won 10 Israeli Academy Awards; and *Cup Final*, by **Eran Riklis**. Web site, www.firstrunfeatures.com.

* * *

Out of Town

• The Jewish Museum of New York presents Entertaining America: Jews, Movies and Broadcasting, an exhibition that covers a century of American entertainment from the silent-movie era to Seinfeld. It opened last week and runs to Sept. 14. 1109 Fifth Ave. 212-423-3271.

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CD merges two worlds of music

By CYNTHIA GASNER
Special to The CJN

Singer, songwriter and musician Allan Soberman has produced a CD that merges traditional Jewish music with popular secular music.

He says his recently released CD, *Searching for my Voice*, "merges the two worlds of music that I knew as a younger person."

Soberman, 52, is a self-taught musician who grew up with Jewish music. His late father, Cantor Morris Soberman, was the ba'al koreh, chazzan sheini and bar and bat mitzvah teacher at the Beth Tzedec Synagogue for more than 35 years.

Soberman convinced his father to buy him a guitar when he was 12 years old and played the violin at Vaughan Road Collegiate.

"That was when I became fascinated with pop and folk music and performers like The Beatles, Peter Paul and Mary and the early rock 'n' roll."

He received a business and commerce degree at the University of Toronto and played with bar mitzvah bands "to get me through college."

He started his musical career as a bassist/vocalist with folk acts in the early 1970s and went on the road as an accompanist playing full time with folk groups such as Stringband and award-winning performers, including Dan Hill and Nancy White.

Soberman wrote scores for films while he continued his musical career, playing with groups that opened for performers Billy Crystal, Billy Joel, J.J. Cale, the Paul Butterfield Blues Band and others.

"I commuted frequently to Nashville in the early 1980s to co-write with many veteran hit songwriters. I was also doing vocal sessions for various artists, such as Sylvia Tyson, and singing on commercials for companies like MacDonald's, Labatts and Kraft."

After his father's death in 1999, Soberman began searching for records and tapes of music and lessons his father had made.

As a tribute to his father, in 2001, he created a CD titled *A Dedication*, which included many of his father's traditional songs and prayers – Friday night services and Megillah trope, along with Maftir and Haftorah selections with all the brachot.

Allan Soberman

Recently, he recorded a revised version of the traditional Friday evening song, *Shalom Aleichem*, which his family sang around the Sabbath evening dinner table.

After receiving encouraging responses from friends and colleagues, he decided to complete an entire CD – *Searching for my Voice* – which he says "is taking traditional melodies and creating a unique contemporary setting for them.

"In order to maintain the intimate connection to my father, I performed all the parts on the CD, playing all the instruments and layering many vocal and counter-vocal parts in order to create a very large choir effect."

The CD has 12 selections including *Shalom Aleichem*, *Adon Olam* and a Havdalah service.

"I am delighted that world music stations throughout the United States, across Canada, and in France, Belgium and Croatia, are already playing selections from *Searching for my Voice*," Soberman says.

In an interview, the single father of two, Heather, 21, and Andrew, 19, both students at McGill University, said he is looking forward to playing live concerts of the melodies on his new CD as well as other arrangements.

Searching for my Voice is available on the Web at www.sobermanmusic.com, and at Judaica and gift shops.

Yiddish classes get DVD treatment

Continued from Page 40

But if you want the best available home video copies of these films, these DVDs are the way to go.

Yidl Mitn Fidl stars Molly Picon as a young woman who poses as a man in order to join a band of traveling musicians. She falls in love with one of the other men in the group in one of the greatest Yiddish films of all time.

Mamele also features Molly Picon, who this time plays the daughter of a widower who must take care of the house and the entire family of seven.

A Brivele Der Mamen focuses on the efforts of one Jewish mother to save her family in the aftermath of World War I. It stars Lucy and Misha Gehrman and Edmund Zayenda.

Der Purimshpiler is about a drifter who falls in love with a shoemaker's daughter. It features Miriam Kressyn and Zygmund Turkow.

All of these DVDs may be ordered directly from Ergo Media as follows: telephone: (201) 692-0404 fax: (201) 692-0663 e-mail: ergo@jewishvideo.com web page: www.jewishvideo.com mail: 668 American Legion Drive, P.O. Box 2037, Teaneck, New Jersey, 07666

Alluring title, but disappointing book

By SHIRA HONIG
CJN Staff

Books

It's intriguing when a critic more accustomed to offering an opinion than to receiving one becomes a novelist.

Give *Globe and Mail* theatre critic Kate Taylor credit for making that leap. She began her first novel, *Madame Proust and the Kosher Kitchen* (Doubleday, 414 pages, $34.95), more than seven years ago – a far cry from the few hours it takes her to write an average review.

Madame Proust and the Kosher Kitchen tells the story of three women in three different eras: Jeanne Proust, formerly Jeanne Weil, the mother of French writer Marcel Proust; Marie Prévost, who in the novel is translating into English Jeanne Proust's diary in Paris' Bibliothèque Nationale; and Sarah Bensimon, a Parisian refugee sent to Canada as a 12-year-old to escape the Nazis.

As Marie translates the diary, Jeanne Proust's obsessive worries about her son and her accounts of late-19th century French society and the Dreyfus Affair, are increasingly interrupted by Marie's own thoughts and experiences growing up in Paris and Montreal in the 1970s and '80s and her unrequited love for Max. Max, we learn, is the son of the grown Sarah, who was orphaned by the war and grew up in Toronto with her foster parents.

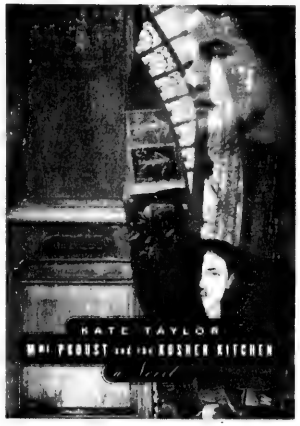
Sarah never gets over the loss of her parents, and when she marries and lives in her own home, she spends much of her time in the kitchen, recreating the French foods of her childhood in an attempt to bring her past back to life.

Taylor has interwoven the three storylines into a densely packed, ambitious novel full of intricate historic details and large themes, including language and interpretation, history and memory, love and loss.

Her starting point, she told *The CJN*, was Marcel Proust and his seminal work, *A la recherche du temps perdu*, which had a strong influence on her in high school in Ottawa. She recalled reading about the moment the author dipped a piece of French sponge cake, called a *madeleine*, into a cup of herbal tea, and through its smell and taste, he was transported immediately back to his childhood.

From there, it was a logical step toward Sarah's attempts to rekindle her lost childhood through homecooked meals. In fact, Taylor said, the book's title, with its reference to a kosher kitchen, came to her fairly early in the writing process.

"I liked the weird juxtaposition," she said.



Taylor made more connections.

"Proust's mother reminded me of people like Sarah, with their Holocaust or war survivors' anxieties" and experiences of "the dislocations of war," she said. These individuals "couldn't accept that things were OK."

In the novel, the Holocaust also plays a large role in Marie's life, as she grapples with her feelings for Max, the son of a survivor and the man she hopes will be her husband.

Continued on page 49

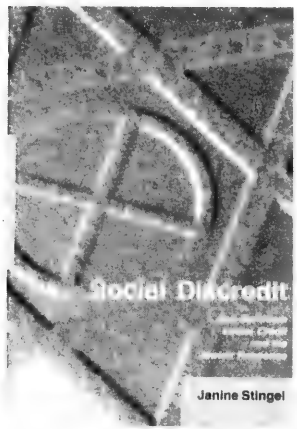
Social Credit, anti-Semitism and the Jewish response

By BILL GLADSTONE
Special to The CJN

Norman Jaques, a former Social Credit MP from Alberta, earned a special place in the annals of Canadian anti-Semitism 60 years ago when he wrote a virulently anti-Semitic letter on House of Commons letterhead, thus tarring two reputable institutions with a single brush.

In the summer of 1943, as the Nazi Holocaust was raging in Europe, Jaques extolled the fraudulent *Protocols of the Elders of Zion* for its truthfulness and complained, much like the David Ahenakews of today, that the Jews maintain a complete stranglehold over the news media.

As Janine Stingel writes in her book, *Social Discredit: Anti-Semitism, Social Credit and the Jewish Response*, Jaques was "long considered to be the most notorious anti-Semite in the Social Credit movement and used his parliamentary privilege in the House of Commons to oppose international political Zionism vehemently."



For this reason Jaques was eventually marginalized by party members such as Ernest Manning, who would become Alberta's premier, and who would watch a generation later as his son, Preston, attempted to remove anti-Semitic fringe elements from his own Reform political party.

Stingel, an Albertan with a PhD in history from McGill University, became motivated to learn everything she could about Canada's Social Credit party and its shameful dalliance with anti-Semitism while she was attending high school in her small village of Alix, in central Alberta, almost 20 years ago.

One day, a school superintendent attended some classes at her tiny school. Only later did she realize it was in reaction to the discovery that Alberta teacher Jim Keegstra, from nearby Eckville, had been teaching "bad things" about Jews.

A few years after Keegstra's hate crimes conviction, Stingel wrote a college history paper on him and others like him, and the impulse for the current book was born.

Social Discredit outlines the intermingled careers and activities of such people as party founder William "Bible Bill" Aberhart, who led the party to a landslide victory, and economist C. H. Douglas, who for years disseminated pamphlets about an international Jewish financial conspiracy.

Other party members included Ron Gostick, who later moved to Flesherton, Ont., and acquired a reputation as "one of Canada's most notorious anti-Semites," and Solon Low, who continued to espouse anti-Semitism even after Ernest Manning's purge of the party in 1947-48.

Stingel focuses on the Jewish response, and details the early activities of the Canadian Jewish Congress as it slowly adopted an aggressive approach to countering anti-Semitism and other forms of race hatred in the postwar era. Contributions by Sam Bronfman, Rabbi Abraham Feinberg, Sam Jacobs, Ben Kayfetz, David Rome, Louis Rosenberg and others are duly noted.

Continued on page 49

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Business Profile

Investment guru goes against the grain

By JOSEPH SERGE
Arts Editor

As a contrarian, Benj Gallander fits the part well. He is the antithesis of an investment adviser. He carries no cellphone, wears no watch, writes plays and is working on a novel.

Did I say investment adviser? He's not really that either. Gallander, 45, is the co-editor, along with Ben Stadelman, of *Contra the Heard*, a limited subscription quarterly newsletter that provides stock news, trends and performance results of stocks they currently own.

Gallander is a former investment columnist for the *Globe and Mail*, and has written several books, including *The Uncommon Investor* and his latest, *The Contrarian Investor's 13: How To Earn Superior Returns In The Stock Market* (Viking Canada).

Contra has among the highest investment returns, both short-term and long-term, in North America. Their 10-year annualized return is 25.4 per cent, and his one-year return is 64.8 per cent.

Gallander's secret is going against the grain – being a contrarian.

"A lot of people think a contrarian always goes against the herd – that's not really what it means," Gallander explains.

"When I buy stock, I'm going against the tide and then, over time [the crowd follows me and] we all end up swimming together. At some point, it's time to go off on my own."

For example, despite the dot-com crash, Gallander bought stocks in three tech companies last December. "Over the course of the next few years, people will join me, and I'll pick an auspicious time to jump out."

Doing well on the stock market takes a lot of self-discipline, research and a basic understanding of history and human nature.

"We see the same pattern emerging again and again," Gallander says, adding the recent tech stock bust is nothing new.

Back in the 17th century, Dutch investors saw their tulip stocks dive 93 per cent. Britain's first experiment in the stock market saw the famous South Sea shares crash in 1720. And in the late 1980s, the real estate market took a nose dive.

"The stock market is like a pendulum that swings too far one way and then the other," he says. "At each extreme, people are out of touch with the real value of a stock. The market gets depressed because people get depressed."

Understanding that stocks are often under or overvalued is the key to making smart investment decisions, Gallander says.

"In the late '80s, a friend told me to buy a house then or I'd never be able to afford one. My reaction was that prices were too high. I knew they had to come down."

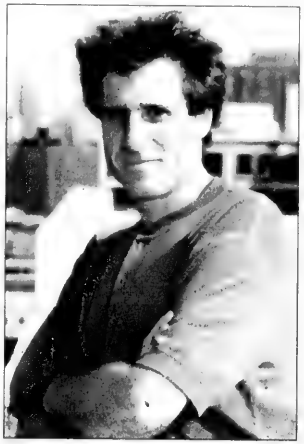
The *Contrarian Investor's 13* gives 13 rules an independent investor needs to know about the contrarian approach to the market.

Many of them, as you would imagine, run contrary to what many investment analysts advise.

Such as Rule number 2: recognize that conventional risk-reward relationships are often bogus.

"Some people think risk-reward is a constant: more risk equals more reward and vice versa," Gallander says. "I don't think it's a constant at all. The risk-reward relationship is often out of whack.

"I see more risk when a stock has a high price – it has further to fall. A Nortel stock at $1 is much less risk than a $100 stock."



Benj Gallander

As he explains in his book: "There is a time to panic. The key to panicking is to do so before the throngs do, and slither away quietly before any alarm bells are set off. When the masses panic, they tend to do so almost in unison, and valuations tumble in a hurry."

This is an oft-repeated mantra. Gallander believes in buying and selling before the masses do.

"Being a contrarian allows me to target such huge gains – I get to buy at a huge discount and sell at good value."

This can only be done by studying the history of a stock. Stocks that have done well in the past are likely to do so again, he says. This allows Gallander to set a target price for a stock based on its past performance. When a stock reaches the target, he decides whether to sell or hold.

Remember the lesson of the pendulum, he advises. "When we buy stock and target it at 200 per cent growth, we know it has spent a lot of time at [a high] level. We aren't expecting it to do something it hasn't done before."

Another lesson is that nothing draws a crowd like a crowd.

"People listen to friends who say, 'The stock's doing great for me – you should buy some,'" Gallander says. "It's like people looking up at a tall building because others are. Maybe it's a 'belonging' instinct. I don't know."

Another of Gallander's rules is rule number 9: search for the beautiful black swans – and avoid most blue chip stocks.

"Some blue chip stocks can be good, but a lot of them can be overvalued," he says. "A lot of people only invest in blue chips and this creates a big demand. The stocks trade at a higher value and in a recession come down a higher percentage.

"I look for the ugly black swans that will become the next white swans. It is hard to make a lot of money on things everybody else likes."

In short there's only so much money to go around on a particular stock.

He explains further in his book: "Many advisers focus on investing in the current darlings of the stock market, the 'beautiful white swans' that are the current belles of the ball. However, except in extraordinary circumstances, most 'beautiful' stocks do not become much more exquisite, as their upside potential is limited given the dramatic ride already experienced."

When buying, Gallander studies a stock's performance over a 10-year period to see if it meets the following criteria: its value must have dropped at least 33 per cent in the preceding 52 weeks; it must have been actively traded for at least 10 years; it must have traded at a much higher price for a majority of that time; and it must be under $25.

When a company is decided on, he contacts the company, obtains financial reports and sees whether it has met its targets in the past.

"Then we'll wait a minimum of six months – often three to five years before buying.

"This way we get to know the company that much better," he says. "When we buy the stock, it's close to the time when the stock's going to move upwards."

There are many other little tips in his book, such as buying the majority of stock in a 10-day buying spree in December (when a lot of stocks are unloaded for tax reasons), and selling stocks at prices that end in a four or a nine (as in $13.84 or $22.69). The latter stems from the fact most people price stocks to sell at round numbers that end in fives and zeros. Gallander feels that aiming one penny under helps to ensure a sale.

Other rules in his book include: diversify but beware the devil of overdiversification, and practice patience. He also explains the concepts of averaging up and averaging down; how to calculate a firm's book value; how to understand income statements and balance sheets; how to set a sale price; the pros and cons of full service brokers versus discount brokers, and much more.

The *National Post* recently said about Gallander: "If all the world's a stage, then [he] is one of the stock market's greatest characters."

This is an apt metaphor given Gallander's other love – drama. (Not to, incidentally, forget his true love, his toddler Caellum).

Gallander is the founder of SummerWorks Theatre Festival in Toronto, one of Canada's largest theatre festivals. He has written many plays that have been produced, including *Death of Parent God* and *Dark Ages Romance*.

Gallander has also travelled extensively, often mixing business and pleasure. He has worked in Nepal, Czechoslovakia, France and Israel. Between 2000 and 2002 he wrote a bi-weekly investment column for the *Globe and Mail*. He also writes for *Canadian MoneySaver* and Bloomberg news service.

In 2001, Gallander was selected to spend the summer at the Pierre Berton House in the Yukon, where, as the sole writer in retreat, he began work on his yet-to-be-completed novel.

"Writing plays gives me a better understanding of human psychology," he says. "A lot of people separate the world of arts and business. People who only focus on business allow money to become their god. That's something I hope to avoid."

Sonny Goldstein, CFP
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Community offers variety of services for elderly

By LEILA SPEISMAN
Staff Reporter

Through the individual and co-operative efforts of several organizations, particularly the Baycrest Centre for Geriatric Care, Circle of Care and the Bernard Betel Centre, the Jewish community of Toronto has extensive and generally affordable services for the elderly.

The agencies may work together, such as in providing palliative care and meals on wheels; or offer parallel services – home care, for example. But they all face the challenge of a growing senior population, government-mandated reduction of services and the need for innovation in planning, organizing and distributing service.

Bernard Betel Centre, Senior Care among Jewish agencies

The Bernard Betel Centre, located on Steeles Avenue just west of Bathurst Street, is intended to be a learning and wellness centre, according to its executive director Esta Wall.

"We want to maximize the independence of seniors, so that they can continue to live in their homes and keep healthy and active," Wall told *The CJN*.

Wall said the centre recognizes that seniors are not homogeneous in their needs or interests. For that reason, services include a kosher cafeteria, offering "subsidized, gourmet meals," meals on wheels, a carpentry program, films, lectures and a telephone contact program, as well as the only free visiting companion program in the city.

In the companion program, a volunteer, often a university student, goes into a home where a housebound older person lives, and talks or plays chess while the caregiver has some free time.

The centre has the largest collection of Russian-language books and videos in the city, Wall said, adding that "this is a library for the whole Russian community, not just the elderly." Volunteers can bring books and videos to the homebound, if needed.

The library has English and Yiddish material too, as well as some large-print books.

A new venture is a computer lab, which is expected to open in a few months. "We want to provide a new avenue to communicate with the world, with people's families and the Internet," Wall said. The lab will be geared to seniors, with larger than usual screens and keyboards, and a high ratio of instructors.

The Betel Centre offers programs six days a week and services on Shabbat, primarily to people from 65 to 85, although "we have lots in their late 90s," Wall said. Funding comes from the Ministry of Health, United Way of Greater Toronto, the City of Toronto and UJA Federation of Greater Toronto, as well as from membership fees, payment for services and donations.

The building, which was erected in 1982, is undergoing renovation.

Circle of Care, the latest incarnation of Co-Ordinated Services to the Jewish Elderly and Senior Care, also aims to help seniors maintain themselves in the community. Social workers, personal care and housekeeping services are some of the services offered by its highly trained staff.

Circle of Care also offers programs and support groups for the bereaved and the abused.

Nearly 500 well-trained volunteers take an active role in Circle of Care activities, including visitation, van transportation for such needs as shopping and attending social events, and meals on wheels.

"We are recognized for our expertise with certain groups," said president and CEO Michael Scheinert. Staff and volunteers can speak to people in English, Russian, Hebrew, Yiddish and other European languages, and are sensitive to cultural diversity, dietary needs and habits, and the special understanding and sensitivity required by Holocaust survivors.

The services possible with a strong, efficient home-care program are being increasingly recognized, Scheinert said, noting that Roy Romanow's recent report on the future of health care in Canada called for a strong home-care structure as an integral part of the national health-care system, particularly in the areas of acute care needs, palliative care and mental health.

The goal is to better integrate home-care services with the whole continuum of health care, Scheinert said.

Chronic care needs have often been pushed aside, with the focus of many agencies on progress and outcome, Scheinert said. "We lose sight of meeting the needs of the chronically ill for stability and dignity."

There is room for experimentation and development in home-care services, he said. For instance, new technology like phone systems and computer technology can monitor such things as safety, blood sugar and blood pressure.

"There is great potential, provided we still are conscious of the human component of care," Scheinert said. "People who are alone and more frail don't derive their highs and lows from technology."

Circle of Care provides services to five of the six local community care access centres – North York, Scarborough, Toronto, Etobicoke and the city of York – and may extend its reach to York Region.

There is an increased recognition that the needs of provider organizations must be addressed, not just financially but in such matters as training, Scheinert said.

Home care is a volatile sector of the health-care system, he said. "We aren't as visible as hospitals or long-term care facilities. We serve a different population, an invisible population in some respects."

As well, he said, the labour force doesn't have the same level of sophistication as other sectors. "It is 90 per cent women, ethnically and racially diverse, often transient or working for multiple organizations at the same time."

Home care is in the throes of significant change, working out exactly what it is supposed to do and how it is supposed to do it, Scheinert said. The appearance of commercial providers of home care, as opposed to the not-for-profit organizations such as Circle of Care, changes the relationship between care and the community.

"It would be a travesty if not-for-profit organizations can't continue," Scheinert said, noting that one company in Hamilton has recently gone out of business.

Also, there are more demands to meet standards. Circle of Care, for instance, was recently accredited by the Canadian Council on Health Services Accreditation, one of only a handful of home-care organizations to be so recognized.

For more information on these organizations, call the Bernard Betel Centre, 416-225-2112; or Circle of Care, 416-635-2860.

Coming up next: A look at Baycrest Centre.

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460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
476 SATELLITE & EQUIPMENT
477 SECOND HAND STORES
478 SCHOOLS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
496 TRAINING
498 TRAVEL & TOURISM
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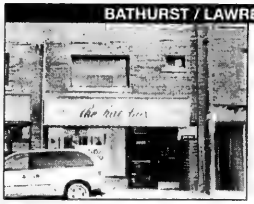
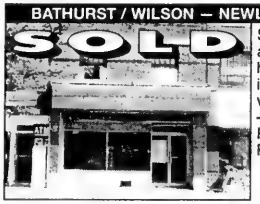


Fabulous investment! Store + 3 apartments in high traffic location. 4 parking spaces. **ONLY $349,000 — ACT NOW!** Call David Eichorn*, (416) 787-1712.

BATHURST / WILSON — NEWLY RENOVATED!



Store w/ 3 bdrm. apt. above, fab. exposure on high-traffic Wilson Ave., ideal for user or investor. **ONLY $299,900 — ACT NOW!** Call Richard Cash, Sales Rep., (416) 787-1712.

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Prime central location, 4,200 sq. ft., sep. entry to fin. bsmt., 6 baths, custom details throughout, jacuzzi, granite counters. **INCREDIBLE VALUE** at $829,000. **MUST SEE!** Call David Eichorn* (416) 787-1712.

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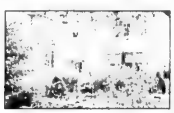

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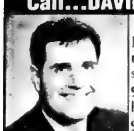

198 GODDARD AVE.
Rarely offered! Large 3 bedroom sidesplit, beautiful lot, new furnace & A/C in 2000, gorgeous skylight, hardwood galore. $389,000.

92 SEARLE AVE. SOLD room, immaculate, hardwood throughout, white kitchen.

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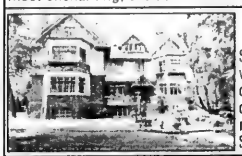

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35 CONDOMINIUM FOR RENT

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330 OBITUARIES

GOTLIEB, Rebecca – on Jan. 28, 2003, late of 27 Alcorn Ave.
KAPLUN, Israel – on Jan. 28, 2003, late of 11 Sedgebrook Cres.
RISHTY, Martin – on Jan. 28, 2003, late of 1533 Blue Meadow Rd.
LEEDS, Reva James – on Jan. 28, 2003, late of 44 Charles St. W., #32.
LEVINNE, Dr. Nathan – on Feb. 1, 2003, late of 240 Heath St. W., #10.
WITSBLOOM, Zvi – on Jan. 31, 2003, late of 989 Eglinton Ave. W.
LIPSKY, Sarah – on Feb. 1, 2003, late of 2900 Bathurst St., #1.
ISZACOVICS, Emile – on Feb. 1, 2003, late of 177 Redpath Ave., #20.
GROVE, Sari – on Feb. 1, 2003, late of 369 Brooke Ave.
WEISS-MONDERER, Hilde – on Feb. 2, 2003, late of North York Senior Cent.
UPMAN, Vilma – on Feb. 2, 2003, late of 48 Chilmar Cres.
WILLINSKY, Morris – on Feb. 3, 2003, late of 265 Ridley Blvd., #203.
GOLDBERGER, Zoltan – on Feb. 1, 2003, late of 400 Walmer Rd., #726.
ALLEN, Claire – on Feb. 4, 2003, late of 3900 Yonge St., #915.
GOLD, Brian – on Feb. 5, 2003, late of 106 Renaissance Crt.
OKUN, Ginger Eisen – on Feb. 5, 2003, late of 110 Bloor St. W., #1005.
BUDD, Leonard – on Feb. 4, 2003, late of 100 Woodlawn Rd. E.
DONIN, Nellye – on Feb. 5, 2003, late of 1 Delia Crt.
GOLD, Sylvia – on Feb. 8, 2003, late of 550 Cummer Ave.
LAITMAN, Samuel – on Feb. 7, 2003, late of 36 Sandale Gardens.
ORENSTEIN, Libby – on Feb. 8, 2003, late of 645 Castlefield Ave.
GOLDBERG, Nathan – on Feb. 8, 2003, late of 2104 Postridge.

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330 OBITUARIES

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ALTER, Rose – on Feb. 9, 2003, late of 1 Buchan Place.
COHEN, Anna – on Feb. 9, 2003, late of 645 Castlefield Ave.
SKOVRONEK, Philip – on Feb. 11, 2003, late of 25 Purdon Dr.
SLAN, Leon – on Feb. 11, 2003, late of 18 Lower Village Gate.
GRAINGER, Sylvain – on Feb. 12, 2003, late of 100 Elgin Mills Rd. E.
BER, Harry – on Feb. 13, 2003, late of 1170 Sheppard Ave. W.
TAUB, Charles – on Feb. 13, 2003, late of 3705 Bathurst St.
ADLER, Nuta – on Feb. 13, 2003, late of 3636 Bathurst St.
BESHARAT, Farah – on Feb. 13, 2003, late of 470 Hidden Trail.
WEISINGER, Bluma – on Feb. 14, 2003, late of 62 Goldale Rd.

BENJAMIN'S PARK MEMORIAL CHAPEL

GOREN, Faye – on Feb. 17, 2003, late of 1 Clark Ave.
MORTON, Miriam – on Feb. 17, 2003, late of 4 Sunbeam Ave.
SUGAR, Miklos – on Feb. 18, 2003, late of 142 Angus Dr.
LEE, Mildred – on Feb. 18, 2003, late of 4294 Salem Rd.
SOIFFER, Roslyn – on Feb. 19, 2003, late of 43 Heartstone Cres.
MROZ, Harry William – on Feb. 19, 2003.
PINDRUS, Moisey – on Feb. 20, 2003, late of 6101 Bathurst St.
EISEN, Morris – on Feb. 20, 2003, late of 3560 Bathurst St.
KRANGEL, Stewart Kenneth – on Feb. 20, 2003, late of 421 Highcliffe Dr.
HERMALIN, Irving – on Feb. 21, 2003.
BORISOVSKY, Alexander – on Feb. 21, 2003.
HECHT, Anna – on Feb. 22, 2003, late of 3560 Bathurst St.
WIESBERG, Bernard – on Feb. 22, 2003, late of 4001 Bayview Ave.

Steeles Memorial Chapel

BERNSTEIN, Rose – on Jan. 27, 2003, late of 5444 Yonge St., #1002.
REINSTEIN, Max – on Feb. 4, 2003, late of 152 Overbrook Pl.

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330 OBITUARIES

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Arts & Travel

Alluring title, but disappointing book

Continued from page 43

Taylor said Marie carries a "Catholic guilt" about the Holocaust, and experiences the collective memory of the atrocity that was "handed to a generation who had nothing to do with it."

Taylor herself clearly grappled with this issue. "I belong to [the same] liberal generation that holds this ineffectual guilt about all kinds of things, not just the Holocaust," she said. "We don't find the moral energy to act, so what's the point of memory?"

Nevertheless, Marie spends years "imagining what it would be like for someone else." And in writing this book, Taylor has imagined, too. She has done meticulous research. Sarah and Marie's struggles are realistically and sympathetically portrayed. But it's not enough. In the end, both women remain flat and unengaging.

Meanwhile, Max, who is unfortunately relegated to the book's sidelines, struggles with his own issues. In a discussion with Marie, who is curious about his heritage and relationship with his mother, he says he's "coming to terms with his Judaism." But Taylor never describes that struggle. Perhaps it's because, as a non-Jew, she can't. Instead, she uses his phrase to switch to a struggle of a different sort. Not only is that a copout, it also makes his character hard to understand.

It also makes it hard to understand Marie's love for Max, and what ultimately drives her to go to Paris to read Jeanne Proust's diaries. In fact, the connection between Marie's love of Proust and the rest of the novel is tenuous. Taylor, who is in many ways writing about herself in Marie, forces plot twists in a contrived manner.

In the interview, she said that when writing a book, "you need to have a general notion of where you're going." That may be so, but when you work backward from an alluring title, you run the risk of writing self-consciously. That is this book's greatest disappointment.

Ultimately, *Madame Proust and the Kosher Kitchen* attempts to be about so much but ends up being about very little. Taylor has tried to encompass so many themes and details that her novel is cluttered with partially explored ideas and characters.

Nevertheless, parts of the book are intriguing, such as Jeanne Proust's account of the Dreyfus Affair, and even moving, such as Sarah's attempts to lead a normal life. Taylor is a talented writer who should be commended for her courage to face her own critics.

Social Credit, anti-Semitism

Continued from page 43

Stingel resurrects much shocking history, but she notes that Social Credit's anti-Semitism was strictly rhetorical and ideological.

"At no time was the movement anti-Semitic in the Third Reichian sense of officially adopting and transforming that ideology into a policy of discrimination, then executing the policy by a system of aggression," she writes.

Further, she observes that neither premiers Aberhart nor Manning were overt anti-Semites and that most Albertans did not vote for the party, at either the provincial or federal levels, because of its anti-Semitism.

If anti-Semitism in mainstream Canadian politics is the dark cloud, *Social Discredit* must count as a silver lining. Admirably well-written and concise, it won a Canadian Jewish Book Award last year and a prize from the Montreal Jewish Library in November. It exposes much discreditable conduct within the Social Credit movement and adds significantly to the field of Canadian Jewish studies.

Social Discredit is published by McGill-Queens University Press and sells for $44.95.

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Israeli bobsled team hoping for Olympic berth

By PAUL LUNGEN
Staff Reporter

David Greaves has heard all the jokes about the Jamaican bobsled team. He's also quite familiar, thank you very much, with references to Eddie "the Eagle" Edwards, the shaky British ski jumper who gained fame at the 1988 Winter Olympics with his dangerous jumps that bordered on recklessness.

Greaves, for his part, wants people to take his venture seriously. A native of Winnipeg, Greaves has joined forces with two American Jews to create what they hope will be Israel's first-ever Olympic bobsled team.

For a country with barely any winter sports tradition – Israel does ice junior and adult hockey teams – comparisons with the warm-weather Jamaicans are inevitable.

But Greaves, along with his partners Aaron Zeff and John Frank, believes the team can elbow its way into the top echelon of bobsled competitors.

"We're not like the Jamaican bobsled team," he says over the phone with a hint of exasperation. "We've been compared to them non-stop. Our coach has looked at us and he said we have the ability to make serious headway in this sport."

Greaves believes he and his partners could be ranked somewhere between 20th and 30th in the world, "if we work at it."

For the past few months, the trio have been working at it, both on the ice and in backrooms with various sports governing bodies.

On the track, the guys are making progress, Greaves said. In fact, after their first experience, things couldn't get much worse.

On their first run in December, the team crashed at around 100 kilometres per hour while attempting to negotiate turn number seven of 14 at the track in Calgary. They rode the rest of the way upside down. Thankfully, the sled was only a rental.

Since then, Greaves has accepted the wisdom of one of the sport's verities: "There are those who have crashed, there are those about to crash."

"The first crash was horrifying," he said. "But it's cathartic to get back in and go down the course."

Since that early near-disaster, the team has managed to avoid crashing and it's improved its time and technique. Now they can manoeuvre the sled down the 1.4 kilometre track in less than 60 seconds. In a one-week span recently, they recorded 12 clean runs.

"It's important for us," Greaves says. "We want to get down the track on our runners, not on our heads."

Hurtling down the icy track, through narrow chutes at 120 km per hour while threatening to tip over at any time, bobsledding is not a sport for the faint-hearted or those without skill.

Luckily, the pilot of their sled is actually… a pilot.

In his younger days, Zeff flew F-4 Phantom jets for the U.S. Air Force. Once he got the hang of controlling the sled, using two cables to steer the runners, the team made quick progress, Greaves said.

Greaves serves as the team's brakeman, as does Frank. Both bring plenty of muscle to the job. Greaves, 35, is 5-10, 215 lbs. Frank is six feet tall and weighs 205 lbs. Zeff, at five foot 10, 215 lbs. is no slouch either.

Back in high school, Greaves excelled at track and field, specializing in the sprint. It's a skill that stands him in good stead in bobsledding, given that the two team members who participate in a run must generate plenty of momentum in the first few seconds.

Football fans might remember Frank as the tight end on the San Francisco 49ers teams quarterbacked by Joe Montana. Frank won two Super Bowls with that team. When he retired, he enrolled in medical school and is now a plastic surgeon.

Zeff is self-employed and Greaves is an IT professional, working with a small technology firm. Part of his job is to cover Western Canada, which makes it possible for him to work in three- or four-day stopovers in Calgary.

The idea for an Israeli bobsled team originated with Zeff and Frank, who enjoyed ski trips together and thought it would be fun to try their luck in a bobsled. When Zeff suffered an injury, he called on Rich Nairn, the vice-president of media relations for the Phoenix Coyotes, and asked if he knew someone in Calgary who could join them. Nairn, another Winnipegger, immediately thought of his old friend Greaves, who was living there at the time, and the match was made.

The group started working together last fall. With continued improvement on the track, and with the approval of the Israeli Olympic Committee (IOC), the trio are hoping they might qualify for the Turin (Italy) Olympics in 2006.

Off the track, the team pushed for the creation of the Israel Bobsled Federation (IBF) and eventually obtained the support of the Israel Olympic Committee.

With the acceptance of the IBF by the International Federation of Bobsleigh and Tobogganing, the way was open for Israel I to compete in the America's Cup circuit, the entry level of international bobsled events.

The opportunity to advance to the higher tiered European and World Cup circuits will come with more experience and more races, Greaves said.

One final, and crucial, job still needs to be done – becoming citizens of Israel. A few weeks ago, the team went through the final portion of the legal process and Greaves is hopeful they can obtain their citizenship sometime this spring.

"Two things are going on here," Greaves explained. "We love the sport and we love Israel."

Earlier this winter, Greaves experienced something that he said made the whole venture worthwhile.

He and Frank were getting ready for their run at the top of a course when the track official "called Israel I to the bobsled position. 'The track is clear for Israel I,'" he said, "and I still get chills when I hear those words because it's the first time those words have been said for Israel in this sport, ever."

Maccabi seeking soccer players

Maccabi Canada is assembling national soccer teams for boys and girls to compete at the upcoming Pan Am Maccabi Games to be held in Santiago, Chile in December 2003. A public meeting will be held at the Bathurst Jewish Community Centre on Sunday, March 2 at 6:30 p.m. in room 190 of the main building. Soccer players and their families are invited to attend. Further information is available at www.maccabicanada.com.

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Israel third at flag football World Cup

By Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel's national team last week took a surprise bronze medal at the 2003 World Cup of Flag Football in Freeport, Bahamas.

With victories over the French and Uruguayan national teams and a close loss to Team Canada, the Israelis showed they have become a force to be reckoned with in the sport.

The medal round for Israel was decided in a tough semi-final game against the United States, which won 20-7.

Israel had gone into the match on the heels of a 26-0 victory over France, the highest one-game point total of any team in the tournament. That victory propelled the Israelis into one of the semi-final games of the nine-team event. A day earlier, Israel lost a close game to the number two team from Canada 14-6 and defeated Uruguay 12-6 in overtime.

Team Israel finished the tournament tied for third place with two victories and two defeats. The United States defeated Mexico to win the gold medal.

For Israel, it was the best showing so far in international flag football competition.

After the opening day of the tournament, Israel's record stood at 1-1. On day two, Israel was matched up against France in one of the quarter-finals. It took less than five minutes for Israel to show that this was a completely different squad than the one that finished sixth out of seven at the 2002 World Cup.

Quarterback Ron Dermer was on target all day, hitting Josh Kleiner with two touchdown passes. Dermer had plenty of help from team Israel's tough defence, led by Stu Berger and Yona Mishan.

Berger was a defensive force all tournament long, nabbing three interceptions and recording numerous knockdowns and diving stops.

In the semi-final game against the Americans, Israel gave up an early score, but shortly afterward regained the initiative with a touchdown that gave it the lead at 7-6.

It was the first time in two years the Americans had given up a touchdown.

The United States scored once more before the half to take a 12-7 lead. Israel had an opportunity to go ahead early in the second half but could not score after driving deep into U.S. territory.

Recommended Reading

FICTION

• ***Sixth Form 1939***, by Marcella Olschki, translated by Keith Botsford, Toby Press, $21.95, SC.

A brilliant piece of Holocaust literature recognized as a classic in Italy, where it was originally published in Italian.

• ***The Sweetheart Is In***, by S.L. Wisenberg, Northwestern University Press, $29.95, SC.

In this interesting collection, the award-winning title story centres on an intelligent, sensitive, young girl growing up in an upper-middle-class, American-Jewish family during the Vietnam era.

• ***Past Continuous***, by Yaakov Shabtai, The Overlook Press, $25.50, SC.

"This impressionistic narrative provides a portrait of contemporary Israeli society that is the most prodigious [and probably realistic] in Hebrew fiction." — *The New York Times*

• ***Let My Nation Live***, by Yosef Deutsch, Mesorah Publications, $32.99, SC.

In this perfect gift for Purim (a combination of fact and fiction), the author combines the fascinating story of Esther, complete with its murderous plot and political intrigue, with talmudic and midrashic sources to produce an exciting, suspenseful read.

NON-FICTION

• ***Politics, Lies and Videotape***, by Yitschak Ben Gad, Shapolsky Publishers, $31.95, HC.

These 3,000 questions and answers are of major importance in understanding the political situation in the Middle East. Includes many vital yet little-known facts concerning the history of the region and Israel's current predicament. (Among his many accomplishments, the author is a leading expert on the Arab psyche.)

• ***The JPS Guide to Jewish Women***, 600 B.C.E.-1900 C.E., by Emily Taitz, Sondra Henry and Cheryl Tallan, Jewish Publication Society, $40.95, SC.

This wonderful, unique contribution to the study of Jewish women contains a wealth of information on the lives of unusual personalities as well as the circumstances of history that affected Jewish women in general.

• ***Chinuch in Turbulent Times***, by Rabbi Dov Brezak, Mesorah Publications, $36.99, SC.

A must-read for parents and educators, this remarkable book, written by a compassionate, experienced yeshiva principal, offers practical, creative strategies to help raise children during this particularly challenging era.

• ***Bringing Down Dreams: Exploring the Lost Art of Jewish Dream Interpretation***, by Bezalel Naor, Orot, Inc., $59.95, HC.

"A true appreciation of a topic misunderstood. The author's brilliance, true to the Torah perspective, is transparently clear." — Rabbi Leib Tropper, Rosh Yeshiva, Kol Yaakov Torah Center, Monsey, New York.

• ***Joseph***, by Jack Doueck, Sephardic Press, Inc., $33.95, HC.

This remarkable book about one man who made a tremendous difference in so many lives is truly an inspiration.

YOUTH

Ages 4-8

• ***The Mitzvah-Go-Round***, by Claire Buchwald, Mesorah Publications, $16.99, HC.

An adorable book on the performance of mitzvot. Colourful, lively illustrations by Ann D. Koffsky.

Recommended Reading appears monthly and is compiled by Atara Beck of Israel's Judaica Centre.

BROCCOLI AND OLIVE SALAD

Salad: 1 large broccoli, cut into florets
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6 radishes

Dressing: 9 tblsp. olive oil
3 tblsp. wine vinegar
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1/4 tsp. dry mustard

Garnish: 2 tomatoes, sliced into wedges
1/2 cup Spanish nuts or peanuts

Place broccoli in large mixing bowl. Add olives and radishes. Mix dressing ingredients together and add to vegetables. Garnish with tomato wedges and Spanish nuts. Yield: 6 servings.

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About Teens

Dear Karilani,

My best friend and I been inseparable for as long as I can remember. At the beginning of this year, however, she became friends with a new girl at our school and is starting to spend a lot of time with her. She has persuaded my friend to experiment with drugs and stay out late at parties. I miss my friend, and I am worried about what her new friend will influence her to do next. How can I help her?

Worried Friend

Dear Worried Friend,

You are in a difficult situation that has no easy solution. The first thing you need to do is talk to your friend. Pick a time when you know you will not be interrupted and explain to her that you are worried about her behaviour. You need to be aware that it is possible she will shut you out. Often, when people are in trouble, they do not realize it until much later. It is important that you do not get upset with her, because even though she may not think she needs your help, she does.

If talking to her one-on-one is not effective, it may help to gather a large group of her friends and form an intervention. Let each person have a chance to tell your friend how they feel about her and that they are worried about her. Hopefully, this will help her realize how many people care about her, and who want to help her change her ways.

If the above suggestions do not work, it may be time to get the help of an adult. Talk to a trusted teacher or guidance counsellor or your friend's parents. They will be able to provide you with information about drug abuse clinics and may be able to convince her to agree to help. Talking to her parents may seem like a betrayal now, but your friend will thank you for it in the end. She needs all the help and support she can get.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN

CROSSWORD PUZZLE

The Canadian Jewish news

Eat (Wisely)!
It's Good for You!
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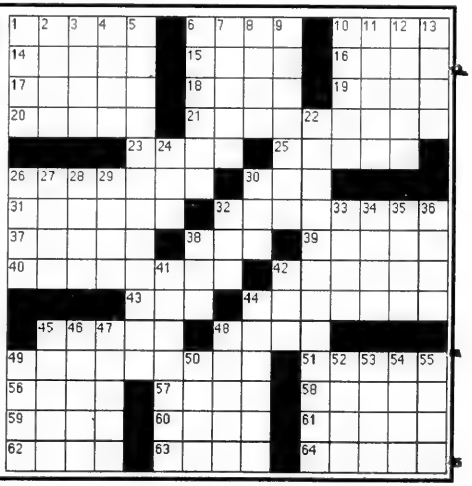
(Answers to the crossword are on page 32.)

Across
1. With 8 down, a protein building block
6. Very kosher
10. Liquid measure, a bit of drink
14. Modern Hebrew for work of fiction
15. Tear adject.
16. Gious starter
17. Can be eaten with either milk or meat
18. Continent where kashrut began
19. Dictator Idi
20. Sharp sloped
21. Seinfeld's no-no (Var.)
23. Servant, in Hebrew
25. Chatter
26. Argues
30. Greek letter
31. Neither vegetable nor mineral
32. Where borscht source is grown
37. Mister _____
38. ___, go!
39. Word start for a poetic meter
40. Female hormone
42. Women would have these be size 7 rather than size 10
43. Bo Derek
44. Adjective for full-rigged sailing ship
45. ____ Green, Dodger great
48. Precipitation
49. Sales technique, e.g., to market healthy foods
51. Nutritious desert fruits
56. Distant prefix
57. California city
58. What it takes to catch a single nutria
59. Cathedral section
60. Yalies
61. Federal employee benefits protection program
62. Caviars
63. Go on a tirade
64. Volumes

Down
1. Dada sculptures
2. Castle protection
3. Nagy
4. Cathedral section
5. _____ Potato, three .....
6. Gleams harshly
7. Projected purified light
8. See 1 across
9. Tramp about jauntily
10. "Tegner's ____", one of Longfellow's Norse Ballads
11. Send in payment
12. Arrange so as to be parallel
13. Chinese dynasty
22. Weight-loss program with author's name
24. ___-cro
26. Florida county
27. Adam's grandson
28. Qasr el-____, widest facade in Petra
29. Largest river in Siberia
30. Dog or cat
32. Shlomo ___ David
33. Hunger, in Honfleur
34. She said, in Hebrew
35. Bunnies (abbrev.)
36. Fog
38. Japanese monetary unit
41. Easier, more softly
42. ___ Lanka
44. Sunbathing adherent?
45. Between T and N
46. Abode
47. Girlfriends in Grenoble
48. The Thinker's sculptor
49. Fruit of the Pyrus genus
50. City of southeast Kansas
52. ___-phy, a wasting away
53. Do this to sails
54. Leisure
55. Resorts



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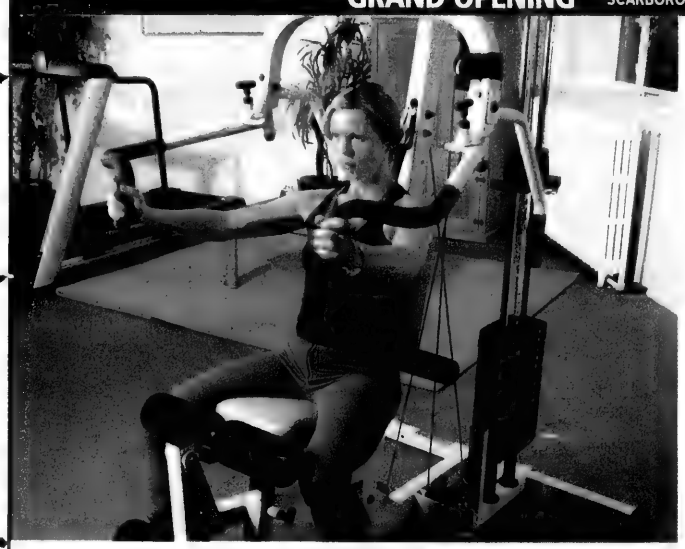

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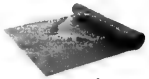

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DEFENDING THE ISRAELI POSITION ON CAMPUSES... *See page B4*

BIRTHRIGHT TRIPS A 'TRANSFORMATIONAL EXPERIENCE' *See pages B16*

STRESSED DOUBLE COHORTS WORK HARD TO GET INTO THEIR FIRST CHOICE SCHOOLS *See page B6*

The Art of Jewish Children Germany: 1936 — 1941 Allied Books Limited, 1989

WHO WILL BEAR THE RESPONSIBILITY OF HOLOCAUST EDUCATION... *See page B12*

LIVE & LEARN

Section B

Editorial

Getting ready

In his book *Six Days of War*, Israeli historian Michael Oren points out that former U.S. president Lyndon Johnson wondered why the Jews of America supported the 1967 war in Israel, and at the same time, dominated the anti-Vietnam war movement. To Johnson, it seemed like a paradox.

Many Canadian activists today don't understand this supposed contradiction, either. For them, a stand against war goes hand in hand with demonstrations against Israel. On many Canadian campuses, Americans and Israelis have come to symbolize capitalist oppression of beleaguered Iraqis and Palestinians. In a world filled with complexities, many in our institutions of higher learning have simplified the battle, limiting it to leftist clichés and high school discourse.

This year, the *CJN* education supplement has included articles on a variety of issues, including bullying, Holocaust education and a look at the four double-cohort students we have been following for the past two years.

However, it has especially focused on campus life and some of the issues that have surfaced in the past few months, with a report on student experiences across Canada, a discussion on academic anti-Jewish theories that masquerade as objective analysis and an article on the availability of Jewish campus services.

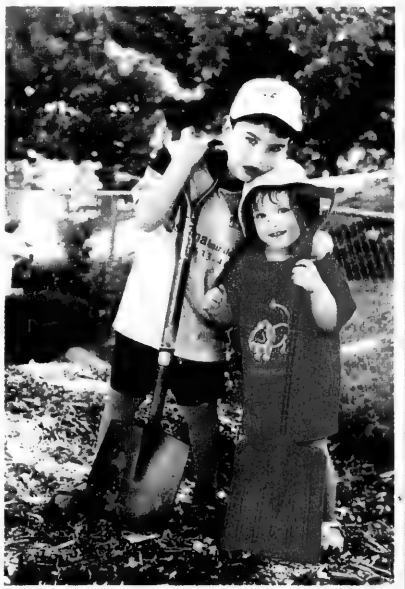
Of course, each school, department and faculty member is unique, which means that every student's experience will be different. But with the backdrop of a possible war with Iraq and the ongoing battle with terrorism, certain patterns have emerged on many university campuses. Jewish students who choose to get involved are being challenged to defend their political commitments in real and complex terms. They are being drawn into discussions about Israel and the Palestinians that touch them on very personal levels. For Canadians who argue against Israel, it's a matter of presenting facts, right or wrong. For many Jewish kids, this is not just a free speech issue, it is an existential debate on personal identity. It comes down to a basic belief that Israel is fighting for a right to exist in a world that looks for reasons to deny her that right.

And perhaps that's what Johnson didn't understand.

Next year, Ontario universities and colleges will experience their largest enrolment ever as grade 12 and 13 students graduate at the same time. As kids get ready to go to school, they need to prepare themselves to face accusations and debate the issues. They need to learn to distinguish between acceptable criticism of Israel and anti-Semitism, between civil discourse and hateful propaganda.

As parents prepare to let go and watch their kids become adults, they also need to get ready for discussion and debate. It's time for parents to educate themselves so that they're ready when the questions come home.

—Anna Morgan



Noah and Maya Koven in a Jewish day school garden.

Schools face new challenges in teaching about Israel

By FRANCES KRAFT
Staff Reporter

No disrespect intended for the study of rabbinics or Tanach, says Carleton University student Noah Zatzman, but they won't help Jewish university students confront anti-Israel sentiment.

A 2002 graduate of the Community Hebrew Academy of Toronto (CHAT), Zatzman would venture to say that the study of modern Jewish history, particularly the Arab-Israeli conflict, should be mandatory for students at Jewish high schools.

"If you don't know your facts, you can't advocate for Israel," Zatzman said.

At CHAT, students in courses on 20th-century history in Grades 11 and 12 do "major work" on the history of the Zionist movement and Israel's fight for independence, headmaster Paul Shaviv told *The CJN*. Only the Grade 11 course is compulsory, but a majority of students also take it the next year, he added. This year, the school instituted a unit on contemporary Israel for Grade 9 students.

Because of the ongoing intifadah that began in Sept. 2000, the school has introduced several supplementary programs, bringing in outside speakers, including several political science professors, to address current events and concerns, said Shaviv. Some events have been held in co-operation with Jewish Campus Services of Greater Toronto (now Hillel of Greater Toronto) to prepare students for anti-Israel sentiment they may encounter on campus.

Noah Zatzman

In December, 129 CHAT students took part in a special Birthright trip to Israel. "The school is committed to taking our students to Israel," Shaviv said. In addition, many of the Jewish studies teachers are from Israel, and much of the program is taught in Hebrew.

"We want our students to leave the school with a strong identification with Israel that will translate into support, underpinned by a strong factual knowledge," said Shaviv.

But Shaviv noted the Jewish educational system is "only just beginning to understand and make provision for the very charged atmosphere in which our young people will grow up."

'They could end up with a Palestinian roommate'

It's difficult, he said, to prepare high school students for the situation they will encounter on campus.

"It's very difficult for them to imagine it until they experience it. I think that is also true of our community as a whole. We're facing a struggle taking place in a context of which we have little direct experience."

York University student Aliza Libman, a graduate of the religious Zionist girls' school Ulpanat Orot, said the importance placed on Israel by her high school – as well as the year she spent in Israel at a women's yeshiva, Midreshet Lindenbaum – have helped her deal with anti-Israel sentiment on campus.

At Ulpana, Libman recalls, "they would cancel biology class to have an event about Israel." In her OAC writers' craft class, students wrote letters to newspapers to counter anti-Israel media reports. "They definitely put it as a high priority."

"There is no question the greatest weapon against anti-Israel sentiment is definitely education," said Rabbi Aaron Greenberg, who teaches at both Ulpana and Or Chaim, the affiliated boys' high school. "We hope that our students will be equipped. The question is, until you're in the trenches, you never really know what it will be like."

At Midreshet Lindenbaum, Libman took part in one-on-one debating, with one student taking the Israeli side and another the Palestinian side. The role-playing was designed for American students returning to Ivy League colleges.

"They could end up with a Palestinian roommate," said Libman, who lives at home. "If I don't want to talk to a Palestinian [on campus], I don't have to."

But Libman feels that having lived in Israel gives her the authority to say," 'I know what it's like.' It gives me a holistic perspective. I know it's more than just the headlines."

Continued on page B5

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SCHOOL ACTIVITIES: Clockwise, from top left: Rebecca Giblon, Malorie Appel, Logan Litman and Rachel Ublansky of Leo Baeck Day School show booklets they wrote and illustrated about themselves; Grade 1 fathers and sons participate in a Chumash party at Eitz Chaim Day Schools; middle school students at Associated Hebrew Schools cheer over money raised for the Ve'Ahavta socks for the homeless drive; Robert Libman and his son Avi participate in Yeshivat Or Chaim's morning of learning dedicated to the memory of Israeli victims of terror; and centre, Rachel Benmargi of Toronto Jewish Academy Ohr Menachem with school mascot, TJ the bear.

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Anti-Israel environment on campus creating identity crisis for many students

By ANNA MORGAN
Staff Reporter

For most undergraduates, the first few weeks of school involve arranging dorms, buying books and settling into classes. University information packages don't mention that activism and identity politics have now become a part of the program for many Jewish students.

Anti-Israel posters, swastikas, wall paintings of the Middle East that erase Israel, anti-Israel and anti-Semitic articles in school newspapers written by faculty and students, speakers that present distorted views of the Middle East and information tables with documents challenging Israel's right to exist are forcing students to question their identities and wonder whether they can articulate their views.

In Ottawa, Noah Zatzman is a first-year student in Carleton University's bachelor of public affairs and policy management program. When he first arrived at Carleton, he was unsettled by posters across campus announcing "the demise of Israel." These days, he says, his daily walk through the central tunnels by a painting of Palestine that covers the entire state of Israel with a keffiyah is frightening.

> 'Painting of Palestine that covers the entire state of Israel with a keffiyah is frightening'

"I was in such a state of shock my first few weeks of school that I couldn't sleep at night," he said.

These days, Zatzman said, it seems to be acceptable to say things about Israel that would be considered racist if said about another people or nation.

"I can't help but take these statements as personal attacks," he said.

For Zatzman, being Jewish has a lot to do with his identification with the state of Israel. Challenging Israel's right to exist, he said, is the same as saying he has no right to be Jewish. It's not a position he thought he would have to defend on campus in Canada today.

On the other bank of the Rideau Canal stands the University of Ottawa, which university spokesperson Lyse Huot said has "a diverse student body" that is "strongly committed to different points of view." Recognizing the potential for problems, the university instituted a policy last spring governing the use of the Jock Turcot University Centre to ensure that all students who congregate there feel comfortable. All posters in the centre require the approval of the university's student federation. Activities that "promote hatred, violence, propaganda or are of a political nature designed to disparage a government, state, country or religion" are not allowed. In addition, activities that "harm the university's reputation or place the university in the middle of ethnic or other world conflicts" cannot take place.

This is a far cry from 1983, when JSU/Hillel was banned from the campus by a student council that decided JSU/Hillel's support of Israel made it a racist organization. Soon after, the student council was impeached and the JSU was reinstated.

For Pearl Jacobson, a student at the University of Ottawa's teacher college, the centre's rules mean that the debate about Israel's right to exist is held on other parts of the campus, areas she can avoid. Thanks to those rules, she feels comfortable going to classes and walking through the university's central buildings.

On the other hand, Jacobson has felt overwhelmed and frustrated at talks organized by the Middle East Discussion Group at Carleton University because, she said, she hears only arguments that deligitimize Israeli and Jewish history. She said she decided to attend those meetings after fellow students convinced her they promoted civil debate, but realized after a few meetings that it was not worth going.

Jacobson, who grew up attending public school in Toronto, said she is used to discussions about history and competing land claims in the Middle East, but "these days, there is no discussion. There is only attack, attack, attack."

At McMaster University in Hamilton, Ontario, swastikas and anti-Semitic grafitti have been painted on the Jewish Student Association's door five times in the past two years.

"The administration quickly paints over the door so that Jewish students are not alarmed," said Judy Schwartz, the association's director.

In other incidents Schwartz noted, students threw an egg at a kippah-wearing student off campus and the JSA recently received an anti-Semitic letter.

Other than that, "it's generally very quiet," she said.

Given world events, Schwartz said, "Jewish students have slowly become more aware of their roles and the need to get more educated and active on campus."

Until recently, the JSA didn't want to take a political stand on the Middle East, said president Carly Shiner.

The focus has been on Jewish religious events rather than Israel because "we wanted to represent all Jewish students on campus," she said.

In the fall, the JSA hosted an Israel table in the university's marketplace, a meeting point at the centre of campus.

"We agreed with the Muslim Student Association ahead of time that the content of the material displayed would only be cultural," Shiner said.

Political science student Michael Pukin said that this past year has been very difficult for him "as a Jew who cares about Israel and free speech."

Pukin, the op-ed editor of *The Silhouette*, McMaster's school newspaper, has found himself under attack every time he writes a pro-Israel article. He says he is one of the few voices defending Israel in the paper.

"It's a grave mistake to not pay attention to what is being said in the campus newspapers," he said.

"The media is presenting Israel as South Africa and America as worse than Iraq," Pukin said, adding that "if you repeat lies long enough, people start to believe them."

Two years ago, Jewish students hoping to celebrate Israel Day at the University of Western Ontario (UWO) in London were challenged by protesters who walked through the university's community centre atrium with signs proclaiming that "Israel equals injustice."

Continued on page B10

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Fighting anti-Israel bias with Jewish pride

Continued from page B2

At the Conservative movement's congregational high school program, held weekly at Adath Israel Congregation, some students have "bought into" anti-Israel media reports and "have no difficulty seeing Israel as an occupier," said Chaim Klein, who teaches there and at CHAT. The 75 students in the program represent a variety of denominational affiliations and include former day school students.

Last year, Klein said he spent more time than usual in the supplementary program discussing Israel.

"My fear was that the students would be barraged with negative visions of Judaism and Israel. I felt we should spend a fair amount of time critiquing the critics."

When Palestinians accused the Israeli army of massacring civilians last sping in Jenin – allegations that were later disproved – Klein discussed actual casualty figures, how other countries might have behaved in Israel's place and the ethics of the Israeli army. "I try to build a certain amount of Jewish pride."

At the elementary and middle school levels, Israeli-Arab tensions are addressed differently than in high schools.

At Associated Hebrew Schools, for example, the emphasis is on helping Israel rather than on terrorism, said educational director Rabbi Abraham Soffer.

Although the curriculum includes current events, the word "terror" is avoided whenever possible, Rabbi Soffer said. "You never know how kids will react."

Last year Associated students in both elementary and middle school collected almost $100,000 to pay for an ambulance for Israel, he said. "It was a wonderful learning experience," said Rabbi Soffer.

The concept of solidarity with Israel is very important, he added. "We are one people, one nation."

Israel is a major focus at Associated, with arts and crafts projects for Grades 3 to 5, large assemblies for Yom Ha'atzmaut and Yom Yerushalayim, and Zionist history beginning with the study of Theodor Herzl in Grade 6.

> 'The more you experience Israel, the better you become part of it'

Similarly, Bialik Hebrew Day School advocates the love of Israel and the teaching of Israel, said director of education Uri Korin. Most of its teaching resources are either from Israel or Israeli-oriented, he noted.

In fact, he said, Israel is integrated into every subject. Even the school sports day is called Maccabiah. In-school competitions and celebration of Yom Ha'atzmaut and other holidays are also supplemented with a letter exchange program in Grade 5.

"The more you experience Israel, the better you become part of it," said Korin.

Amiel Sabari, vice-principal and curriculum developer at United Synagogue Day School, which also offers Israel-oriented competitions, Israeli speakers and fundraising for Israel, said his school "would like to instill the connection to the land, to the people and to the State of Israel – a commitment they will have to demonstrate throughout their life."

He also wants students to understand the necessity of a strong Israel in order that there be "a good life" for Jews outside of Israel.

There are many issues around the teaching of Israel, said Chana Pinchasi, a shlichah from the Jewish Agency to Toronto's UJA Federation Board of Jewish Education. A professional development day for 1,300 teachers in the day school and supplementary school system in November was devoted to that subject.

"I think the schools are doing great work," she said. But there is always a question of balance between teaching what she terms the "mythical Israel" and the Israel of today.

A more challenging question, she noted, is how to send the message that Israelis continue to live their lives, and on the other hand ask students to help victims of terror. "It's very complex."

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'Guinea pig' students sweat the 'double cohort'

By ANNA MORGAN
Staff Reporter

Welcome to the class of uncertainty.

As this year's high school students get ready to graduate, it is still unclear what grades they'll need to get into their post-secondary school of choice. Registrars are expecting threshold grade cutoffs to go up from last year, they just don't know by how much.

Ontario Grade 12 students will be arriving at post-secondary schools at the same time as their Grade 13 counterparts, which means many Canadian institutes of higher learning have received double the number of Ontario applicants. However, only Ontario schools will get funding for the increased enrolment from this so-called double cohort.

Other schools, such as McGill University in Montreal, may not be able to accomodate more students from out of province in all their faculties, but McGill is hoping to increase the total number of Ontario students accepted next year, a spokesperson said.

Dana Doidge

The University of Toronto is planning to accept 9,311 high school students for next year, a 50 per cent increase over September 2000, when it accepted 6,205.

Last year, it accepted 7,623 high school students.

U of T spokesperson Sheldon Levy said that doubling the number of spots for the extra high school graduates would have compromised the quality of education provided.

Some faculties at U of T, like engineering science, are estimating entry averages will be 90 per cent. Others departments, such as life sciences and commerce, will require mid-80 averages. The cutoff for arts and sciences will be somewhere around 83 per cent, Levy predicted.

Chana Libman

McGill is expecting entry requirements to go up by 1 per cent from last year, a spokesperson said. Last year, the faculty of arts entrance average was 84 and sciences was 82 per cent.

In addition to higher demand due to the double cohort, many high school guidance departments are reporting an increase in the number of applications being sent out by each student – with some applying to as many as 10 spots. That means many universities will be sending out acceptance letters at the last minute, as students turn down their second and third choices.

With only four months until graduation, *The CJN* interviewed four students we've been following for the past two years.

Noah Buchman, Dana Doidge, Yonah Krakowsky and Chana Libman, all top students who are now in Grade 12, are used to dealing with uncertainty. They were in Grade 9 when Ontario schools began implementing the new provincial curriculum and in June they will be part of the first Grade 12 Ontario graduating class.

This is the class that took Grade 10 provincial literacy tests that didn't wind up counting, used textbooks that were still in the developmental stages and adjusted to a new high school math program that their elementary school curriculum didn't prepare them for.

"The word 'guinea pig' has been used to describe our class fairly often over the past four years," said Dana, a Grade 12 student at the Claude Watson School for the Arts at Earl Haig Secondary School.

Continued on page B7

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Stressed students sweat the double cohort

Continued from page B6

Dana also noted that her year will never be in the position to "rule the school," because the Grade 13s have had the advantage of being the senior students this year.

'You see kids crying after tests'

But the 18-year-old is still optimistic that her high school years have been positive, because "the experience has prepared me for the future," she said.

Noah said the uncertainty over grades and university admissions has made this past year very stressful. There is an awareness that every mark will count, he said, and "you see kids crying after tests because they've missed one or two questions."

The Community Hebrew Academy of Toronto student said he studies most nights until midnight because he's determined to get into McGill or the University of Western Ontario.

Yonah Krakowsky

Noah said his choices were partially determined by the current anti-Israel atmosphere on some campuses.

"I want to study at a university with a large Jewish population," he said.

Yonah is a student at Yeshivat Or Chaim and is hoping to go to a yeshiva on the West Bank next year – if he can get in. "The yeshiva program is only one year, but I can see myself staying in Israel for longer," Yonah said.

Noah Buchman

Chana, an Ulpanat Orot Girls School student, said that being in the double cohort made this last year very stressful.

"Going to university is already an uncertain time for high school students. The ambiguity surrounding next year's admissions has meant that students press for extra marks after each test.

Uncertain time for high school students

"Many teachers get pressured to push up everyone's marks because it's the double cohort year," she said.

Next year, Chana plans to go to Michlala, a college for women in Jerusalem. After that, she's not sure. "I would like to settle in Israel. My parents would be nervous, but they would support me," she said.

In the meantime, Chana is applying to York University, the University of Toronto and Stern College for Women in New York for the year after next, just in case.

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Schools becoming more active in preventing bullying

By ERIN SILVER
Special to The CJN

No child wants to be bullied, but for too many, it's an unavoidable fact of life.

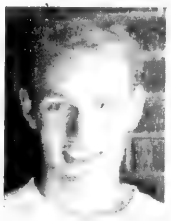
Daniel (not his real name) knows first hand how difficult bullying is to avoid and to endure.

"Every day I'd go to school and this group of guys, who used to be my friends, would find me and start pushing me around for no reason," says Daniel, now 15.

"I didn't do anything to them and there was nothing I could do to stop it."

The abuse went on for two years, from age 12 to 14, until Daniel was able to meet new friends in high school.

According to statistics on bullying, Daniel isn't the only child to suffer from this mentally, emotionally and sometimes physically devastating occurrence in his school-age years.



Jay Solomon

Jay Solomon, an anti-bullying advocate, a former victim and author of *Being Bullied? You're Not Alone!*, estimates 20 per cent of school-aged kids are bullies or victims, but says even that number is probably low.

Solomon, who defines bullying as "an attack, physical or emotional, on another person by way of any communication or intimidation, alienation and physical aggression," says it is not always reported by people who know it's taking place.

He says acts of bullying can range from spreading rumours to intentional exclusion to physical violence.

"Here's the most staggering statistic," says Solomon. "Peers are present 88 per cent of the time and teachers are present 14 per cent of the time in classrooms and four per cent of the time in the playground. If you want to reduce bullying, it has to be reported by spectators."

Bullying goes unreported for a number of reasons, Solomon says.

"Sometimes it's not reported out of fear," he says. "Fear of retaliation, fear they'll be next."

Other times, children feel alone and aren't comfortable talking about it. Compounding the problem, Solomon says, is that many "schools don't have policies that allow for anonymous reporting. Anonymous reporting is what has enabled Crime Stoppers to be so effective."

There's also a less obvious reason bullying goes unreported, says longtime elementary school teacher Sarah Burakowski. "The techniques children use are often difficult to detect," she says, especially among girls.

"I find that dealing with girls is a lot harder. [Their bullying is] much more subtle. It takes the form of taunting, teasing, making nasty phone calls, writing notes, gossiping, intimidating and alienating."

Boys, by contrast, are much more physical in their behaviour towards each other, making bullying easier to see, she says.

Though bullying often assumes different forms for boys and girls, Burakowski says it affects all age groups, from elementary school-age children to those in high school, and what's worse, she says, is that the rates of bullying may be increasing.

"It appears to be worse now," she says. "Maybe we're more aware of it now than we were 10 to 15 years ago. Our [school] office deals with two to three cases a week, if not more, but I'm sure it goes on more. Not everything gets reported."

When it is reported, consequences can be severe. "When it's reported, we investigate and talk to the bully, the victim and witnesses," says Burakowski. "Depending on the severity, students can be punished with a detention or even be suspended. We suspended a student for seven days for issuing a threat," she continues. "Some school boards have a 'zero tolerance' policy, which means it won't be tolerated in any form, but it will be dealt with."

Burakowski thinks bullying will always be a problem, despite the fact "schools are doing the best they can. I don't think it's ever going to end because it's part of human nature."

Some schools, however, have been developing creative and aggressive programs to try to prevent bullying before it occurs.

"We learned a long time ago that bullying is the result of issues that pertain to family, emotional issues or psychological issues," says Uri Korin, director of education at Bialik Hebrew Day School in Toronto, which runs from junior kindergarten to Grade 8.

"It's not just a phenomenon that pertains to a child's behaviour in school," he says.

"The best way to deal with it is to be preventative and proactive. We spend time with teachers on professional development more than once a year. We also work on positive discipline. When a teacher suspects any negative behaviour, there is intervention, and that prevents further development."

The school is also in the seventh year of a Peace Makers program, which trains children to solve problems before they become a major issue.

Bialik is also in the third year of a parent-assisted program that provides organized games during recess, which ensures students play together under supervision and observation.

In addition to having a full-time social worker at school, Korin believes these methods are successful.

"I think we see less and less aggressive behaviour," says Korin. "It's a combination of awareness of the issue and our programs. It really helps."

The Associated Hebrew Schools has also developed ongoing programs that watch for and deal with bullying.

Continued on page B9

Live & Learn

Teachers, students trained to spot bullying

Continued from page B8

"Bullying can happen anywhere at any time," says Sandy Rabinowitz, general studies principal at the school's Kamin elementary campus.

"We're trying to be proactive, so we talk to kids before it happens in the hopes they'll be taught how to cope," he says.

"From Grade 1, we teach 'I care language,' intended to help children deal with conflict," Rabinowitz says.

"We follow that up in the middle school with conflict resolution language," adds Gail Freeman, head of guidance at Associated's middle school.

"We teach students to use words and phrases like, 'I feel,' 'when you,' 'because.' Then we teach them the language needed to work towards a resolution to their problems," she says. "We're trying to create a caring environment in the classroom."

Sarah Burakowski

In addition, training teachers to encourage students to come forward when they witness bullying or are a victim of it, for the first time, the middle school is holding an intensive anti-bullying conference aimed at students in grades 6, 7 and 8.

"What we've decided to do to get the message across even stronger is to have a one-day conference [this month] on how to establish positive relationships," says Freeman. "We're giving them a chance to listen to other kids and guest speakers about awkward social situations, see videos and work through different activities."

"It's an intensive day that emphasizes that social relationships are important," adds Rabinowitz. "It's not just the bully and the victim that have a problem. We're trying to encourage students to stand up against social interactions that can become bullying."

"We need to be up front and in the forefront of developing a child's emotional intelligence," says Freeman.

With all these attempts at increased public awareness, Solomon and Weisz are hopeful that future generations of boys and girls will be spared the scars of bullying.

Bullying Behaviours

Are you not sure whether you or your child are being bullied and are afraid to report it out of fear you're being too presumptuous? Here's a guide to degrees of bullying that can help you decide. (Each includes actions typical of physical aggression, social alienation, verbal aggression and intimidation.)

Mild Bullying: pushing, shoving, spitting, kicking, hitting, gossiping, embarrassing, setting someone up to look foolish, spreading rumours, mocking, name calling, dirty looks, taunting, teasing about clothing or possessions, threatening to reveal personal information, graffiti, playing a dirty trick, defacing property or clothing.

Moderate Bullying: Defacing property, stealing, physical acts that are demeaning and humiliating but not bodily harmful, locking someone in a closed or confined space, public humiliation, excluding from a group, social rejection, ethnic slurs, setting someone up to take blame, teasing about appearance, intimidating phone calls, taking possessions, extortion.

Severe Bullying: physical violence against family or friends, threatening with a weapon, inflicting bodily harm, maliciously excluding, manipulating social order to achieve rejection, malicious rumour mongering, threatening with total isolation by peer group, verbal threats of aggression against property or possessions, verbal threats of violence or of inflicting bodily harm, threats of using coercion against family or friends, coercion, threatening with a weapon.

(Adapted from a York Region Board of Education handout, which was itself adapted from a 1992 book titled *Bully-Proofing Your School*.)

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Live & Learn

Advocacy can overwhelm students

Continued from page B4

At that time, the UWO student newspaper, *The Gazette*, reported that "Israel Day had drawn protests for the past four years" and that "the protesters had consulted with the University Students' Council before staging their protest."

But "this year, Israel Day was relatively calm," UWO student Josh Shuval said.

Generally, "anti-Israel and anti-globalization activists don't seem to attract a lot of attention at this campus," Shuval said.

However, Paul Rakowski, president of the Jewish Student Union, said that for every "one pro-Israel article [*The Gazette* publishes], the paper publishes four pro-Palestinian responses."

Referring to articles and letters on the Middle East published in the student paper in the past two years that have been written by faculty, Rakowski said, "The student newspaper has been hijacked by faculty members."

In a letter to the editor written March 22, 2002 by a UWO professor, Israel was called a "terrorist organization" and was accused of "dropping napalm indiscriminately on Palestinian settlements in a fairly blatant attempt at ethnic cleansing."

Rebecca Colman, a UWO student, wrote a letter refuting *The Gazette*'s articles but the paper refused to publish it.

In the Jan. 9 edition of the paper, Rakowski published an article about anti-Semitism in response to an earlier Dec. 4 editorial challenging him to define the term.

"Supporting Israel can take over your entire agenda," Rakowski said, adding that students can find it difficult to study, socialize and lead normal campus lives if they take up the challenge of defending Israel.

Membership of the JSU has almost doubled over the past few years, Shuval said. "Students are now more concerned about putting on a Shabbat dinner for themselves than about fighting for the greater cause."

More religious and social events are being planned so that students don't feel overwhelmed by Israel advocacy, program director of London Campus Services/JSU Jordan Cares said.

"We have to be careful not to forfeit our Judaism for the sake of Israel," Cares said.

At King's College at Dalhousie University in Halifax this past fall, Norman Finklestein, an academic known for controversial opinions about the Holocaust, gave a talk about the Middle East conflict.

First-year student Jacob Binder decided to attend, even

though the Jewish Student's Association warned members to stay away because the lecture might be offensive.

"The talk was full of misrepresentations," Binder said. "Finklestein talked about the so-called massacre in Jenin and repeatedly referred to Israel as an apartheid state. He told the students that Israeli settlements were established for the sole purpose of perpetuating Palestinian poverty."

According to Binder, the talk had an awful effect on the students on campus. "For the next week, conversations in the dining hall centred around Israel and the atrocities Finklestein accused Israel of committing.

"Any effort to defend Israel was met with hostility," he said. "I've gotten used to not discussing the situation with people on campus who are clearly too angry to have balanced conversations."

Continued on page B11

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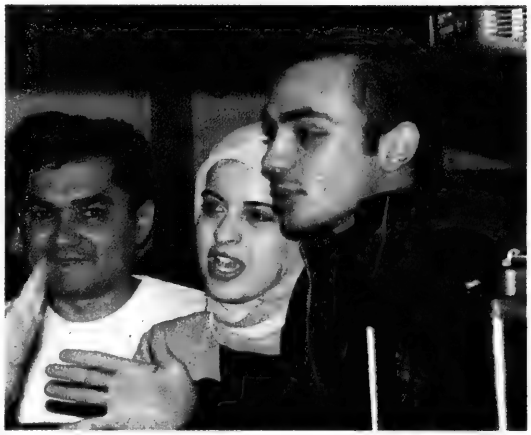
Dealing with intimidation

Continued from page B10



At Simon Fraser University in Vancouver, British Columbia, stories about the Mideast conflict regularly appear in the pages of *The Peak*, the school newspaper.

Over the past few years, Elliott Campbell, a communications student at SFU, has regularly submitted pro-Israel articles and letters to *The Peak*.

In the past, Campbell said, his "works were edited and some of my letters didn't get published. This year, the paper has been a little better, but it's still biased."

According to Eyal Lichtmann, executive director of the Vancouver Hillel, the publication of a double page centre spread about pro-Palestinian journalist Na'eem Jeenah in *The Peak* was just one of the many incidents that have created an intimidating atmosphere for Jewish students at SFU.

Since the beginning of the year, the Palestinian Solidarity Group (PSG) has brought in speakers, shown movies and videos and arranged protests, Lichtmann said.

Students debate the issues at Carleton University.

He said the PSG has also recently conscripted the political science, communication and history student unions to their cause and organized anti-war protests which always turn into anti-Israel demonstrations.

By involving Jewish groups that are against the occupation, the PSG present themselves as the balanced campus voice, Lichtmann said, adding that as a result, Jewish students at SFU are afraid to express pro-Israel points of view openly on campus. They are joining Jewish student associations such as Hillel so they can comfortably express their opinions, Lichtman said.

Since last year, the number of students in British Columbia's Hillel has almost tripled. Two months ago, students and faculty, both Jewish and non-Jewish, formed an Israel advocacy group.

Lichtmann's biggest challenge now is assuring students that it's all right to express their views on campus.

"We have to build up their confidence and fight the intimidation," he said. "It's a matter of convincing them that most people are unaligned and interested in all points of view."

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Live & Learn

Will Holocaust education survive?

By ANNA MORGAN
Staff Reporter

Over the summer, Trudi Birger put the finishing touches on *The Vow*, a manuscript based on her life as a Holocaust survivor and immigrant to Israel, and sent it to her publisher in Toronto.

Birger's first book, *A Daughter's Gift of Love*, which has been used as an educational resource because it's easy to read, describes her years in the Lithuanian ghetto of Kovno and the Stutthof concentration camp in Poland. The book has been translated into 13 languages and is available in 15 countries.

Trudi Birger

The Vow continues Birger's story and discusses how the Holocaust guided her toward a life of volunteerism. After the war, the newly arrived immigrant to Israel volunteered as a social worker, adopting 50 families from the poorest neighbourhoods of Jerusalem, assisting mothers in need, helping hundreds of children meet higher educational and career goals and founding the Dental Volunteers for Israel, an internationally supported clinic that provides free dental care for Jewish and Arab children.

Before her sudden death on July 18, it was clear that Birger had found a new life after the Holocaust, which included writing two books about her wartime experiences. Like many other survivors, Birger felt compelled to record her biography so the enormity of the Holocaust would never be forgotten.

But as this generation of eyewitnesses comes closer to the ends of their lives, some are wondering how the story of the Holocaust will find life after their deaths and whether education can play a role in enabling those who didn't live through the experience to effectively describe it.

About 15 years ago, just as Holocaust survivors broke their long period of silence, the benefits of teaching through the arts – poetry, prose, film and music – also became apparent, says York University professor Myra Novogrodsky.

While bringing live witnesses into schools can sometimes be the most effective way to teach about the Holocaust, it was difficult on survivors, and "many only wanted to go once a month," Novogrodsky said.

Novels and films became another resource used by educators to fulfil provincial curriculum requirements on Holocaust education.

Professor Lesley Shore at the Ontario Institute of Studies in Education (OISE) of the University of Toronto said that teaching through the arts is one of the most effective ways to educate because experiences processed through emotions and the body become real "in ways that simple memorization of dates and facts … do not.

"Because teaching about the Holocaust is so difficult, because of its incommensurability – the enormity of its obscenity, the impossibility of understanding – approaching it through the arts opens up meaningful entry points.

Cast from *I am First A Human Being* Dave Lapommeray, playwright Irene Tomaszewski and Yaelle Wittes.

"An imaginative entry point – through art or poetry or, in some cases, through drama – opens a wider horizon on what is ultimately impossible to imagine and learn," Shore said.

Some schools have staged plays that explore the subject. In the fall, *I Am First A Human Being* was performed at the Archbishop Romero High School and the Nelson Mandela Park Public School in Toronto. Written by Irene Tomaszewski, the play is based on the prison letters of Krystyna Wituska, a Catholic Polish Resistance fighter in World War II and Nelson Mandela, the former president of South Africa.

Students relate to the experiences of these historical figures because they have studied or read about them in newspapers, Tomaszewski said. When they see characters from their own backgrounds presented on a stage by actors their own age, they are given an opportunity to respond on an emotional level to something they understand cognitively, she explained.

However, many educators feel that teaching through the arts can only be effective when knowledge of the history is a prerequisite. Others find that teaching beyond the facts is simply impossible.

As someone who has gone into classes to describe her experiences as a survivor, York University professor Judy Cohen said she "often feels that the events, in their horrid details, once spoken, somehow become trivial. For there are no expressions that would or could convey the real essence of a Birkenau experience and make sense of it to the uninitiated."

Holocaust education is important if "there is a lesson to be learned by today's generation about the consequences of blind conformity and obedience to authority, about unexamined, excessive nationalism… the abdication of individual responsibility and… the practical implementation of extreme hatred," Cohen said.

And clearly, she said, there is value in documenting "a history that is in danger of being obliterated by revisionists and deniers."

But if Holocaust education is to convey more than historical dates in order to engage students on an emotional level, "the greatest challenge will be finding the most effective way to teach about the events without trivializing the experience," Cohen said.

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Live & Learn

Holocaust education resources

Holocaust teacher training in small communities

In response to an increasing number of requests from educators for Holocaust education information and methodology, the Regional Jewish Communities of Ontario has implemented a teacher training program at universities across the province.

Esther Poznansky

"The program is offered to experienced educators and teachers, as well as teacher candidates enrolled in faculties of education," said Michael Soberman, the program's lead facilitator.

"The workshops are a powerful experience for teachers and teacher candidates who are instructed on how to teach about the Holocaust in a meaningful and age-appropriate manner. The workshops include personal testimony from Holocaust survivors, who add a personal and intimate element to the sensitive subject matter," he said.

In January, the program was initiated for teacher candidates enrolled at Brock University's faculty of education. Sessions followed this season at Queen's Lakehead, Trent and Nipissing universities.

In addition, the workshops are offered as part of teacher training. Over 30 teachers have enrolled from the Limestone County public school board in Kingston in an upcoming professional development day.

Holocaust memoir digest

"It's part of our tradition to write and record," says Esther Poznansky, project director of the Holocaust Memoir Digest.

Poznansky has compiled the writings and recordings of survivors' memoirs into a digest to help teachers, students and researchers investigate the Holocaust from various perspectives.

The digest, which operates under the auspices of the Holocaust Resource Centre of London Jewish Federation, is divided into subjects that allow students and teachers to investigate a topic without having to read all the material available on the subject.

Terminology relating to the Holocaust is also explained so that users will understand the differences between such terms as concentration camps, death camps and transit camps, Poznansky said. Maps and study guides are also included.

For more information, see www.holocaustmemoirdigest.org.

Poetry after Auschwitz

Susan Gubar's *Poetry After Auschwitz* (Indiana University Press) explores the role that artistic expression can play in preserving the memory of the Holocaust.

Survivors Max Eisen and Judy Cohen standing with the director of Regional Jewish Communities of Ontario.

The book looks at poetry written in the United States and Europe since 1960 and its attempts to grapple with the personal and political, ethical and aesthetic consequences of the Shoah.

Gubar questions the notion that the only meaningful reports are from those who witnessed firsthand the attempted destruction of the Jewish people and she discusses the importance that poetry can play in "remembering what one never knew."

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Live & Learn

Anti-racists cloud campus dialogue

By ED MORGAN

Jewish students on today's university campuses encounter not one but two kinds of racists: the racists and the anti-racists.

Anti-racism as a political message, an academic theory and a method of analyzing social and economic relations has, of course, many positive attributes. It exposes and deconstructs underlying hierarchies of dominance and subservience. Toronto's black community has put these theories to good use in expressing ongoing concerns over heavy-handed policing.

At the same time, the tendency of anti-racist theory and its practitioners to divide the world into a single, unifying paradigm of oppressors and oppressed, and to ascribe racial, national and ethnic identities to the two sides of this paradigm, has led to what one might call the "Durbanization" of campus politics. At the September 2001 UN-sponsored anti-racism conference in Durban, South Africa, the initial controversial resolutions insisted that Zionism is a form of racism while anti-Semitism is not.

Jews fit into this manifestation of anti-racism theory only on the "oppressor" side of the governing paradigm. Unfortunately, in this polemic, if the facts don't fit the theory, the facts change rather than the theory. The Centre for Integrative Anti-Racism Studies at OISE exhibited this tendency last spring when it circulated a petition decrying the "massacre" and "atrocities beyond belief" allegedly perpetrated by Israeli forces in Jenin, despite the fact that human rights organizations had already confirmed that no such massacre took place. The true facts, it seems, did not fit the paradigm of oppressor and oppressed.

The penchant to blame the Jew as a member of the "ruling class" has, in turn, combined with undergraduate-style expressions of liberation in campus periodicals. This was manifest most recently in the Jan. 29 edition of the York University student newspaper *Excalibur*, which published a poem on the theme of servitude and the longing for freedom experienced by oppressed peoples. The poem, written in a form of verse reminiscent of the "socialist realism" school of art, began with a reminder of historic slavery: "From the shores of West Africa to the New World we struggle."

The poem went on to evoke present-day repression, culminating in a restatement of the anti-racist paradigm that is becoming all too familiar in its pandering to gross stereotypes: "Institutionalized slavery still exists except it's now written down into books/ You have to be white or a Jew for the pendulum to shift in your favour."

In an academic year that started with a rowdy anti-Israel crowd aborting former Israeli prime minister Benjamin Netanyahu's appearance at Concordia University, and whose winter term kicked off with York University threatening to cancel a lecture by U.S.-based political analyst Daniel Pipes, it is understandable that the mantra adopted by many Jewish campus advocacy groups is that of free speech. Pro-Israel viewpoints have with increasing frequency been edited out of university political debate by means of violent protest and insensitive administrative measures, and one must constantly be vigilant that the loudest voice on campus not be permitted to drown out other points of view.

However, a denial of space for rational assessments of Israel's policies is less frequent in the prevailing atmosphere than is the proliferation of hyperbolic and irrational anti-Israel commentary. In order for campuses to live up to their ideals of free speech, there certainly must not be censorship of any one political viewpoint. But it is equally important that there not be an excess of any one viewpoint, causing a chill on all who oppose it.

The sheer quantity of anti-Israel programs, courses, brochures, posters, banners, guest lecturers, newspaper articles, photo exhibits, rhetoric and even graffiti found on some campuses can present an overwhelmingly hostile environment for Jewish and Israeli students. This is the case even when no one statement or publication or poster or speaker is offensive on its own. The aggregate effect of expressible, if highly debatable, condemnations of Israel presents perhaps the most difficult campus problem of all. To appreciate the problem, one need only imagine the impact of a similarly obsessive campaign condemning Pakistani, Chinese, Jamaican or other governments and societies that represent minority student populations.

Indeed, this problem, when levelled at Jews, is at the heart of the currently prevalent anti-racism theme. While at times the message surfaces as blatantly antagonistic, more often it plays subtly on the theories of identity politics that divide the world simplistically into an evil overclass and a noble underclass. Doctrinaire versions of these theories move easily from analysis to accusation, making for an undercurrent of prejudice – a "tainted atmosphere," in human rights terms – against those identified with the dominant group. It is here that Jews are most vulnerable. No student or ethnic group should have to bear such a message in the course of higher education.

Ed Morgan is a law professor at the University of Toronto and is chair of Canadian Jewish Congress, Ontario region.

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Live & Learn

Get high school students the help they need

By ADAM SEGAL
Special to The CJN

Your son or daughter is struggling in school. Math has become difficult and English is frustrating. These are core courses and a low mark may affect where your son or daughter heads after high school and you want to help.

What should you do?

This is one of many questions parents with teens ask every day, yet finding the answer may be daunting.

But it shouldn't be, says Paul Shaviv, director of education at the Community Hebrew Academy of Toronto (CHAT).

"We have a philosophy of teacher-parent communication where we encourage our teachers to notify parents," Shaviv said in a recent interview at his CHAT office.

"If a student has done something very well, we encourage teachers to let parents know. Conversely, if a student has not done well, we also encourage teachers to let parents know so nothing comes as a surprise."

Students who are especially challenged by certain courses may want to go for extra help. At CHAT, "one specified period during the week is set aside for extra help," Shaviv said.

If problems persist, a guidance counselor may intervene, as "their role in school is to keep track of the student's academic progress," Shaviv said.

Shaviv also noted that CHAT has a team of teachers who work at a learning centre to provide one-on-one remediation for students.

In some cases, the need for extra help may be due to a learning disability.

Doreen Levine, a former principal of United Synagogue Day School and now the head of special education at Thornhill Secondary School, said learning disabilities come in many shapes and forms.

She noted that in the public school system, students with learning disabilities are usually identified in elementary school through a psychological assessment.

"Some students have a specific, identifiable reason that might interfere with them learning to their potential," Levine said.

For instance, a student who is primarily a visual learner likely won't thrive in a classroom where the teacher only lectures. "They may not effectively process the information they receive in the classroom well, or they don't plan and/or organize well," she said.

Special education teachers help students improve in areas such as study skills, writing skills and personal management skills by holding learning strategies courses.

These courses teach students to identify their own learning style and show them how to be successful in school by improving in certain areas and capitalizing on their talents. For some students, particularly in the areas of math, science and English, a special education teacher can come directly to the classroom.

Students can also approach special education teachers during or after school.

Special education students are encouraged to "advocate for themselves" by telling the teacher about their needs and asking for extended time on tests or assignments if that is necessary, Levine said.

"If they use the right methodology, accommodations and work hard, there's no reason why they can't get 90s," she said.

There are some occasions when teachers and students don't see eye to eye. It could be disagreements over grades or perhaps a personality conflict, but if a student and teacher continue to duel even after a parent calls the teacher, what can be done?

"You should be able to resolve it, but if you can't, then the student would go to guidance," said veteran Thornhill Secondary School teacher Stephen Fish.

"Guidance is there as the student's advocate." Fish said that if the problem is intractable, parents should contact the school principal, who may either deal with the situation directly or delegate the problem to a vice-principal.

"Ultimately, you would get some kind of conference going," Fish said.

What if a parent has a question about the curriculum?

Curriculum in public schools and general studies courses at both CHAT campuses are set by the provincial Ministry of Education.

Shaviv said parents rarely have curriculum-related concerns, but if they do, they can contact whomever they are most comfortable with.

That would normally be the course teacher or perhaps the head of the department.

For Jewish studies, Shaviv said he establishes the curriculum in consultation with the school's faculty.

The Jewish studies courses are all accredited by the ministry, and the school's board of directors has an education committee that "has the duty of ensuring the quality of the curriculum delivered," Shaviv said.

One area that differs between private and public schools is discipline.

In Ontario, the disciplinary process that is mapped out by the Education Act does not apply to private schools. However, both the province and CHAT have specific codes of conduct.

Shaviv said if a parent and teacher communicate about a student's poor behaviour and the problem continues, the school has vice-principals that deal with those situations.

Similarly, vice-principals are also usually contacted by a teacher in the public school system if discipline is an issue.

Whatever your question may be, there is someone in your child's school, whether it is a teacher, department head, guidance counselor or administrator who can help you.

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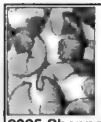

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High school participation in Birthright a one-time thing

By PAUL LUNGEN
Staff Reporter

A pilot program that saw hundreds of Jewish high school students from Canada participate in the winter Birthright trip to Israel will not be repeated.

The project is being considered a one-time event that went beyond Birthright's original mandate to focus on young people between 18 and 26, said Elizabeth Sokolsky, vice-president of education and operations for Birthright.

An exception was made to accommodate a number of high schools whose Israel experience programs had been cancelled, she said, adding their participation in Birthright was made possible by a one-time grant from a philanthropist who wishes to remain anonymous.

Students from the Community Hebrew Academy of Toronto (CHAT), Yeshivat Or Chaim and Ulpanat Orot in Toronto, Joseph Wolinsky Collegiate in Winnipeg and five Montreal high schools joined university-age participants on the mid-winter trip to Israel.

Birthright is a four-year old project conceived by philanthropists Charles Bronfman and Michael Steinhardt to bring young Jews to Israel for the first time to strengthen their bonds with the Jewish state. It is jointly sponsored by the government of Israel, 14 Diaspora philanthropists and Jewish community federations.

The high school students' participation in Birthright was prompted by a request from a Montreal school last summer. Other Canadian schools followed suit and after some discussions, Birthright agreed to make an exception for the teens.

From the perspective of Sheldon Friedman, principal of CHAT's Wilmington branch, the 10-day trip was a resounding success. About 130 students from CHAT's 290-member Grade 12 class participated in an itinerary that combined education, spirituality and just plain fun.

Friedman said the trip was "a transformational experience" for his young charges. "It changed their whole perspective on Israel and what is going on there.

"They realized that CNN doesn't have exclusive rights to reality. They were quite taken aback that life goes on there."

One highlight for the teens was a rally at the Jerusalem Convention Centre that was addressed by Israeli Prime Minister Ariel Sharon. Another was a "mifgash," a get-together with 28 kids from Eilat and Alot, Toronto's sister communities in Israel.

The Israelis joined the Canadians on their buses for 2½ days, giving the two groups an opportunity to bond, Friedman said.

"What impressed our kids was that they're thinking about going to university, and [the Israelis] are thinking about going into the army," he said.

An educational component was an important part of the itinerary, Friedman said.

A visit to an inter-disciplinary school in Herzliyah where a professor discussed Israel's terrorist threat was a valuable session, particularly since some students had asked the school to help them develop tools to counter anti-Israel agitation when they get to university, he said.

The CHAT trip also included a session on community service in which the teens updated the labelling and batteries in gas-mask kits and repackaged them.

In addition to its educational aspects, the trip included hiking, cliff climbing, nature trail walks, visits to kibbutzim, Jerusalem, the Western Wall, Yad Vashem and a pre-dawn climb up Masada.

A couple of weeks after his return, Shael Markin, 17, was still excited about the trip. "The whole experience was great," he said.

CHAT students get ready for a trip to Israel.

"Masada was just incredible. We saw the sun rise at Masada.

"It was great having your best friends there. It's a great way to finish off high school," he said, adding "most kids who didn't go regretted they didn't go."

Randi Bergman, 17, said she had always wanted to go to Israel, "because everybody raves about it."

She said she felt a special connection to the country "the minute I got off the plane. You see how great the land is and you understand why everybody's been fighting for it.

"I now have a special connection and love for the country I didn't have before," Bergman said.

"Some things were fun, others were spiritual. Sometimes you cry, sometimes you laugh. There were just so many different things."

Friedman said the Birthright trip combined a very successful Israel experience with a valuable school experience.

"We stayed together, we had lots of activities as a school. We prayed together, we ate together and we were together as a group the whole time."

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Course gives educators tools 'to lead a Jewish school'

By CYNTHIA GASNER
Special to The CJN

Last November, 19 day school principals, vice-principals, administrators and teachers completed a Jewish day school principal certification course, a unique program that combined Judaic and secular components.

The 16-month program, under the auspices of York University's faculty of education and the UJA Federation Board of Jewish Education (BJE), brought together participants from nine Toronto day schools representing all segments of the community.

The graduates – about two thirds of whom were women – received a York University certificate that is recognized by the BJE.

Alex Pomson of York's education faculty spearheaded the program's creation. "We feel that it constitutes an important initiative that builds on York University's long-running relationship with the Jewish community," he said.

York education professor Rachael Turkienicz said she helped put together the program based on the Ministry of Education's Principal's Qualification Program (PQP), which is recognized by the Ontario College of Teachers and is also offered through York (and other universities).

"Although the Jewish Principals Certification Program is not recognized by the college of teachers in Ontario, it does parallel their program and adds to it the Judaic component – particularly the training and expertise necessary to lead a Jewish school," Turkienicz said.

There were three facilitators – Marta Le Grady, a retired elementary school principal in the public school system; Mark Fenwick, a superintendent in the Catholic school system; and Brian Krasman, a retired administrator who worked in both the public and Jewish day school systems, who added the Judaic component.

The requirements for the course were five years of teaching experience and a recommendation from a superior. Applicants also underwent an interview process.

"We wanted to focus on people in the day schools and help them grow in their leadership skills," Krasman said.

"The uniqueness of this program was having a forum where current and future administrators from a broad spectrum of Jewish schools had an opportunity to learn and study together."

The program's Judaic modules were developed with the input of principals who meet regularly at the BJE to discuss matters of concern. Many experts on a variety of topics spoke to participants.

Krasman said the class met every other week and attended two summer retreats. In addition to classroom sessions, there was an Internet component and a practicum in which participants had to initiate a change at their school and report back on the results.

"The networking that it created is phenomenal," Krasman said. "Now if [program graduates] have a concern on a professional basis, they can call on someone across the philosophical lines."

Elysa Cohen, principal of the egalitarian Downtown Jewish Day School (DJDS), was one of the participants. A graduate of the Associated Hebrew Schools and the Community Hebrew Academy of Toronto, she holds a master's degree in education, with a major in administration.

She worked as a teacher at the Toronto Heschel School and had applied for the PQP course, she said, but some classes were held on Saturdays and she chose to wait for a course with Sunday classes.

While waiting, in the spring of 2000, she accepted the position of principal at the DJDS. Turkienicz, who had been a co-ordinator at the Toronto Heschel School, suggested that Cohen apply for the Jewish principals program.

"As a young and new principal, just having the opportunity to meet other day school administrators and leaders and developing both a personal and professional relationship with them was extremely important to me," Cohen said.

The program gave participants an opportunity to get advice and support on real-life issues and was "an opportunity to take a step back and look at the responsibility of being a leader," she said.

"The city should be proud that we offer such a course. We each came from different schools and philosophies and the walls came down. We were so comfortable together. It was a unique opportunity."

Others echoed her feelings.

Henya Schechter is the principal of the Toronto Jewish Academy-Ohr Menachem, an Orthodox school with small classes that teaches Judaic subjects in English and attracts mainly children from non-observant homes.

She said she enrolled in the program to obtain her principal's certification.

"I knew I would learn things that will help me in my career. One of the most important things I gained is getting to know so many other educators and to be able to network, seek advice and assistance, and to put a face to a name."

She said that although there were differences in philosophies among program participants, "We had no problem communicating in a very professional manner. We felt free to share."

The valedictorian of the graduating class was Gail Baker, principal of the arts-based multi-sensory Toronto Heschel School. She said she took the course because "I was in the role of principal and I thought it would be a useful thing to obtain certification.

"And it was helpful to get to know the other school leaders and work together in a collaborative way and not a competitive way. Our main focus was to help and support each other.

"We realized that we had more in common than divides us. We all believe in the critical importance of Jewish education in klal Yisrael."

Turkienicz said plans are under way to run the course again, but the start date is yet to be determined.

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Rosh HaYeshiva: Rabbi Shlomo Gemara
Rosh HaYeshiva Assistants:
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Gen. Studies Principal: Dr.Norman Smith
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Development Director: Jeff Toledano, MSW
Tel: 416-782-7974, ext. 7,
Fax: 416-782-7811

Cont'd on Page B19

DIRECTORY OF EDUCATION ADVERTISERS CONT'D

Cont'd from Page B18

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Website: www.darcheitorah.org
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E-mail: admin@beitrayim.org
Website: www.beitrayimorg
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E-mail: admissions@cfhu.org
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Contact Montreal: Pearl Jonassohn
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Jewish students face tough campus environment

By ZAC KAYE

"Jewish Students across Canada are dealing with the greatest threat to their individual civil liberties ever seen in this country."

"Universities are about civil discourse, about inquiry and debate; they are in the vanguard of how we perceive in western civilization what a free society is supposed to represent."

How, in 2003, can the two preceding sentences run together? The answer, unfortunately, is a sad reflection of the state of many of our university and college campuses today, where mutual respect and tolerance seem to no longer be important. This is especially true if you are a Jewish student, and even more so if you are open and demonstrative in your support of Israel.

Fortunately, not all universities and colleges in Canada put up with such intolerance. Indeed, at many universities, including the University of Toronto, special efforts have been made by members of the campus community, led by the president of the university, to create an atmosphere of tolerance and openness.

Queen's University	Sheldon Cohen	514-334-1250
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Simon Fraser University/		
University of Victoria	Eyal Lichtmann	604-224-4748
University of Toronto	Lisa Isen-Baumel	416-978-0422
York University	Karen Sziamkowicz	416-736-5179
For other campus information call 416-785-1465		

Many university and college presidents also find themselves under siege as they assert the right of the academy to be a place of civil discourse, as Lorna Marsden did recently in ensuring that controversial pro-Israel academic Daniel Pipes was allowed to speak at York University.

In the wake of the United Nations World Conference Against Racism in Durban, South Africa, in August 2001, and with the spread of the anti-globalization movement and now the antiwar movement, there has been an ongoing attempt to isolate Israel in world forums. And in North America and Europe, there has been a concerted effort to deny supporters of Israel the right to speak and present their case on campus.

The biggest single challenge to Jewish students and those about to enter university is to be able to confront those who would deny them the right to express themselves as Jews, and who would deny them the right to promote Israel as a legitimate member of the family of nations.

Jewish students have to empower themselves while in high school to prepare for what might greet them on campus, because as they move from their sheltered surroundings to university and college campuses, they will, for the first time in their lives, be forced to confront people who challenge their very legitimacy.

Passionate Palestinian students and their left-wing supporters will shout them down and accuse them of being racists and of supporting state terror. They will have to deal with, as many Jewish students already do, their own arguments being turned on their heads, and they will have to combat the notion of Israel as a pariah state.

Across the country, Jewish campus groups are working hard to ensure that freedom of speech is preserved and that Israel's case is presented. And it is not just a matter of being a high-profile campus activist, for many of the discussions about Israel take place in classrooms, dining areas, residence halls and, of course, the pages of campus newspapers.

But Jewish students are learning they are not alone in their struggle to ensure a level playing field in the debate.

The wider Jewish community is working hard to provide the human and material resources that Jewish students and their campus groups need.

Universities are about challenging ideas, about arguing and presenting your case, not shutting others down.

As this academic year winds down, current and incoming students should understand what entering the academy is about, and for most Jewish students in Canada, it is certainly about more than just getting a degree.

Zac Kaye is executive director of Hillel of Greater Toronto, formerly Jewish Campus Services of Greater Toronto.

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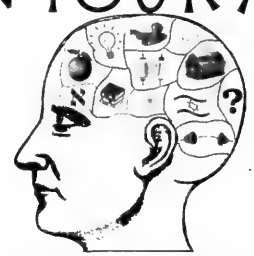

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The Canadian Jewish news

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This Week

National

Jewish students attacked in anti-war protest. *Page 3*

Germany urged to drop charges against Zundel. *Page 5*

Original Mt. Sinai site slated for redevelopment. *Page 22*

Food, Scrumptious Food

Get creative with your mishloach manot. *Page 40*

Arts & Travel

Camp prisoner made a pact with the devil. *Page 42*

A virtual walk through old Jerusalem. *Travel Talk.* *Page 43*

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 18
What's New 28
On Campus 32
Coast to Coast 33
According to Reports 34
Just Between Us 36
Israel & the Jewish World 37
Food, Scrumptious Food 40
Health & Lifestyles 41
Arts & Travel 42
Classified 46
Sports & Leisure 50
About Life 51

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Despite all, 'gladness and joy'

In the guileless way that a young child can sometimes express a profound thought through innocence and playful musing, 9½-year-old Caroline Alpert, has poignantly depicted one of the key moments in the Book of Esther.

"And the city of Shushan rang with joyous cries. The Jews enjoyed light and gladness, happiness and honour. And in every province and in every city, when the king's command and decree arrived, there was gladness and joy among the Jews, a feast and a holiday." (8:15-17)

Editorial

And for that reason, Caroline's drawing is on page 1 of the paper this week. It whimsically conveys the feelings of "gladness and joy" that overwhelmed our ancient forebears in the days of the cruel and foolish King Achashverosh.

Seen through the prism of her young eyes and as yet untainted experiences, Caroline's drawing casts an inclusive light upon all of the Jewish people: all shapes, sizes, colours, walks of life, locations and affiliations.

Continued on page 8

Shabbat Zachor: Vayikra
Candlelighting: 6:04
Havdallah: 7:09
Greater Toronto Area

Don't l
tc
a

Argentina issues warrants in 1994 AMIA bombing — please see page 38

The News in Brief

CANADA

Back From Model UN

TORONTO — Students from the Community Hebrew Academy of Toronto, Yeshivat Or Chaim and Ulpanat Orot in Toronto, and Joseph Wolinsky Collegiate in Winnipeg were among more than 500 students from 36 North American high schools who attended the 13th annual Yeshiva University National Model United Nations last month in Monticello, N.Y. Each school represented at least one country and each student sat on one of 15 committees to debate such topics as world health and disarmament.

ISRAEL

Dear Saddam...

JERUSALEM — Palestinian Authority President Yasser Arafat has asked Iraqi leader Saddam Hussein for continued help fighting Israel. "Any kind of support and assistance from you in these difficult times will enable us to continue our persistence and resistance," Arafat wrote in a letter earlier this month to Saddam, according to the Washington, D.C.-based Middle East Media Research Institute. Arafat wished Saddam well in the looming U.S.-led war and said "hand in hand," Iraq and the Palestinians will march to Jerusalem.

Hamas Leader Nabbed

JERUSALEM — Israel arrested one of the founders of Hamas last week. Mohammed Taha was wounded when he was captured during an anti-terror raid in Gaza. The capture of Taha came as Israel intensified operations against Hamas.

Patriots Deployed

JERUSALEM — U.S. troops last week deployed American-made Patriot missile batteries in the Tel Aviv area as back-up protection if Iraq lobs missiles at Israel during a war with the United States. Israel's main defence against the potential Iraqi threat will be the Arrow missile, which can intercept missiles about 70 kilometres above the ground. The Patriot can hit missiles at an altitude up to 30 kilometres. Israel will be deploying more Patriot batteries, including two from Germany, in Haifa and near its nuclear plant in the Negev.

WORLD

Arafat Sued in France

PARIS — Seven French families living in Israel are suing Palestinian Authority President Yasser Arafat in France. The families, relatives of those killed or injured by Palestinian terror in the intifadah, are suing Arafat for sponsoring genocide and crimes against humanity.

Terror Condemned

ROME — Religious leaders should not condone terrorism, the Vatican and Israel's Chief Rabbinate said last week. Committing violence in God's name is a "profanation of religion," they said. The joint statement came after Vatican officials and Israeli religious leaders met last month near Rome.

Gay Debate Reopened

NEW YORK — The Conservative movement's rabbinical union formally asked the movement's legal body last week to study whether homosexuality is allowed under Jewish law. Rabbi Reuven Hammer, president of the Rabbinical Assembly, said he asked the movement's law and standards committee to "revisit" its 1992 ruling upholding the biblical injunction against homosexuality. Rabbi Hammer, an ex-officio member of the committee, said he did not specify whether it should examine ordination of gays and lesbians, same-sex commitment ceremonies or its policy on gay and lesbian rabbinical students, but asked the panel to "reread its ruling and decide what, if anything, they want to do with it."

New York Kosher Law Struck Down

NEW YORK — Up to 17 U.S. states may have to join New York in changing kosher consumer enforcement statutes after the U.S. Supreme Court in effect killed the state's model law.

The high court last week refused to hear a case between a Long Island, N.Y., butcher and the state's Department of Agriculture and Markets, ending a last-ditch appeal to save the 88-year-old law, which was twice declared unconstitutional, most recently last May by an appeals court in Manhattan.

By bringing suit against the state, brothers Brian and Jeff Yarmeisch, the owners of Commack Self-Service Kosher Meats, have essentially neutralized its agriculture department's Kosher Law Enforcement Division and perhaps its counterparts in other states, which they insist was not their intention.

"We were only seeking to stop the harassment because we had supervision by a Conservative rabbi," Brian Yarmeisch, said. In their 1996 suit, the brothers argued that by repeatedly citing them for alleged infractions because they did not adhere to Orthodox kashrut standards, the state agency – administered by Orthodox and chassidic Jews – had strayed from consumer oversight into unconstitutional religious entanglement. The courts agreed, prompting the appeal by the state and Orthodox proponents of the bill.

Twenty states have kosher enforcement statutes, but after court challenges, New Jersey and Maryland modified theirslaws to allow merchants to declare which standard of kashrut they use. Last week, New York Gov. George Pataki proposed a similar new law based on "trade standards."

But some questioned whether the 17 other states will have to follow suit. Agudath Israel America said the high court's refusal to hear the case was not the same as ruling against the law and setting a precedent.

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Jewish students attacked in York anti-war protest

By FRANCES KRAFT
Staff Reporter

An anti-war protester has been charged with assault following an incident at York University last Wednesday in which a Jewish student said she was grabbed and kicked.

In a separate incident during the same protest, another Jewish student said he was roughed up as protesters passed an information table he was manning in one of the university's central areas.

In the first incident, a female suspect was charged and released, said Sgt. Peter Duncan of Toronto Police Service, 31 Division.

The female suspect was among a group of more than 100 anti-war protesters occupying the ninth floor of York's Ross Building, where president Lorna Marsden's office is located.

Miriam Levin, a second-year student who is involved in several campus groups, including the pro-Israel grassroots Young Zionist Partnership (YZP), said the woman grabbed her arm and kicked her, trying to wrest her camera from her.

Levin said she and fellow student Hannah Wortzman were confronted by a crowd of protesters when they got off the elevator at the ninth floor, where Levin went to complain to Marsden about her treatment by the same protesters earlier that day.

When Levin arrived on campus at 7 a.m., protesters were already picketing and blocking traffic at the Keele St. entrance to York's campus.

"A guy in a keffiyah comes over to my car, and asks, 'What's your view on the war in Iraq?' " Levin told *The CJN*. Although she did not recognize him, he called her by name, perhaps recognizing her from her involvement in YZP. He also called her an "oppressor," she said.

Levin said she told him she was pro-war and that she wanted to go to class. She also took his picture so that she would be able to identify him later.

On the ninth floor, she said, he singled her out again, and other students began shouting "Fascist" and "Nazi" at her. Levin began taking more pictures.

She and Wortzman were separated by the crowd, but Wortzman managed to call 911 while Levin screamed for help.

"The whole thing was terrifying," Levin said.

Wortzman, who is in her final year, said that until last year she felt safe on campus.

The pair said they were able to escape by elevator with the help of a security guard stationed on the floor, but Levin and Wortzman said it took him about 20 minutes to intervene.

Police arrested the alleged attacker outside the building, and Levin decided to press charges after speaking to Len Rudner of Canadian Jewish Congress, Ontario region.

Levin said she had argued with the woman previously at YZP tables, but there had never been physical violence. She doesn't see the incident as being isolated, however. "It's a horrible situation for the Jewish students."

Police also took a report regarding what York's director of media relations Cim Nunn called "inappropriate behaviour" by protesters toward neighbouring tables representing the Canadian Alliance Party and the YZP.

Second-year student Yaakov Roth, the York Alliance president who was staffing the party's table that morning in Vari Link, a central area, said about 200 protesters marched by his table "banging a drum, screaming and yelling, but nothing specifically against us." Suddenly, he said, a female student (not the one arrested for assault) lunged at him and YZP president Paul Cooper.

Roth said a male student shoved him, and protesters tried to set their American flag on fire, then stole the flag. The table was shoved and their banner torn down, Roth said. He was not injured.

Roth said he did not know whether he was attacked and Cooper wasn't because he wears a kippah and Cooper doesn't, or whether he was just closer to the protesters. Both Cooper and Roth are active in YZP and the Alliance party.

The incidents came a month after pro-Palestinian students tried to stop pro-Israel academic Daniel Pipes from speaking at York.

"There are limits to free speech," Rudner told *The CJN*. "We understand that there has to be free exchange of ideas and that sometimes that will excite passions, but that limits have to be placed. If protesters are unable to place limits on themselves… it is the responsibility of the university."

Nunn said York is investigating whether anyone involved in the incidents violated the university's code of behaviour.

Charged with assault is Sara Amash. Another protester was charged with mischief, and three others were arrested and later released without charge, all for blocking traffic, police said.

With files from JTA.

Please see photos on page 4

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Peri's Meat Products Ltd
Pharma Plus Drugmart (1 location)
Prairie Dog (various locations)
Price Chopper (2 locations)
Richman's Kosher Bakery
Sababa Restaurant
Seforim Warehouse
Shaynee's Gift Selections (2 locations)
Shoppers Drug Mart (3 locations)
Silver Dollar (1 location)
Sobeys (1 location)
Soft Mac (various locations)
Sporting Life (various locations)
Steve & Adele's No Frills
Sue's Supermarket
Sue's Thornhill Fruit Market
Sunrise Foods
Supreme Foods
Synagogue gift shops
The Home Depot (various locations)
Toronto Kosher
Walking On A Cloud (various locations)

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The politics of Purim

It is simply impossible to adequately thank all the young artists who submitted entries to this year's Purim poster contest. But we must try.

More youngsters than ever participated in the contest. As a result, we received more dazzling pictures than ever – wonderfully emphatic, colourful and imaginative pictures – making the task of choosing merely two drawings from each grade very difficult.

Despite the difficulty, however, we made our decisions and the results appear in this week's centrefold poster for all our readers to see.

It is very important that everyone who sent us a picture know how grateful we are to you and how much we appreciate your effort. Not one single picture from the hundreds we received was unworthy of appearing in the poster. But we had room for only 12 pictures.

Due to production schedule pressures, not all the names of those who received an honourable mention appear on the poster. The following names "complete" the list:

- Ryan
- Zev
- Austin, Tobe
- Azouri, Jonathan
- Belete, Jonathan
- Gasch, David
- Glicksman, Jenna
- Goldman, Jordana
- Grammer, Jonathan
- Griesman, Amanda
- Levman, Jordana
- Peters, Danielle
- Plotkin, Levi
- Plotkin, Mattie
- Plotkin, Mendy

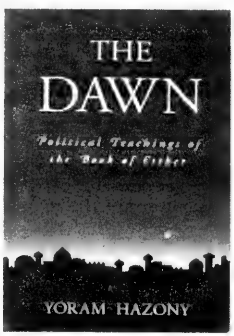
Thank you to all who submitted your marvelous drawings. Please send us new drawings again next year. We would be remiss if we did not also thank the many teachers who sent us their students' work.

* * *

In time for the holiday of Purim, the Shalem Center, an institute for Israeli social thought and public policy in Jerusalem, has published an interesting new work by Yoram Hazony, entitled *The Dawn: Political Teachings of the Book of Esther*.

Hazony is the centre's president, an articulate spokesperson and careful thinker from the centre-right of Israel's political spectrum. His most recent book, *The Jewish State: The Struggle for Israel's Soul*, is an aggressive polemic that argues for the return of classical Jewish values and Zionist content to correct what Hazony perceives are the current misdirections in Israeli society, one of the key symptoms of which was the failed Oslo peace experiment.

Hazony's new work is a primer, a manual-of-sorts, ostensibly for Diaspora communities, that purports to provide a proper understanding of the dynamics of political power and the wielding of influence by Jewish community leaders upon the elite decision-makers within the power structure.



But it is, too, a polemic, inasmuch as it is Hazony's personal *parshanut* (commentary) on the Book of Esther that elucidates and expands upon essentially one theme: the story is a paradigm for the political lessons that Jews must learn to live with more securely as a minority in a foreign host culture.

Hazony recasts the narrative of the Book of Esther, with its depictions of the struggles against idolatry, assimilation and anti-Semitism, especially as embodied by the biblical tribal figures of Amalek, as a story for modern times.

"What argument can be made as against [assimilation] to a defeated and dispirited Jewry, scattered to the corners of the world and no longer privy to the world of God?" Hazony writes. "In making its political argument, the narrative of Esther consciously responds on historical, religious and theological battlegrounds as well, offering answers which are among the most daring and ultimately the most successful in Jewish history."

Hazony covers a great deal of intellectual and historical territory. He places the Book of Esther within a broad context of Jewish archetypes of survival from Joseph and Moses to the community leaders and scribes of Persia at the time of the destruction of the First Temple.

Hazony makes the case that the many political lessons of the Book of Esther apply today no less than they did in her time. And thus he implores Jews around the world to adopt his conclusions rather urgently.

"The most remarkable aspect of the book is not God's absence itself, but the fact that this absence does not induce defeat and despair. Quite the contrary, in fact: Mordechai and Esther prove that even in the grim new universe of the dispersion, the most fearsome evils may yet be challenged and beaten – so long as man himself is willing to take the initiative to beat them… Man may still find out what God wishes of him, but he will not be given the answers; he will have to seek them."

—MBD

SeeJN

CAMPUS MAYHEM AT YORK U

Anti-war protesters, left, occupy the area outside the office of York University president Lorna Marsden. Above, an information table to which they objected. [Miriam Levin photos]

Germany urged to drop charges against Zundel

By PAUL LUNGEN
Staff Reporter

Move would expedite deportation, Wiesenthal Centre says

The Simon Wiesenthal Centre is proposing an unusual – and counterintuitive – approach to dealing with Nazi apologist and asylum-seeker Ernst Zundel.

The Centre is urging the government of Germany to suspend its charges of hate incitement against Zundel, thereby undercutting his claim for refugee status in Canada.

Leo Adler, the Centre's director of national affairs in Canada, believes that in the absence of the charges, Zundel's claim that he faces political persecution in his native Germany would collapse, opening the door for his immediate deportation.

Once back in Germany, Zundel would be forced to comply with that country's tough anti-incitement laws. Should he deviate from a narrow path, German authorities would be free to revive the charges against him.

Adler said he has broached the idea with the German ambassador in Ottawa and was told the suggestion had been forwarded to Berlin. But he said he was also told the suggestion would have more weight if Canadian government authorities lined up behind it.

Adler subsequently wrote to the Ministers of Justice and Citizenship and Immigration asking them to support his position. Immigration Minister Denis Coderre told reporters in Guelph he would not intervene in Zundel's refugee determination process.

Heribert Adelt, the German embassy's press officer, said there are "problems" with Adler's suggestion.

"There is a special principle in German law. If anybody commits a crime, the prosecutor has to prosecute. He can't lean back and do nothing. If there's a crime, he has the duty to prosecute," Adelt said.

At the current time, Germany sees the Zundel case "as a Canadian process. The Canadians have to decide what to do," Adelt said.

Ottawa, meanwhile, has placed Zundel in detention in Thorold, Ont., and is preparing to make an argument that Zundel should be denied refugee status in Canada because he poses a security threat.

Twice during the 1990s, Zundel's applications for Canadian citizenship were turned down after the Canadian Security Intelligence Service (CSIS) determined he posed a danger to Canadian society.

In the summer of 2000, Zundel gave up Canadian residence and moved to Tennessee, saying he was fed up with Canada and that he did not intend to return.

But on Feb. 5 he was arrested at his home by U.S. Immigration and Naturalization Service officers on a visa violation and placed in custody. He was subsequently dumped at the Canadian border where he immediately made a refugee claim. Zundel alleges he faces persecution in his native Germany, which he left in 1958, for his political views.

At his most recent hearing before a member of the Immigration and Refugee Board in Niagara Falls on Feb. 28, Zundel was ordered to remain in custody until his next detention review 30 days later.

IRB member K. Thomson ruled that "the minister [of citizenship and immigration] has provided ample information which would certainly indicate there is reasonable suspicion that [Zundel] may pose a danger to the national security of Canada."

Thomson said that finding is sufficient to keep Zundel behind bars. But, he continued, "I probably would have also found you [Zundel] to be a danger to the public."

Speaking in his own defence, Zundel argued he had never been convicted in Canada of any criminal offence.

He also rejected the Crown's contention he poses a security threat, arguing instead that CSIS opened his mail and yet allowed a pipe bomb to be delivered to him. "They set me up for assassination," he said.

Zundel also dismissed the charges against him in Germany, describing the German government are "quislings," a reference to the pro-Nazi puppet government in wartime Norway.

He also claimed he never counselled violence, saying "I am an advocate of Gandhi's way of self-liberation."

Crown attorney Donald MacIntosh, who prosecuted the Konrad Kalejs deportation case, dismissed Zundel's claims. Zundel's allegations against CSIS, he said, "are patently ridiculous and have no evidentiary basis whatsoever and are about as ridiculous as his linkage between his cause and that of Gandhi. Gandhi never supported the Nazi cause and was horrified by all that anti-Semitism represents."

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Journalist finds a looking glass world in Israel

By CAROLYN BLACKMAN
Staff Reporter

On a recent trip to Israel, *Globe and Mail* columnist Margaret Wente found two different versions of reality.

"It's a looking glass world," said Wente, a non-Jew who visited the country for the first time in order to "make some sense out of the confusing, depressing situation."

Her purpose, she said at a lecture last week at Holy Blossom Temple, was to "send home a message from the front lines about how people on both sides experience life.

"The weird thing is that the people on both sides look identical. [Although] they live in two different universes, the teenagers look like twins."

To try to understand the Palestinian mentality, she said, she arranged a visit with the parents of Aayat Al-Akhras, a 17-year old girl who blew herself up in a Jerusalem shopping centre last March.

She killed two people – a guard who tried to stop her, and Rachel Levy, a 17-year old Israeli girl "who looked just like her. Both girls were brilliant and accomplished, and both were described by their parents as model daughters," Wente said.

Aayat's parents, who live in a two-room house with their 11 children, have turned their home into a shrine to their daughter, said Wente.

On one wall were photographs of Aayat, one in her suicide bombing gear, and one in western clothing, Wente said. "She had two worlds to choose from, and she chose the wrong one."

Aayat's mother had tried to stop her daughter from becoming more radical, but after a neighbour was killed by Israeli troops, Aayat got in touch with a local terrorist band and persisted until they accepted her as a suicide bomber, she said.

"She was not pressured, and she did not waver. She spent her last night studying for a test at school, and the next morning she wrote her test, which her father discovered she got [100 per cent]."

When Wente asked one of Aayat's friends at school if she could do the same thing, "the friend said that 'we could all do it, but we don't have the courage.'

"The principal of the school told me that everyone viewed Aayat as a hero, and a teacher said that 'Palestinians are desperate. If innocent Israelis have to die, that is their own fault.' I heard that dozens and dozens of times."

At Palestinian Watch in Jerusalem, Wente viewed a video reel in which she saw Palestinians celebrating the life of a 12-year-old martyr who died in 2000. "There was a full-screen message recruiting children to 'follow me to paradise,'" she said.

"There is a school and a university course named after one suicide bomber. That is a part of the story that the world does not see."

Suicide bombing has been the Palestinians' weapon of choice, Wente said, "but the strategy has been a miserable failure. The world has condemned it, and Israel has not gone away. They have stepped up security and made life hell for the Palestinians.

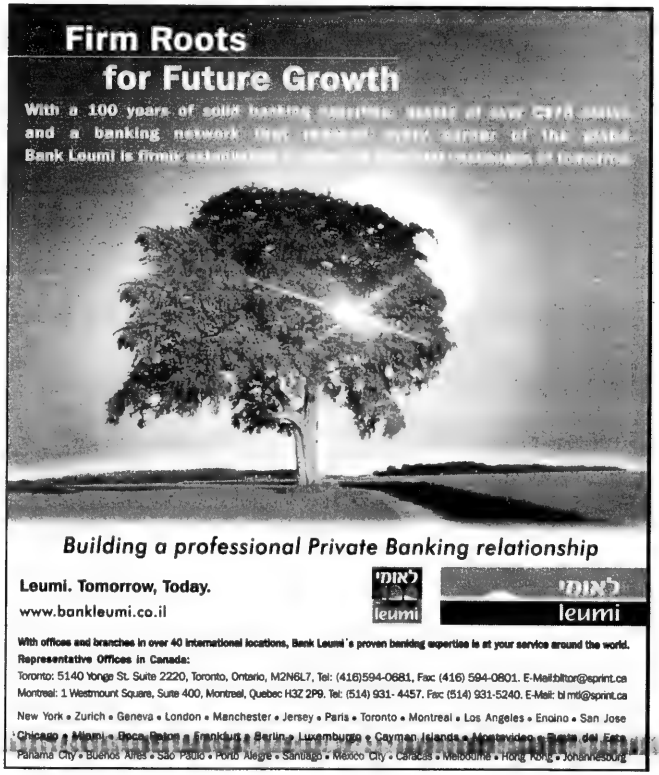
"In Israel life is relatively normal, so Aayat died for nothing," said Wente, a two-time National Newspaper Award winner for column-writing.

On a positive note, she said, in a meeting with Aharon Barak, chief justice of the Supreme Court of Israel, "he reminded me that Israel has faced annihilation for 55 years, and is still here.

"He said 'there will never be absolute peace, but eventually the Palestinians will come around. It won't be perfect, but it will be okay. There are a lot of people who saw the country through worse. We will prevail.'"

FRIENDSHIP EXTRAVAGANZA:

A pre-Purim event at Chabad@Flamingo ushered in the holiday spirit and helped familiarize "Friendship Circle" children with the story, joy and celebration of this wonderful festival. The "Friendship Circle," a program launched last year by Chabad Lubavitch with start-up funding from the Trillium Foundation of Ontario, enlists teenagers to volunteer as mentors to children with special needs. The children and their siblings came from across the GTA for an afternoon of fun and crafts imbued with the Purim spirit. They baked hamantashen, designed masks, created their own noisemakers and watched a juggler. Each child was also given a fun and educational Purim CD.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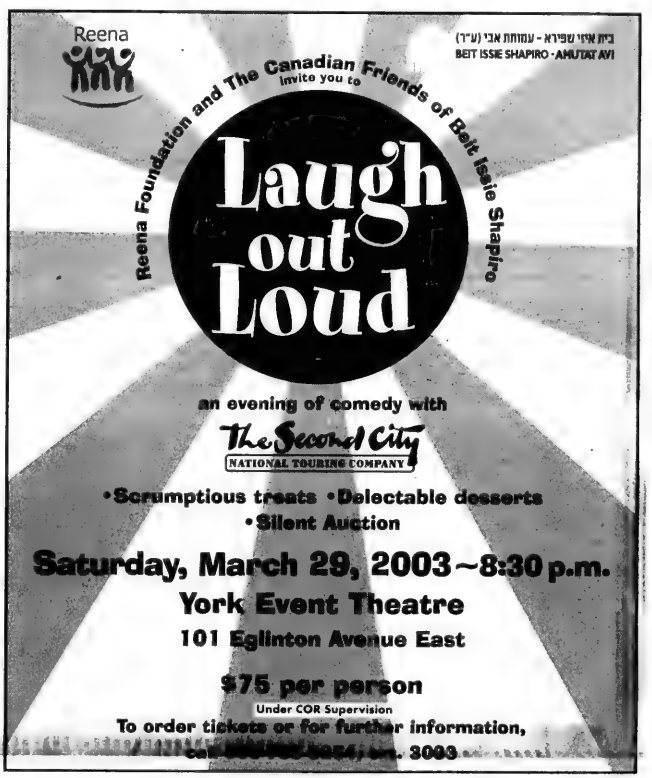
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Despite all, 'gladness and joy'

Continued from page 1

And that, we venture, is precisely how God and our ancient sages had intended the holiday of Purim to be celebrated – by the entirety of our people, with full entitlement for all of us to feelings of gladness and joy.

The world, however, in the words of the poet, is lately "too much with us," mitigating, if not displacing altogether feelings of gladness and joy. We are weighed down and bowed of shoulder from constant worry, perpetual anger and too frequent shedding of tears.

Last week in Israel, 18 people were killed by Hamas murderers. Scores more were wounded, many of them debilitated for the rest of their lives.

Last week at the United Nations, the debate resumed over how best to deal with Saddam Hussein. In truth, the debate has been more surreal than real. Its only discernible achievement has been the driving of a deep wedge between the two competing alignments of the western nations, and probably, the mortal plunging of a stake into the heart of the United Nations itself.

As the American-led alliance of forces has assembled in the Persian Gulf, world opinion has turned against the United States and towards Iraq. Saddam is laughing. Neither his depredations nor his scheming, neither his cruelty nor his blatant, in-your-face lies have managed to alienate the affections of his defenders.

And of course, irrespective of the debate at the United Nations, Israel stands in harm's way. If the U.S. launches a military campaign, Saddam will undoubtedly try to harm Israel as he did 12 years ago. The Hezbollah forces in south Lebanon will likely try to enter the fray, to "help" him, by launching some or all of the more than 8,000 missiles pointed at Israel. If the United States does not launch its military campaign, Saddam will merely continue to develop, hide and distribute his insidious weapons of mass destruction and terror to agents and hostile countries frothing in frenzied hope at the prospect of harming Israel.

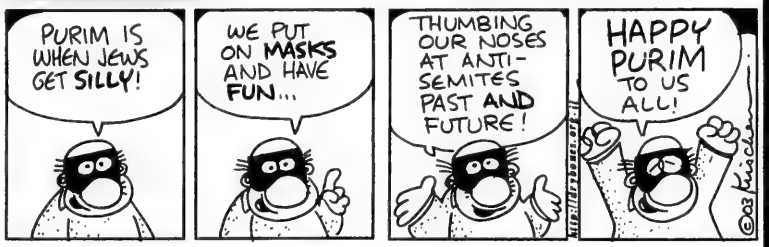
The comparison is too ready-at-the-reach, and it is overly simplistic to say that Saddam is a modern-day Haman. But he does represent undisguised evil in the same way that Haman did. He would if he could – as would Hamas, Islamic Jihad and Hezbollah – "destroy, massacre and exterminate all the Jews, young and old, children and women." (3:13) It is the certain truth of this knowledge that weighs us down.

But there is an other equally certain truth at play in the mystery of our lives that we must not forget: Israel and its God stand in their way.

And so, despite the bowing of our shoulders, we too must set this time aside for joyous cries. "In every province and in every city, [where Jews live, let there be] gladness and joy, a feast and a holiday." Chag samayach.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.


Dry Bones
PURIM IS WHEN JEWS GET SILLY!
WE PUT ON MASKS AND HAVE FUN...
THUMBING OUR NOSES AT ANTI-SEMITES PAST AND FUTURE!
HAPPY PURIM TO US ALL!

Editorial Advisory Board: Irving Abella, Michael Brown, Sandra Brown, Donald Carr, Paul Cooper, Rabbi Elyse Goldstein, Zac Kaye, Igor Korenzvit, Guidy Mamann, Lou Ronson, Ron Somogyi, Pamela Medjuck Stein, Rabbi Reuven Tradburks

We need to support Israel

Having recently returned from a trip to Israel to visit my children and grandchildren, I feel it my duty to attempt to encourage others to visit Israel.

Israel desperately needs us. Isolated, condemned and criticized, it has also seen Jewish tourism all but vanish. This should give us pause for deep soul searching.

The Israeli economy is dependent on the tourist industry. At a time when the global high-tech industry, in which Israel was foremost in the world, has collapsed, it is now also suffering from a dramatic drop in tourism. Hotels are empty, many have closed down, restaurants are empty except for the local people, tourist spots and resorts are empty and many Israelis are unemployed.

We owe it to Israelis to visit and to fill the hotels and restaurants in order to show that they do not stand alone and that they can earn their own living and not rely only on our charitable donations.

Aside all the above, Israel is a wonderful place to visit.

E. H. Shub
Toronto

* * *

Textbooks teaching hate

I was appalled when I read about the hate that saturates Saudi textbooks (*CJN*, "Saudi textbooks filled with hatred of West, Jews," Feb. 20). As a student in Grade 12, I am fully aware just how much my peers and I take our textbooks as representative of "the truth." We are taught that our textbooks contain historically and morally accurate information.

To think that my counterparts in Saudi Arabia, and by extension, the Palestinian Authority (PA), are learning ugly lies from their textbooks, such as "Jews are wickedness in its very essence," makes my blood run cold. When Arab students are brainwashed to believe that the only good Jews are dead ones, is it any wonder that their responses as adults are suicide bombings and killings?

Textbooks are a powerful tool. They shape the thoughts and opinions of young people all over the world. The fact that Saudi Arabian students are being taught that Jews are evil and that Israel does not even exist is disgusting to me, as it should be to all morally upright, freedom-seeking individuals.

I believe we can never really achieve true peace with our Arab neighbours until we collectively recognize the tremendous authority that textbooks wield. For this reason, I think that even before negotiating and undergoing peace talks, permanent educational reforms must be made in the PA and Arab world. Maybe then peace can truly be achieved.

Arielle Weltman
Thornhill, Ont.

* * *

Different hats, one people

At my weekly *shiur* (class) this week, the rabbi asked, "What was the miracle of Purim?"

I answered as a joke that the biggest miracle was getting everyone to unite behind Mordechai and Esther when they said to fast, pray and fight Haman. But the more I thought about it, the more I thought it wasn't such a joke. How did Mordechai and Esther achieve such unity? Was it because the Jews had a smaller population then? Were we more concentrated in one section of the world?

I know that God can make miracles for us if He wants to, but do we have to make it so difficult for Him? Perhaps if we were more united in the little things, He would help us with the big things. We started getting fractured by what hats we wore. Now, it's what neighbourhood we live in or what street we live on. Remember that Haman also wore a different hat.

Gloria Soban
Thornhill, Ont.

* * *

Weinfeld's comment illogical

I question the logic and consistency of Morton Weinfeld's argument in his column "From dissent to desertion" (*CJN*, March 6). I agree that the rejection of Jewish Theological Seminary (JTS) rabbinical student Jill Jacobs' Torah commentary, which contained criticisms of Israel, is a "troubling example of heavy-handed censorship." But while Jacobs apparently does not explain what she means by the vague phrase "military operations," it is possible to interpret in a narrow way that Weinfeld would find acceptable.

But what really rankles is Weinfeld's leap to the conclusion that JTS rabbinic students – "dozens" now who are supporting Jacobs, perhaps more later – may soften in their support of Israel. Is it not clear that the issue in question is the government and its policies, and not Israel or the Jewish people? Jacobs' interpretation of Torah may differ from that of the Likud and its partners.

Weinfeld goes to some length to discuss demographic changes that have altered Israel's social and political culture, and the Israeli government, which "may increasingly come to reflect the wishes of these new Israeli voters," but he appears to have no tolerance for those who are disaffected by those changing wishes if they begin to articulate their frustration against blind allegiance. Is he not asking for unconditional support from Jacobs that he himself says no country deserves?

I think a more provocative subject would have been a discussion of the morality of the decision to reject Jacobs' commentary – subordinating free expression to Israeli ministry subsidies and pro-Israel JTS donors.

Austin Beutel
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
Letters sent by e-mail must also include the sender's municipal address.

Perspectives

My Purim in Laos

By NAOMI ISCOVE

I sank back into the plump cushions on my wicker chair and smiled at my friends. The six of us were sitting together near the banks of the Mekong River last March. A light breeze tugged at our hair. The large orange sun sank slowly into the brown river water, changing the blue in the sky to shades of pink and purple. In the background, we could hear Laotian folk music being played on a radio. I sipped my fruit shake, enjoying this dream-world so far removed from my reality back in Canada. Time, deadlines and schedules did not exist here.

"Does anyone know what the date is today?" I wondered aloud.

My friend, Eilat, glanced at her wrist, forgetting that she had removed her watch weeks ago. She giggled and shrugged.

Noa spoke up, "I think it's the 24th, why?"

"Guys, it's Purim tomorrow!" Batshahar exclaimed, snapping to attention.

"You're kidding! Tomorrow?… We should celebrate!"

Noa sat upright in her chair. "For sure. But what can we do? We're in Laos, there's no synagogue here. I don't have a Megillah, do you?"

We all smiled at the thought of backpacking in Southeast Asia with a Megillah.

Eilat played with the idea. "No, I don't have a megillah, but we all know the story… Maybe we can plan a Purim seudah and dress up and tell the story without the Megillah."

"And we'll drink too?" Keren awoke from her daydreams and joined the conversation.

"Of course. It's a mitzvah to get drunk on Purim!" I grew nostalgic for the Purim parties in Montreal.

"OK… so how can we do this?" Our plans evoked Shai's curiosity.

"Eilat and I will make a huge salad," I offered. "Keren and Shai, you take care of the wine. Noa and Batshahar can get us fresh bread."

"But what about costumes?" Batshahar probed.

"We all have to make our own costumes," Eilat answered.

"And where will we have this seudah and party?" Noa asked.

"At the guest house. Don't worry, I'll explain it to the owners," I replied. "So it's set then? We're all in?"

All heads nodded agreement. We raised our fruit shakes and clinked them together.

Luang Prabang, the tiny riverside city we were in in northern Laos, has an entirely Buddhist population. It is one of the only cities in Southeast Asia that upholds the monks' tradition of circling the city in a long parade each morning at sunrise to collect rice and flowers from the townspeople. Aside from a few other Israeli tourists, my friends and I were the only Jews there – the only ones who knew that, the next night, Jews all over the world would be dressing up in costumes, reading the Megillah and drinking until they couldn't differentiate between "Blessed be Mordecai" and "Cursed be Haman."

We rode a tuk-tuk back to the guesthouse. The air was warm and humid. The night market bustled with activity. Music from the karaoke bars echoed in the air. Tourists wandered the streets buying banana roti, fruit shakes and fried noodles from street vendors.

When we arrived at the guesthouse, Noa and I approached the owner. "Tomorrow night is a Jewish holiday called Purim. We want to celebrate it here. Can we use the tables in the courtyard for our meal?"

The stout Laotian woman peered up at me, eyebrows raised. "What is the holiday about?"

"There was a horrible man who wanted to kill our people, but a courageous hero spoiled his plan and saved us." I explained.

"You celebrate how?" Her eyes opened wide.

"We'll dress up in costumes, eat a big meal, tell the story and have a party." Noa told her.

"OK for me. Thank you for asking." She smiled, bowed her head gently, and ambled back to her room.

The next day, Eilat and I battled the heat and crowds at Luang Prabang's open market. We bought carrots, cucumbers, tomatoes, beans, nana, lettuce, lemons, bananas, nuts and a pineapple, spending a total of 40,000 kip ($4 US). We lugged our heavy knapsack back to the guesthouse and dumped its contents onto the large wooden table in the middle of the courtyard.

Taking a step back, I surveyed our purchases. "Hmm… how are we going to wash all this stuff and turn it into a salad?"

"Ooh, I have an idea." Eilat jumped up and raced to our room. She returned carrying our dish detergent and her Swiss army knife. "My mom soaks vegetables in detergent to get rid of chemicals and stuff. She'll be so proud when I tell her we did this! Now… we just have to find a pot or something."

Our eyes darted around the courtyard.

"There's a tap around the back of the guesthouse, near the bathroom," I offered, "that's where Noa and Batshahar did their laundry yesterday."

The guesthouse owner appeared at the courtyard entrance and listened to our conversation.

"OK, so we can rinse the veggies under the tap, but we need to soak them with this." Eilat jiggled the detergent in her hand.

The owner hurried over to us and announced, "I help you! You wait here!" She waddled to the edge of the courtyard and disappeared into a shed. Seconds later, she reappeared, holding a large metal laundry basin. She placed it on the table and beamed at us. "This work for you!"

Eilat and I thanked her profusely and carried the basin to the tap. We filled it with water, plopped in the carrots, cucumbers, tomatoes, beans and lettuce, and added some dish detergent. I swished the water around in the bowl until large white suds materialized. Eilat grabbed a handful of suds and smeared them on my face. I did the same thing back to her. Collapsing in a fit of giggles, we gazed into the basin of vegetables.

"This is already the best Purim ever!" I snorted, "I can't wait for tonight!" Observing us from the side of the shed, the guesthouse owner scratched her head, shrugged her shoulders, and slipped back inside.

"This has to soak for half an hour. Let's go make our costumes!" Eilat jumped up and headed for the woods behind the guesthouse.

"Eilat, where are you going?"

"To get my costume! Don't follow me, Nom, it's a surprise!" She disappeared among the trees.

I stood up, brushed off my pants, and shuffled to our room, racking my brain for costume ideas. I opened my backpack and searched for inspiration. Out of the corner of my eye, I caught a glimpse of the guesthouse owner walking past my window. A long piece of checkered material covered her body. Her long black hair was piled on top of her head under a small, thin towel. She carried soap and a comb. Like many Laotian women, she bathed in the river down the street, rather than in the showers. I found some material my Thai friend had given me in Bangkok, and began creating my costume.

Eilat returned from the woods and hid something under the bed. Sweat dripped off her forehead, and her shirt clung to her body. "Humidity!" she grunted as she threw herself on the bed. We closed our eyes and fell asleep.

About an hour later, Eilat woke up with a start. "Nom! The vegetables!" We rushed outside to our laundry basin and found the owner frowning down at the soapy water.

"How you cut these?" she asked. Eilat proudly produced her Swiss army knife, but the owner continued to frown. "I help you!" She dashed to her room and returned with knives, forks, bowls, and plates.

"Thank you!" we gushed. We sat on the benches, poured the soapy water onto the ground and dried the vegetables. Batshahar and Noa returned from town with fresh bread, and joined us at the wooden table. Noa set up her minidisc player and we sang along to Israeli tunes while we worked. We peeled and cut and sliced the vegetables and then dumped them into the biggest of plastic bowls.

The guesthouse owner eyed us skeptically. Suddenly, she approached us, snatched the pile of beans that I was about to cut, exclaimed, "I help you!" and dashed back to the shed.

"What just happened?" Noa asked. We shrugged and leaned back to peek into the shed. The owner dropped the beans into a pot of water, one by one. "She's cooking the beans for us! I can't believe it!"

Keren and Shai arrived just as we were covering the salad. "We couldn't find wine so we bought this instead!" Keren announced, holding up a six-pack of Beer Lao. We arranged the table, placing the Beer Lao, fresh bread and giant salad in the centre, and distributing the forks, knives, and plates around them.

"Everyone shower, put on your costumes, and meet back here in an hour!" I called as I raced to my room.

An hour later, we returned to the courtyard. I wore my Thai material wrapped around my body and my towel on my head like a Laotian woman on her way to bathe in the river. Batshahar stuffed her sarong with rolled-up T-shirts to appear pregnant. Noa wore a sari and painted a red dot on her forehead like an Indian woman. Eilat tied a palm tree branch to her right arm and made a sling out of a bandana for her left arm. She was a bird with a broken wing. Keren and Shai arrived wearing jeans and T-shirts.

"You guys actually dressed up?" Shai chuckled.

"It's Purim! You better dress up too!" I shot back.

"Come on guys, don't be party poopers!" Eilat scolded, smoothing out the leaves of the palm branch on her arm. Keren and Shai retreated to their room. We heard arguing and laughing. Minutes later, they stumbled back to us.

"Happy Purim!" Keren giggled. "I dressed up as Shai and he dressed up as me!" She wore Shai's black jacket, yellow rainpants and plastic scuba mask. Shai wore Keren's tight rainbow-striped hat, red tank top and long pink skirt. His stomach bulged over his waist.

The guesthouse owner watched from the shed and offered to photograph us. We posed for her near the porch and in front of our homemade feast.

Then we headed to the table, and she and her family sat on the grass nearby to observe as we attempted to retell the Purim story.

I began: "Once upon a time, a king named Achashverosh was married to a woman named Vashti. He invited her to dance at his party, but she refused because he and his friends were drunk and obnoxious and she had self-respect."

Eilat took over for a few sentences, and Noa picked up where she left off. Batshahar, Keren and Shai participated as well. We drank a "l'chaim" when we mentioned Mordecai, and stamped our feet and booed when we said Haman.

When I ended the story with "Haman led the horse that Mordecai was riding through the streets, the people cheered, the Jews were saved and they all lived happily ever after," we all cheered and applauded.

Then the party began! Eilat turned the Israeli music on full blast and whipped the covering off the food. We invited the guesthouse owner and her family to join us. Together we devoured our dinner, drank our Beer Lao, told stories and jokes, sang along to Israeli tunes, and celebrated Purim – Laotian style.

Naomi Iscove is a University of Toronto master's student from Montreal.

Happy Purim graphic by Hilary Zarnett, Grade 5.

Opinions

Who's talking? Who's listening?

Aside from MIT professor Noam Chomsky's visit last November, the political temperature at Hamilton's McMaster University has remained within a relatively tepid range over the past several months.

Lawrence Hart in Hamilton

But this changed dramatically during February.

First to appear on campus was Baker Abdel Munem, director of the General Delegation of Palestine in Canada. Then, a few days later, Leila Khaled Mouammar and Jaggi Singh, both "activists" from Concordia University in Montreal, were the featured guests. Mouammar is currently facing suspension from her university program, while Singh has apparently been banned from the Concordia campus for five years. Tagging along with them was Max Silverman, a high school student from Toronto, who heads up a group called "Jewish Youth Against the Occupation."

More recently, the McMaster Jewish Student Association and UJA Federation of Hamilton hosted Yossi Olmert, a professor of security studies at Bar-Ilan University.

Despite some initial concerns about security, each of the presentations actually went quite smoothly. All of the speakers, at their respective venues, delivered their respective messages, and even the ensuing question periods were relatively civil, perhaps even subdued. This is not to infer that the presenters were uninteresting or lacking in passion. Far from it.

Olmert gave his audience an unabashed and stirring lesson in modern Jewish history, focusing on Israel's legitimate rights and aspirations. Jewish students and members of the broader Jewish community turned out in respectable numbers to hear his talk, while attendance by the Arab community, whether from campus or elsewhere, was spotty at best.

By contrast, when the Palestinian supporters had their programs, what we heard is what we always seem to hear at such gatherings: lengthy diatribes that brazenly question the basic tenets of what we know as "our" history, mixed in with large chunks of even more blatant propaganda. And who attended these forums? Well, the rooms were filled with a large representation from the Arab community and as many, if not more, Jewish students and members of the Jewish community than attended Olmert's talk!

So, at the end of the day, we might seriously ask whether there really is any constructive purpose to all of this. From our Jewish students' and Jewish community's standpoint, absorbing what the Palestinian lobby has to say may well be a salutary lesson in what we're up against. But what should be even more instructive for both us and our students is that, for the most part, the "other side" seems unwilling to even show up and listen to what we have to say.

Granted, this is just one isolated series of observations at just one university, but I suspect that what we've seen at McMaster is not that dissimilar from what's been happening on other campuses as well.

How much worse it could be...

Later this month marks exactly 2½ years since the Palestinians launched their terrorist war of attrition against Israel. During that time, Israel has suffered dearly, losing at last count 735 men, women and children in countless attacks that also wounded some 5,000 others. In a tiny, closely-knit country like Israel, such a loss is devastating.

And yet, compared to what the terrorists intended, the casualties, as terrible as they are, are relatively low.

Robert Sarner in Jerusalem

Most people abroad don't realize that the atrocities that have killed so many and so shaken the nation pale next to all the operations planned by Palestinian terror groups. Fortunately, the country's security services are on the case, heroically foiling many of them. Otherwise, the Israeli death toll since September 2000 would be in the thousands.

The world has little idea of what Israel is really up against. This is not surprising, given that the foreign media largely ignores the many terrorist plots averted by the Israel Defence Forces (IDF), the police and the General Security Services (GSS).

Since the current hostilities broke out, 98 Palestinians have blown themselves up in attacks aimed at slaughtering as many as Israelis as possible. During the same period, Israel has captured 85 would-be suicide bombers. In recent months, it has foiled an even higher proportion of planned attacks.

In February alone, the GSS prevented 57 Palestinian terrorist attacks, including 22 in which would-be suicide bombers and their dispatchers were arrested with huge amounts of weapons and explosives.

The other day, Jerusalem police revealed that in January they foiled an attempted mass terror attack on the city's main soccer stadium packed with fans.

Three weeks ago, IDF troops uncovered a huge Hamas bomb factory in the West Bank containing hundreds of kilograms of explosives and parts used for making bombs.

In mid-February, the GSS announced it had arrested a Gaza resident who was planning several bombing attacks and organizing others by suicide bombers. His intended targets: Be'er Sheva's Soroka Hospital, a bus of tourists in Mitzpe Ramon and IDF officers in the Negev.

In early February, the IDF arrested a Hamas member in Ramallah who had hidden a suitcase containing several explosive belts. He confessed to planning to wear one of them into Jerusalem on a suicide mission.

Two days before, the IDF found a 15-kilogram explosives belt hidden in a large mosque in the town of Taibeh. The IDF learned of the bomb after arresting two Islamic Jihad terrorists at a nearby roadblock. They confessed to hiding it for use later against an Israeli target.

At the same time, security sources revealed the IDF and the GSS foiled several attempted terror attacks planned for the Jan. 28 Knesset elections. The most ambitious was a plan by an Islamic Jihad cell in Jenin to detonate four booby-trapped cars at different locations simultaneously inside Israel.

A week earlier, Border Police aborted a similar bombing attempt near Wadi Ara when they captured a jeep laden with 400 kg of explosives that Islamic Jihad had dispatched for a massive attack.

In December, three east Jerusalem members of Islamic Jihad were charged with planning to launch a missile at a helicopter arriving at the Knesset and set off a bomb near the Prime Minister's residence across town.

The same week, security sources said a terrorist cell had planned to assassinate former Jerusalem mayor Ehud Olmert and to carry out a suicide bombing at the city's central bus station. These are just some of the plans aborted in recent months.

A few days ago, Jerusalem Police Chief Mickey Levy said that in 2002, there were 41 terror attacks in the city including 17 suicide bombings, plus 11 attempted suicide attacks that police thwarted.

The week before, National Police Commissioner Shlomo Aharonishky released figures for 2002 showing that police foiled 45 terror attacks and prevented the explosion of 236 bombs inside Israel in some 550 counter-terrorist actions.

As bad as the situation is, I shudder to think what it would be if not for members of the country's security services. They risk their lives every day against those hell-bent on the mass murder of Israelis. Thirty months into this war, I salute the courage and devotion of Israel's soldiers, police and other security personnel. They deserve our praise and gratitude.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

Can the Arab world follow Asia's path to freedom?

Forty years ago, political and economic conditions in Asia (except Japan) and in the Middle East (except Israel) shared a number of characteristics: Both regions were deeply embedded in the gloomy and seemingly hopeless Third World. Governments were controlled by small and corrupt elites supported by the military and other security forces, there was no room for tolerance or pluralism and the economies were stagnant. Violence and conflict were widespread, both internally and between nations.

Gerald Steinberg in Jerusalem

Since then, however, the countries of Asia, including China and India, have managed to break out of this economic and political prison, but the Arab Middle East remains stuck where it was in the 1960s. With the partial exception of the petroleum exporting countries in the Gulf, poverty has become even more deeply embedded, and the political systems remain hermetically sealed. Leaders are installed for life (and beyond, with the advent of presidential succession in Syria). And in Saudi Arabia and the other oil-rich countries, tens of billions of dollars are the private property of small tribes and royal families, and their retainers. In addition to the huge price paid by the citizens of these countries, this situation feeds the frustration that turns into terrorism and violence.

In this environment, the removal of Saddam Hussein and a regime change in Iraq could trigger a domino effect throughout the Arab world, from North Africa to the Gulf. While there are different predictions regarding the day after the war, the replacement of the current regime with a more open and responsible government, as in the case of Afghanistan, is still the most likely outcome.

Once the flood-gates open, the climate of fear in Iraq is lifted and the population begins to celebrate its restored freedom, the citizens in neighbouring countries around the Middle East will be infected. A dramatic leadership change in Baghdad will launch a chain of similar processes in the region.

After Iraq, the Palestinian Authority might well be the next in line. The regime of Yasser Arafat and the PLO has controlled Palestinian life for decades, with no lasting accomplishments. The hope created with the 1993 Oslo agreements has been destroyed by terrorism and violence, Israeli troops have returned to the cities, and the creation of a Palestinian state seems as far off as ever.

Instead of the promised economic development, a corrupt and incompetent leadership has gone in the opposite direction. Within Palestinian society, this criticism is growing, coinciding with the demand for regime change in U.S. President George W. Bush's speech on Middle East peace last June. Thus, the forces unleashed by the replacement of Saddam Hussein could provide the catalyst for ushering in a new more open and democratic Palestinian society ready to co-operate with Israel in a two-state framework.

The same factors are necessary for the societal transformation that will lead to peace and the replacement of rejectionism with acceptance of the legitimacy of Israel as a Jewish state. While there are no guarantees, there is at least the hope that in a more open political atmosphere, the blind hatred and incitement will be replaced by mutual acceptance and a stable peace. A leadership that is accountable to its citizens would also restore the credibility of Palestinian pledges with respect to preventing terrorism and in other critical areas.

These changes will not take place in a vacuum, and from Baghdad and Ramallah, similar processes will spread to other countries, including Syria and Saudi Arabia. While the first priorities will be towards internal political and economic change, this foundation can open the path to real peace based on popular support throughout the region. Four decades after Asia started down the road to freedom and economic growth, the Arab Middle East may finally have a chance to follow a similar path.

The Kirshner File

Saddam biography takes measure of the man

Stripped to its barest essentials, the story of Saddam Hussein is the saga of a poor, unlettered boy from an impoverished village on a bend of the Tigris River who rose to great heights as he modernized Iraq and then squandered his capital by invading Iran and Kuwait, transforming Iraq into a vile dictatorship and defying the United Nations over his possession of proscribed weapons of mass destruction.

Sheldon Kirshner in Toronto

In the coming days or weeks, should the United States and its allies choose to invade Iraq, the final chapter of Saddam's tumultuous and destructive career will be written on the white hot crucible of war.

But for now, before hostilities break out, it may be useful to go back to basics and take the measure of the man who brought misfortune upon himself and his country.

There is no better place to begin than Con Coughlin's biography, *Saddam: King of Terror* (HarperCollins). It is neither the first nor last account of the most brutal Arab leader of modern times. But in light of the current Iraqi crisis, it is a timely book that offers keen insights into his mentality.

Saddam was born in Al-Ouja, eight kilometres south of Tikrit, on April 28, 1937. Al-Ouja, then a collection of mud huts and houses without running water or electricity, is of no historic importance. But Tikrit, the birthplace of Saladin, the legendary Muslim commander who defeated the Crusaders in Palestine, is a redoubt of Arab pride.

Saddam's humble origins shaped him, becoming the driving force of his ambition, while his deep sense of insecurity – his father, Hussein al-Majid, a landless peasant, abandoned his mother, Subha Tulfah – left him pathologically incapable of trusting anyone.

For all intents and purposes, Saddam, a fatherless child, turned for guidance to his uncle, Khairallah Tulfah. He was a fervent Arab nationalist and army officer who participated in the failed 1941 Rashid Ali revolt against the British and a pamphleteer who wrote a racist screed entitled *Three Whom God Should Not Have Created: Persians, Jews and Flies*. Saddam's uncle also introduced him to Ahmad Hassan al-Bakr, an army officer and future Iraqi president who played a central role in Saddam's rise to power. Years later, by way of appreciation, Saddam appointed Tulfah mayor of Baghdad.

At the age of 20, Saddam, who had a reputation for ruthlessness and brutality, joined the Ba'ath party. Bakr took him under his wing, sensing he could be useful. And so he was. In 1959, a year after the monarchy was overthrown by Gen. Abdul Karim Qassem, Saddam and a few young men of his ilk were assigned the task of assassinating the new Iraqi president. The attack, the subject of a 1980s hagiographic film produced by the ministry of propaganda, was unsuccessful. Qassem was wounded, and Saddam fled into exile, first to Damascus and then to Cairo.

In 1963, the Ba'ath deposed Qassem and executed him by firing squad. Saddam was given a lowly job at the Central Farmer's Office, but soon he was put in charge of interrogating party opponents and building up Iraq's internal security structure, a body that would be, Coughlin reminds us, one of his main pathways to power.

A shy, socially awkward person prone to emotional displays, Saddam consolidated his position in the aftermath of the 1968 coup, which installed Bakr as president. As his deputy, Saddam purged the military of non-Ba'athists, established a Kafkaesque network to monitor the activities of government employees, and presided over the public executions of 14 alleged spies, nine of whom were Iraqi Jews.

Saddam was also responsible for establishing an arms alliance with the Soviet Union and for nationalizing Iraq's oil industry. With revenues from nationalization, Iraq was able to modernize and rearm itself.

With Saddam in tow, Bakr set out to create a more egalitarian society, the hallmarks of which were government ownership of national resources, agrarian and educational reform and equal opportunities for women. Military spending jumped as Iraq bought advanced weapons from the Soviet Union and France.

Regarding himself as the natural heir to Egypt's Gamal Abdel Nasser, who died in 1970, and comparing himself to a Babylonian king who had conquered Jerusalem in 587 B.C.E., Saddam firmly believed that it was Iraq's destiny to be a pre-eminent force in Middle East politics. But to attain prominence, Iraq had to further develop its military capabilities. It did so by trying to acquire a formidable arsenal of non-conventional nuclear, biological and chemical weapons that could give Saddam "strategic reach."

Committed to Israel's destruction, Saddam concluded that "the liberation of Palestine" would remain a pipe dream until Iraq was scientifically, economically and militarily strong. In pursuit of this objective, Iraq purchased a nuclear reactor from France. The chief salesman was Jacques Chirac, then France's prime minister and now its president. Rightly suspicious of Iraq's intentions, Israel bombed the reactor in June 1981. Unbowed, Saddam resurrected the nuclear program and redoubled his efforts to develop chemical and biological weapons.

Angered over former Egyptian president Anwar Sadat's incremental dialogue with Israel after the 1973 Yom Kippur War, Iraq sought to isolate Egypt and to portray itself as a truly radical regime. Saddam courted the infamous Abu Nidal – whose attempted assassination of the Israeli ambassador to Britain, Shlomo Argov, was the pretext for Israel's invasion of Lebanon in 1982 – and Wadi Haddad, one of the founders of the Popular Front for the Liberation of Palestine. As a result, the United States placed Iraq on a list of states accused of sponsoring terrorism.

Saddam Hussein in 1960

Iraq attempted to rally the Arab world against Egypt in the wake of the 1978 Camp David accords, which paved the way for Israel's peace treaty with Egypt.

Coughlin claims, not without reason, that the challenge posed by Camp David and the emergence of an Islamic fundamentalist government in Iran persuaded Saddam that the ailing Bakr could no longer provide the aggressive leadership Iraq now required. In a series of machinations, Saddam eased out Bakr, replacing him as president.

When Saddam assumed Bakr's mantle in 1979, Iraq was a relatively wealthy country and the Arab world's first social welfare state. Unlike his predecessor, Saddam had no intention of sharing power. In a purge which Coughlin describes in chilling fashion, Saddam handily got rid of his rivals and proceeded to create a one-party state. His role model was none other than Josef Stalin. And like Stalin, Saddam cultivated a cult of personality.

Iraq's 1980 invasion of Iran, a cardinal error, stemmed from Saddam's misguided belief that he could negotiate a better deal over the Shatt al-Arab waterway, Baghdad's gateway to the Persian Gulf. Iraq had signed the agreement, which gave Iran control of the waterway, from a position of weakness in 1975. In exchange for ceding the Shatt al-Arab to Tehran, Saddam hoped Iran would withdraw its support of Iraq's rebellious Kurds. In addition, he sought to acquire Iran's oil-rich Khuzistan area and foment the collapse of its clerical regime. Saddam calculated that he could achieve his objectives within a matter of weeks, but he was dead wrong. The war dragged on for almost eight years, draining both countries. When Saddam's minister of health suggested he should resign so that a ceasefire could be worked out, Saddam took him aside and shot him.

Regarding Iraq as a counterweight to Iran, the United States supplied valuable military intelligence to Baghdad. During this period, Donald Rumsfeld – then-U.S. president Ronald Reagan's personal representative and now U.S. President George W. Bush's secretary of defence – met with Saddam. Washington was willing to overlook Saddam's miserable human rights record, and it was not particularly outraged by Iraq's use of poison gas against Iranian troops and the Kurds.

The war wrecked Iraq's economy. Iraq was saddled with $80 billion (US) in debts and reconstruction costs of $230 billion (US).

Instead of keeping his nose to the grindstone, Saddam lashed out at Kuwait, which Iraq regards as its 19th province. When Saddam occupied Kuwait in August 1990, he was under the impression that he had received a "green light" from April Glaspie, the U.S. ambassador in Baghdad, and that Washington would not lift a finger to protect Kuwait. Once again, he had miscalculated. And his efforts to suck Israel into the Gulf War by firing Scud missiles at its cities also proved useless, though somewhat costly to Israelis.

With Iraq having been soundly trounced in the "mother-of-all-battles," Saddam crushed U.S.-instigated Shi'ite and Kurdish revolts in southern and northern Iraq. Then, with United Nations inspectors scouring the country for prohibited weapons, he dodged and weaved.

To this day, he prevaricates. But now he awaits his terrible moment of truth.

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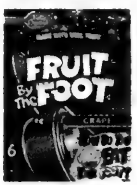

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Greater Toronto Area

Toronto man named head of El Al in Canada

By PAUL LUNGEN
Staff Reporter

Stanley Morais is one of those white-collar management types who doesn't mind getting his hands a little dirty.

His background is in sales and marketing but he realizes that when the situation demands it, "I shlep bags when they need me to shlep bags."

At El Al, where he's worked for the last 4½ years, sometimes you have to go the extra mile to get the job done, he says.

Though he's a hands-on kind of manager, chances are he'll be spending most of his time behind the desk in the corner office he now occupies.

On March 1, Morais was named general manager of the Canadian office of El Al Israel Airlines, taking over from Rami Fischer, who was promoted to New York to head up El Al's cargo operation in North and South America.

At 34, soon to be 35, Morais is one of the youngest El Al managers anywhere, but his appointment typifies a trend that is seeing the Israeli national air carrier look to local talent to run its operations around the world.

Morais takes the mantle of El Al's Canadian operation at a time when airlines the world over are experiencing existential crises, with many – including El Al's Canadian competitor, Air Canada – in financial difficulty.

It's a situation Morais is all too familiar with, having lived through El Al's own painful restructuring over the last few years. But, Morais believes, much of what needed to be done has been done and the future has potential, offering him the opportunity to build on the changes implemented by his predecessors, Moshe Shamai and Fischer.

Morais believes there is room to grow the Toronto-Los Angeles route, to develop a broader customer base among non-Jewish pilgrims to Israel and to entice back some in the Jewish community who last flew El Al when surly stewardesses, overcrowded cabins and the stink of cigarette smoke were all too common.

Buttressing the carrier's Canadian base is a far cry from the day a few years ago when El Al closed several unprofitable routes and rumours abounded that Toronto-Tel Aviv might be next.

Morais, who was then working as sales and marketing manager, recalls that it took some convincing and changes to the carrier's profile to make sure it didn't suffer the fate of the Viennese office, which did close.

El Al cleaned up its act, it introduced newer, more comfortable planes, it made its flights non-smoking, and it began the process of developing a corporate culture that put customer service first, he said.

At the same time, "El Al had to make some difficult decisions," including the one to close its Montreal office and to reroute its Canadian departures instead through Toronto.

El Al has taken several steps to win back passengers, including introduction of the ultra-modern Boeing 777, a new platinum business class designation, a code-sharing agreement with Delta that allows both airlines to book their passengers on the other's flights, and introduction of the competitively priced Toronto-Los Angeles route. And of course, El Al maintained the rigorous security standards that have made it the model in the industry.

Stanley Morais [Paul Lungen photo]

At the same time as El Al was competing for passenger traffic, Fischer was exposing Morais to the financial and strategic aspects of the airline business. Morais believes his selection to head up the airline's Canadian office is a clear signal that El Al has confidence in the route and in its growth potential.

"I'm embedded in this community," Morais said, "from synagogue life, to different organizations. I know what's going on with regards to this community."

A native of Toronto, Morais attended Associated Hebrew School and later the Community Hebrew Academy of Toronto.

He participated in United Synagogue Youth as an adviser and he spent one year at the Hebrew University in Jerusalem, studying political science.

Back in Toronto, Morais studied the relationship between political culture and the media, and his first job out of university was working in public relations for the Israel Government Tourism Office. Afterwards he moved to an advertising firm for one year and later was recruited by El Al.

Morais said the airline has listened to its customers, improved its planes, its scheduling, its entire attitude.

Now, he said, he'd like to see the Jewish community reciprocate, not only because to do so would help the 5,000 El Al employees whose livelihoods have been affected by the intifadah, but because El Al simply offers the best service to the Jewish state.

BB finds 'alarming' surge in anti-Semitic incidents

By PAUL LUNGEN
Staff Reporter

The number of anti-Semitic incidents in Canada surged at an "alarming" rate in 2002 and included "a disquieting trend to violence," said Rochelle Wilner, national president of B'nai Brith Canada.

"We want to know why the anti-racist community in Canada remains so silent about anti-Semitism," she said.

B'nai Brith's 2002 Audit of Antisemitic Incidents, which was released last week, found that anti-Semitic activity in Canada is on the rise, with a 61 per cent increase nation-wide compared to 2001.

'Disquieting trend to violence'

"In total, 459 incidents were reported, which is the highest number in the 20-year history of the audit. In the past five years alone, the number of incidents has more than doubled," the report stated.

Of the entire range of incidents, 282 (61 per cent) were classified as harassment, 148 (32 per cent) were categorized as vandalism and 29 (6 per cent) were described as violence.

The year-end data confirm the findings reported in an interim report released in mid-year, shortly after the murder in Toronto of David Rosenzweig outside a kosher restaurant.

B'nai Brith noted that prior to the 2002 audit, incidents of violence were included under the harassment category, but "as physical assault became more common following 9/11... B'nai Brith added the third category of violence in order to be able to track the increasing use of violence in the incidents reported in 2002."

The audit notes that advances in inter-ethnic understanding coincided with a drop in incidents as the 9/11 terror attacks receded into the past.

But because incidents involving Jews increased while the rest of the community enjoyed a decline, "the findings of the 2002 audit are alarming. In addition to the marked rise in incidents, the increasing use of the imagery and motifs of violence has been reflected in a disquieting trend towards physical assault. This trend is illustrated in the 29 cases of outright violence recorded in the audit, one of which involved the murder of a visibly Orthodox man [Rosenzweig]," the audit stated.

The Toronto Police Service, in its annual report of hate-motivated crime that was released a few weeks ago, did not include the Rosenzweig murder in its final tally, saying it found no evidence indicating the murder was motivated by hate.

Among the examples of violence cited in the audit was an incident in Montreal last April when "15 participants in a soccer game were overheard shouting 'death to Jews' in Arabic and French throughout the match. When the game ended, several Arab-speaking youths jumped the fence and assaulted a group of Jewish students, threatening them with knives."

In Windsor last September, "Jewish teens wearing skullcaps were attacked on the street by a group of men," while in Quebec City in May, "a pipe bomb was thrown at the city's only synagogue."

In Mississauga that same month, "a female high school student had to be escorted to and from classes after being harassed in the schoolyard by Arab-speaking students and subjected to anti-Semitic remarks and threats of violence."

In two highly publicized events, "rabbis and other visible Jews were assaulted at the Concordia [University] campus [in Montreal] as part of a riot" before a planned lecture by former Israeli prime minister Benjamin Netanyahu, while in Toronto, a Jewish physician was called a "Jewish murderer," was pushed to the ground and his collarbone broken during a demonstration by pro-Palestinian protesters.

The audit also recounted the David Ahenakew affair, in which the Saskatchewan aboriginal leader unleashed an anti-Semitic diatribe at a meeting of native leaders. As well, it noted that at campuses across Canada, anti-Israel advocacy has often "taken the flavour of anti-Semitism while ostensibly maintaining a veneer of political correctness."

The audit points out that 33 per cent of the 459 incidents occurred in April and May. That period coincided with Israel's anti-terror incursion into the West Bank, which followed the Passover seder suicide bombing at a Netanya hotel that killed 29 people.

"The wild and unfounded massacre charges that accompanied Israel's action against the infrastructure of terror in the West Bank, and the wide media coverage that ensued until these allegations were disproved, led to a climate that proved a fertile ground for anti-Semitic outbursts.

"The overwhelming condemnation of Israel appeared to be taken as validation of attacks against individual Jews and Jewish organizations in this country and was used as an opportunity to express apparently latent antagonism and bias," the audit concludes.

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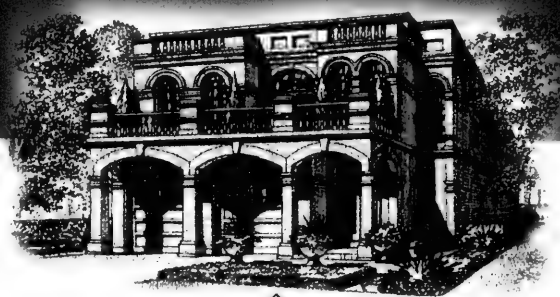

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Greater Toronto Area

Academic explores child survivors' experiences

By ANNA MORGAN
Staff Reporter

Abuse, loneliness, alienation and guilt often defined the formative years of child survivors of the Holocaust, leaving many of them traumatized and unable to discuss pivotal moments from their past, a Hebrew University academic says.

Europe had approximately 9.4 million Jews in 1939. By the time World War II was over, six million Jews had been killed, 1½ million of whom were children. Only 10 per cent of European Jewish children survived.

Sharon Kangisser-Cohen

In a lecture last week sponsored by the March of the Living titled "The Holocaust Through A Child's Eye," Sharon Kangisser-Cohen described some of the horrific experiences endured by children, as well as their efforts to deal with the guilt of survival when so many had died.

The Hebrew University doctoral candidate told a gathering at Congregation Habonim that, in most cases, children were flexible and able to adapt to new situations far better than their parents. However, their age and stage of development affected their ability to cope emotionally during the war and influenced their recovery afterward.

Kangisser-Cohen spoke of Jewish children who attempted to join Nazi groups at the beginning of the war in order gain acceptance from German friends who ostracized them.

Others turned the events they were experiencing into adventures and games.

"One way to master their experiences and transcend the situation was to imagine they were characters in a play or a game," she said.

Recovery depended a great deal on family situations and the presence of a nurturing adult, Kangisser-Cohen said. Children felt secure as long as a parent was with them and still in control. However, in those cases when caregivers were taken away or began to suffer from mental health disorders, such as depression, the emotional health of the child was more directly affected.

After the war, Kangisser-Cohen said, child survivors described having to cope with feelings of rejection by other survivors, as well as by the Jewish world around them.

They were forced into silence because "it was too difficult for adults to listen to the children. They felt guilty for not having been able to protect them."

Today, society is much more willing to hear about the Holocaust, and survivors feel the need to communicate their past, especially to their grandchildren, Kangisser-Cohen said.

However, it is unclear whether talking about past traumatic experiences always helps survivors.

"Remembering can sometimes reinforce the pain because they are forced to relive their experiences," she said.

Repressed Holocaust memories an ongoing problem

In a book titled *Child Survivors of the Holocaust*, published by Brunner-Routledge, psychotherapist Paul Valent explores various issues related to childhood trauma, including the roots of memory and the effects of trauma on survivors and their children.

Through 10 personal stories, Valent depicts some of the atrocities experienced by Jewish children during the war. Each narrative is followed by his analysis as a psychiatrist about the long-term effects of rejection, abandonment, humiliation, abuse and helplessness. Many child survivors repressed their memories because they couldn't make sense of them.

"Child survivors were caught in the dilemma that to be alive they had to remember, but to remember meant pain for themselves and others. The struggle continues and therefore not all emotions and meanings have been unblocked," he writes.

Valent describes how, as adults, survivors often find it difficult to be involved in the everyday needs of their children, focusing instead on expressing their love through protection and preservation.

"They loved passionately where survival was concerned, but the important little empathies and sympathies, the trivial everyday joys and pleasures of life, often passed them by."

Many were also adept at leading double lives and concealing their emotions – presenting themselves as the "life of the party," while inside they were tormented. "Without such skills they would not have survived," Valent writes.

For most child survivors "there were no happy endings," as many of them had to deal with loneliness or broken parents who needed care, he adds.

Many now experience sleeplessness and nighttime Holocaust terrors. Most never get over "a sense of being different, not belonging, of not being truly accepted."

–A.M.

What's going to happen to you if you don't lose weight?

(Here's how hypnosis may solve all of your weight loss problems)

According to Health Canada, ***approximately 300,000 people die each year due to health related problems caused by obesity***. Overweight and obesity are associated with heart disease, certain types of cancer, type 2 diabetes, stroke, arthritis, breathing problems, and psychological disorders, such as depression. If your doctor has told you to lose weight, ***it is because your weight may be putting you at risk for serious health issues.***

What's Wrong With Dieting? The inherent problem with dieting is the extreme focus on the foods that you are eating rather than on helping you change the way you think about food. Eating habits are deeply ingrained in our subconscious mind. Without changing these habits, dieters become frustrated and soon give up. Many health professionals are now recommending a revolutionary new *non-diet* approach to losing weight: hypnosis.

Finding the Key to Change. The subconscious mind often stores negative thoughts or behaviours that can trigger destructive habits. For overweight people, an inability to change these habits can result in a lifelong struggle with weight. The most effective way to overcome this obstacle is to *reprogram the subconscious mind through hypnosis.*

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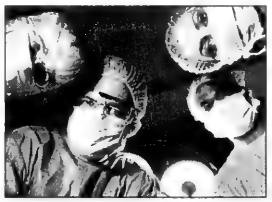

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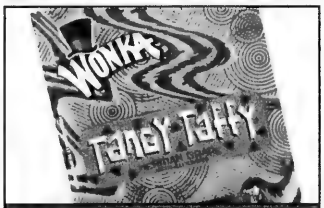

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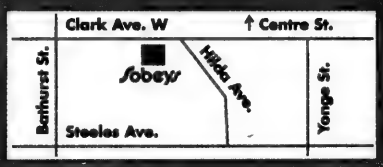

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SNACK SHACK: Middle school students at the Associated Hebrew Schools – from left, Taryn Hoffman, Leore Kamen, Ashley Sellouk, Hayley Rewald, Jillian Windman and Stephen Rumanek-Sheps – buy Israeli food from the student-run "Snack Shack" to raise money for their adopted families in Israel.

Hebrew U prof examines kingdom of the Khazars

By PAUL LUNGEN
Staff Reporter

For four centuries beginning towards the end of the first millennium, a powerful and warlike Turkic tribe dominated a strategic area between the Muslim Middle East and Christian Europe.

From the Black Sea to the Caspian Sea, from the Caucasus to the Volga River, the Khazar Kingdom dominated the region and fended off Muslim attempts at northern expansion, in effect, protecting the southeastern flank of European Christendom.

Early in their ascent – historians place the date at 740 – the Khazar king Bulan along with his royal court converted to Judaism. When the kingdom disintegrated following conflict with their expansionist Russian neighbours to the north, the Khazars' imprint on history slowly disappeared, though what happened to the people remains a mystery.

Scholars have long been intrigued by the Khazar story but no one has been able to offer a definitive account of their fate. Last week, an expert on the history and culture of Russian Jews summarized current thinking about the once powerful Jewish kingdom of the Khazars.

Prof. Wolf Moskovich, head of the department of Russian and Slavic studies at Hebrew University in Jerusalem, said there currently exists "a very small pool of existing sources" on the Khazars.

Speaking at the 2003 Shoshana Shier Distinguished Visiting Professor lecture in Jewish studies at the University of Toronto, Moskovich said "the Khazars vanished and nobody knows where they are."

He suggested that while the Khazars were reportedly forced to convert to Islam as the price they paid for last ditch military aid, many might have lived on as Karaites, Krimchuck Jews (in Crimea) or as the Mountain Jews of the Caucasus.

Legend has even conflated the Khazars with the 10 lost tribes of Israel, who are said to be exiled on the far side of the Sambatyon River, which has been linked with the city of Kiev, an area inhabited by Khazars, he said.

One of the most popular beliefs suggests much of Eastern European Jewry can trace its origins back to the Khazars, and not to eastern migration of Jews from central Europe.

The Thirteenth Tribe, a book written in 1976 by novelist Arthur Koestler, made just that suggestion of Khazar origins, but his thesis was motivated by ideology, not history, Moskovich said.

While Koestler was trying to de-link European Jews from their Israelite heritage to make them better fit into European society, Israel's Arab foes and anti-Semites were making the same argument in a bid to deligitimize the Jewish state, the professor added.

Although the documentary history of the Khazars is sketchy, there are early sources that refer to the Khazar empire, he continued. Writing in the 11th century, Yehuda Halevi referred to the Khazar kingdom while the Cairo Geniza contained several contemporaneous letters that also refer to the Khazars. Arab travellers also recorded references to the Khazars as a Jewish kingdom.

Various traces of the Khazar language have been incorporated as Yiddish, Moskovich said. The word "davening," or praying, for one, is of Persian origin as is the word "lockshin" (noodles), suggesting they entered the Yiddish language through an eastern European source, likely the Khazars.

The Karaites, an 8th-century offshoot of Judaism which rejects rabbinic authority and which focuses instead only on the Bible, displayed aspects of the Khazar lifestyle, from their nomadic ways, their love of the horse and their Turkic-origin language.

Moskovich concluded that during its heyday, the Khazar ruling class was Jewish and that Jews from Persia and Mesopotamia found refuge under their domain. Ultimately, he said, their fate is unknown and the question as to the fate of the Khazars remains open.

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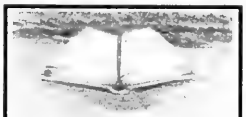
Lessons of freedom from Purim

By RABBI CHANANYA BERZON



Rabbinic Reflections

We empathize with nations whose citizens strive for liberty and freedom, even at the price of endangering their lives. Having to choose between living without liberty or dying is a serious conflict. Often, people would prefer to fight for their independence and perhaps sacrifice their life for the cause of family and national security.

The fathers of Zionism struggled for a Jewish homeland, a fortress for religious and national freedom, free of persecution, where they would be able to make their own decisions and direct their destiny. They knew, obviously, that much blood would be spilled on the battlefield. There was no viable choice. Two thousand years of religious persecution culminating in the Holocaust had engraved on their hearts the dictum, "Never again."

"We will no longer allow our lives to be controlled by others. We will dictate our own mode of behaviour, led by our government in our country," they said.

An event in the Book of Esther can add insight and depth to the issue of freedom. Haman convinced Achashverosh to permit him to slaughter all the Jews. At a party Queen Esther organized for the king and Haman, she addressed them, saying, "I and my people are to be slain. If we had been sold for slaves, I would have held my peace" (Esther 7:3, 4).

Was Esther serious when she said that if her people were sold into slavery she would have remained silent? Surely, Esther would have protested and begged the king to rescind a decree of enslavement. Slavery entitles the master to total domination over the slave. (See Samuel 1:8, 16 and Maimonides in Mishnah Torah Kings 4: 1, 2.)

Esther blurted out something that she didn't think through. Her *Galut* mentality led her to believe that there is no option other than to trust a gentile government and hopefully be treated with religious, social, educational and economical equality.

Is our attitude today any better? Are we not endangering our liberties for the sake of being part and parcel of the culture that surrounds us? How often are our "Jewish rights" impinged upon when we hear anti-Semitic smirks and read articles and books that contain messages of hate, and realize we have no way of protesting against these insults and slanders, even though we live – or maybe because we live – in a true democracy? Why do we grit our teeth and suffer in silence when we see anti-Semitic and anti-Israel lies regurgitated in the media?

Esther was not an astute politician. She did not have any insight into the political dynamic. Why, then, was this miraculous story, the Book of Esther, named after her? She is depicted as a young maiden, kidnapped into the bedchambers of the king and isolated from the complexities and intricacies of government. Would not the Book of Mordechai be a more fitting name? Mordechai was a respected member of the Sanhedrin, a prophet who uncovered the plot of Haman and urged Esther to take action.

But one of the most fundamental themes of the Purim story – Esther's willingness to place her life in jeopardy – is the turning point in the miraculous tale. She was willing to take both Achashverosh and Haman to task. She realized that she was replaceable and that she might find herself swinging from a tree instead of Haman. She discovered that destiny had placed her in a pivotal position. She therefore became the heroine of the Purim saga.

Jews in Israel and throughout the world must never forget the importance of liberty and freedom. With the help of HaShem, since our mission is worthy and holy, we will succeed.

Rabbi Berzon is the spiritual leader of Young Israel of Chomedy Congregation in Montreal.

Megillat Esther's grim lesson

By ELLIOTT MALAMET

Let's call him Paul. He is a fan of the Doors and of J.R.R. Tolkien. Fan may be too mild a word. Fan suggests gentle breezes – "a handheld device for creating a cooling draught" says the Dictionary of Word Origins – as opposed to the raging torrent of thought and energy that Paul brings to his imagination.

JEWISH EDUCATION The Next Generation

Everyday life is not his reality of choice. In one of the delicious paradoxes of education, however, his average is in the 90s, as his predilection for fantasy in no way thwarts his sucking in material like another one of his heroes, Commander Data of *Star Trek* fame. After all, we want to read *Lord of the Rings* in our Harvard dorm room, not the unemployment office.

Paul is my student. He and I are seated together one lunchtime and we are talking about politics, and about the impending American attack on Iraq.

"Bush is immoral," he tells me. "You cannot kill innocent people and rationalize it in the name of some larger goal. The ends do not justify the means." This conversation takes place in November 1990. Although not precisely a disciple of Gandhi, Paul is adamant that a moral war is an oxymoron and that only a clear case of self-defence should be grounds for a response.

I find Paul's position naive and dangerous, but he remains defiant in his view.

Years later, I am pondering the ending of Megillat Esther and thinking about its disturbing implications. Haman and his children have already been executed. Despite this seeming victory, the Jews "gathered together and stood for their lives, and had rest from their enemies, and killed 75,000 of those that hated them" (Esther, 9:15).

Was such a response tragically disproportionate? Is this another example of a biblical text that we celebrate without fully appreciating its brutal message?

Indeed this part of the story is often underplayed or even passed over in Jewish education. As Yoram Hazoni points out in *The Dawn*, "Jews today, as well as others who come to read Esther... have no life experiences which suggest to them first-hand a need for force, violence and war, and their education, generally at the hands of society's most genial men, stresses and strains to inculcate the virtues of 'outgrowing' force."

And so for many people, a quaint story turns horrifying in the wake of the needless rampage of the story's completion.

Yet the destruction of the 75,000 isn't just a cynical Machiavellian necessity. It is actually one of the book's moral themes.

Politics is precisely about the need to apply power in response to how it is employed by others, as Hazony adds: "Without decisive action against his enemy, Mordechai would have guaranteed a reputation of hesitance and mildness – a reputation which would have breathed new life into the anti-Semitism of the empire."

These are surely not happy conclusions, but such a grim conclusion is no less true because it is difficult to swallow.

As history now repeats itself in the spring of 2003, the teachings of Esther remind us that things which are "underground" or far from plain sight have surely not disappeared and will surface again, be they weapons held by monstrous and genocidal tyrants or, *lehavdil*, the presence of God.

Jewish Life

Purim food on the Internet

By MARK MIETKIEWICZ

Last week we looked at Purim traditions from around the world. Today, Purim food with a twist, courtesy of the largest Jewish cookbook in the world, the World Wide Web. We'll look at some traditional recipes and then focus on the foods from the corner of the world that gave us the story of Purim.

One of the most popular traditions of the holiday is mishloach manot, sending a minimum of two items of food to one person. **[http://www.ohr.org.il/special/purim/index.htm]** These days, that usually means a basket of store-bought, sugar-laden candies. But there are some creative alternatives. Beit HaChatulim is a Jewish vegetarian homeschool in Sharon, Mass. Their site includes a healthy serving of philosophy and recipes. **[http://www.geocities.com/Heartland/Hills/1259/mishloach.htm]** They fill their mishloach manot baskets with hamantaschen, marshmallow brownies, caramel popcorn, apple bread and something called ding-bats (dates, pecans and crisp rice cereal). Recipes for these goodies are at their site.

If you want to give in to your sweet tooth, try your hand at Persian Rice Cookies, Honey-Dipped Poppy Seed Cookies, **[http://www.cyber-kitchen.com/rfcj/category.cgi?category=PURIM]** or a couple dozen variations of hamantaschen. **[http://www.jewish-food.org/recipes/hamindex.htm]** You'll find traditional recipes using prune and poppy seed, and others that would have puzzled the people of Shushan, like cream cheese and chocolate peanut butter. And if you're really daring, there are beef and onion-filled hamantaschen. **[http://dinnercoop.cs.cmu.edu/dinnercoop/Recipes/jody/FlayshigeHamantashen.html]**

After that you may need a drink. There is the well-known – and curious – custom of becoming so drunk that you don't know the difference between Mordechai and Haman. Eli Birnbaum points out that "there are no absolutes in this world other than God. Everything can be used for good and evil. So too we celebrate our salvation from Haman by showing that even intoxication can be used to elevate one's soul." Birnbaum likes to elevate his soul with his homemade Israeli Orange Brandy that he shares with us. **[http://www.wzo.org.il/encountr/drink.htm]**

I was surprised to learn that there is a variation of challah just for this holiday. A Purim challah is prepared in the shape of a hamantasch with apricot or strawberry preserves spooned into the centre. **[http://www.solihullshul.org/festivals/Purim/purim2001c.htm]** Or try some edible challah baskets. **[http://ourworld.compuserve.com/homepages/Susieq/basket1.htm]**

Everybody knows that hamantaschen and (moderate) drinking are age-old Purim traditions. But how about enjoying turkey, kreplach and fish cooked in vinegar, raisins and spices? You'll find explanations for these foods at the Jewish Agency Web site along with the reason we use poppy seeds in our hamantaschen. Tradition has it that in order to ensure that she not eat non-kosher foods, Esther ate only seeds in the king's palace. Thanks to Esther's piety, we get tasty filling for our Purim treats. **[http://www.jajz-ed.org.il/festivls/PURIM/pugnen05.html]**

Purim is unique among all the holidays in the calendar in that we enjoy the festive meal as the day is winding down. **[http://207.168.91.4/vjholidays/purim/seuda.htm]** If you'd like to skip the boiled chicken and go for something authentic, why not try a Persian menu at your feast. Nesta Ramazani's Chicken in Pomegranate Sauce calls for pomegranate syrup, walnuts, saffron, cinnamon, nutmeg and pepper. Or you can try Queen Esther's Chicken. **[http://makeashorterlink.com/?C31E136A3]**

How about Crusty Spicy Rice with Tangy Tangerine Chicken topped off by Chickpea-filled Pastry? The Jewish-food Purim Archives recommend Persian Lamb and Apricot Pilaf. **[http://www.jewish-food.org/recipes/purindex.htm]**

And now for dessert. Linda Haim Meadows is a Jewish Iraqi artist living in Los Angeles who suggests a Middle East version of the traditional hamantaschen. Her Ba'ba Beh Tamur are Iraqi filled pastries with a yeast dough. **[http://www.cyber-kitchen.com/recipes/Purim_Iraqi_Filled_Pastries.htm]** Try them out with almond, date, or if you're having a dairy meal, a Jarlsberg and Muenster cheese filling.

Or just bite into some Persian chalvah and worry about those calories tomorrow. **[http://food.epicurious.com/run/recipe/view?id=40004]**

Have a very filling and fulfilling holiday!

Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

Book focuses on decisions of war

***The Conquerors: Roosevelt, Truman and the Destruction of Hitler's Germany 1941-1945*, by Michael Beschloss, Simon & Schuster, $41.95**

Books
Bernard Baskin

What should be done with a defeated Nazi Germany? This is the fateful question that confronted U.S. president Franklin Delano Roosevelt and other high American military and diplomatic figures about 60 years ago.

There were two broad general ideas proposed. Secretary of the Treasury Henry Morgenthau Jr., fearful of a rearmed Germany that would again endanger the world, suggested that the country be broken up into several small non-industrial states. Initially, this proposal was approved by Roosevelt.

The other more conventional proposal, strongly advocated by British prime minister Winston Churchill, was to quickly restore Germany as a major force against the territorial appetite of an aggressive Soviet Union.

Morgenthau was the only Jew in Roosevelt's cabinet and among his closest friends. He was a well-meaning, largely assimilated, Jewish patrician. In the summer of 1942, Rabbi Stephen Wise brought Morgenthau unmistakeable evidence of the Nazi campaign of annihilation. Appalled beyond words, Morgenthau appealed to Roosevelt and other government officials to counter Hitler's evil program, but he met with little success.

The author writes that by tacitly suggesting that the United States did not know about the genocide or care enough to issue a specific protest, Roosevelt's silence may have emboldened Nazis to pursue the Jews of Europe with greater vigour, presuming that they would have to pay no special postwar penalty for their offence in case the Allies won.

How can we understand or condone Roosevelt's terrible silence? It seems a strange lapse in the record of a president who normally spoke to Americans on grave world issues with courage, candour and foresight. This lapse is underscored by Roosevelt's lateness in pushing his officials to save Jewish refugees and his reluctance to seriously consider whether bombing Auschwitz might save some of Hitler's intended victims.

Roosevelt's most stalwart defenders insist that the best way to save Jews was to win the European war as quickly as possible, and that diverting bombers and crews from the bombing of German industry and other strategic targets might have postponed VE-Day.

As a result of Morgenthau's direct appeal to the president, the War Refugee Board was created in January 1944, which led to the saving of thousands of Jewish lives.

Drawing on newly released documents from the post-Soviet Union, the FBI and private archives, as well as meticulous diaries and notes by high American officials, Beschloss, an authority on American presidential history, portrays an increasingly incapacitated FDR coping with the most momentous decisions of the war. He allows us to eavesdrop on Roosevelt in his bedroom, on the telephone and in private meetings with Churchill and Josef Stalin.

The Conquerors sheds light on how the United States and Great Britain were prepared to deal with a defeated Germany and how U.S. president Harry Truman managed to pick up the pieces and push Stalin and Churchill to accede to an agreement that would let the Anglo-Americans block Soviet threats against western Europe and ensure that the world would not have to fear another Hitler.

This revealing book, written for the general reader, is both engrossing and of enduring historical interest.

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Jewish Toronto

Making beautiful music together

A partnership between the Bathurst Jewish Community Centre's (BJCC) Koffler Centre of the Arts and The Royal Conservatory of Music (RCM) Community School has hit all the right notes during its first year.

The RCM Community School introduced its programming at the BJCC last Fall, and has since been bringing its 100 years of experience in music education to young members of Toronto's Jewish community.

"We've always looked forward to collaborating with new organizations, and what could be better than The Royal Conservatory," says Adrienne Cohen, Director, Koffler School of Music, and a former student at the Conservatory. "We are so pleased and so proud of this new partnership," says Cohen. "It is thrilling for us at the Koffler School to now have the additional resources they bring."

The beginning of this musical partnership began when Cohen contacted the Conservatory's Assistant Dean, Stephen Green, who came to the Koffler Centre to see what it had to offer.

"The facilities at the Koffler Centre show great potential for growth,"says Green. "To be honest, it is always easier to move into an empty building, but this way, it's like we've joined a big, wonderful family."

According to Green, the uniqueness of this partnership also allows the RCM Community School to explore the potential of offering other programs designed to celebrate the various cultures around the Greater Toronto area.

"For The Royal Conservatory, this partnership is very exciting," says Green. "Everyone involved in this relationship is learning a lot. It's been a wonderful experience working with The Koffler Centre of Music."

Tina Koffler Boyman, President, Koffler Centre of the Arts

Stephen Green, Assistant Dean Royal Conservatory

Children take part in a recent Suzuki violin class at the Koffler Centre's School of Music

Hollywood discovers a new talent at Lipa Green Building

When the recent film, Max, was in production, Hollywood needed a talented Jewish singing voice to be used in place of an actor portraying a cantor.

Producers of the controversial John Cusack movie about Hitler's life as a frustrated artist in Munich, didn't have to look very far for their voice sensation. In fact, they found him in the Lipa Green Building on Bathurst Street through an agent who had submitted tapes to the producer.

Joshua Daniels, a building security professional has undertaken quite an interesting journey from his native Bombay to a Hollywood soundtrack.

"They were looking for someone who could sing, so they could dub it in over the actor," says Daniels, "I didn't even see much of the script, just what I had to sing."

Daniels' late father, Samuel, was a talented and well-respected cantor in Bombay and Israel, all the while maintaining his full-time career as deputy spinning master in the textile mills.

Often heard serenading visitors to the Lipa Green Building, Joshua possesses the rare talent of serving as a cantor in Ashkenazi, Indian, and Sephardic styles. He can also read the Torah – another passion of his – in the same three different melodies. Daniels is the only Indian-born cantor to have mastered all three.

"I really had no choice, I definitely knew that I would follow in my father's footsteps," says Daniels. "At the age of 11, I was already singing in a Bombay Synagogue where my father was the cantor. I love to sing for people, especially religiously. It is a gift I am very grateful for."

Now 50, Daniels and his family - father, Samuel; mother, Hannah, and three brothers; Japheth, Jeremiah, and Jonathan - made aliyah from Bombay in 1968. Following the sojourn to their new home, Samuel Daniels became cantor in a Kiryat Yam synagogue, on the outskirts of Haifa, which the family called home.

After his father passed away in 1973, Joshua, who served with the Israeli Defence Forces in the Yom Kippur and Lebanon wars, became the congregation's assistant chazan until – in 1980 – he was appointed fulltime cantor, fulfilling his childhood dream. In 1985, at the age of 33, Joshua appeared on an Israeli television show to display his talents.

Joshua Daniels

When not keeping things secure at the Lipa Green Building, Daniels continues to showcase his talents in both Canada and the United States. He is also proud of his bar/bat mitzvah tutoring program.

As far as his future in motion pictures is concerned, Joshua is taking a wait and see attitude. "Right now, I'm very happy singing for people here and abroad," he says. "In fact, I recently sang with my daughter which makes me so proud and happy."

And undoubtedly, if you ask Joshua Daniels, he'd agree that that's a better story than any Hollywood movie script could ever produce.

Harry Rosen speaks off the cuff

UJA Federation's Jewish Chamber of Commerce (JCOC) recently held an event at The Sheraton Centre in Toronto featuring Harry Rosen, Executive Chairman of Harry Rosen Inc. (L-R) Michael Winton, Board Member of JCOC; Harry Rosen; Richard Wajs, Chair of JCOC; and Robert Levy, Board Member of JCOC.

Mr. Rosen, a past chair of UJA Federation's Fashion Division, was perfectly suited for the event as he shared tales of his business accomplishments with the audience of close to 200. The JCOC provides Toronto's Jewish community with the chance to build and develop a network of outstanding business contacts.

"We've received outstanding feedback about Mr. Rosen's presentation, and about the entire evening in general," says Wajs. "It was another wonderful opportunity for Toronto's Jewish business community to be exposed to an icon, and an incredibly successful entrepreneur who has made his mark on the Canadian retail landscape."

The next JCOC event takes place on April 30th with keynote speaker Jim Balsillie - CEO of RIM (Research in Motion).

For additional information regarding the JCOC, please contact Elana Carr at 416-631-5736 or e-mail ecarr @ujafed.org

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JEWISH TORONTO IS A PUBLICATION OF UJA FEDERATION OF GREATER TORONTO.

Latest Israeli mission a flurry of activity

For participants on the recent UJA Federation Mizrachi Solidarity Mission to Israel, chaired by Sam Moskowitz, getting homesick for Toronto was virtually impossible. In fact, for the first two days of the trip in Jerusalem, they could be forgiven for thinking they were still in the midst of Toronto's unrelenting winter.

About 30 centimetres of snow settled in Jerusalem coinciding with the arrival of the Torontonians.

"All of that snow was fun," says mission participant Steve Jacobs, who was with his 12-year-old son, Chaim Akiva. "It was rather interesting to see Jerusalem's only snowplow – a tractor, actually – battle the conditions. Actually, the blizzard made us all get together for one particularly memorable unscheduled event; in the middle of all that snow, we walked right from our hotel to the kotel. What a great experience that was."

Members of the recent UJA Federation Mizrachi Israeli Solidarity mission found themselves braving a blizzard during a walk to the Kotel. *(Photo: Jonathan Bordan)*

Jacobs, a father of four, has visited Israel several times, but never before as part of a mission. "Basically, what I try to do is take each of my children during their bar or bat mitzvah year, on an organized trip to Israel," he says. "I feel that during a mission such as this, you have the best chance to enjoy the educational component more than if you went on your own. Through the mission we were able to hear fascinating speakers, and visit interesting places, which, otherwise, we would not likely be able to."

When asked about the highlight of the UJA Federation Mizrachi mission, Jacobs was adamant. "Every day was a highlight, really," he says. "Even though we were in a blizzard for the first two days, the mission organizers made sure that we had a full and interesting schedule."

Jacobs – and his son in particular – were impressed with an unscheduled visit to hear Israeli Prime Minister Ariel Sharon address the Jewish Agency Board of Governors, as well as visits to Shaarei Tzedek Hospital, a bus ride from Jerusalem to Eilat where they visited various Partnership 2000 initiatives, and a dinner the Jacobs will never forget.

"I don't know how they did it, but one minute we were in a raging blizzard in Israel, then, almost suddenly, we were under the stars in Timna Park where we were all treated to a magnificent dinner in what felt like a natural terrace, surrounded by beautiful mountains," says Jacobs.

Jack Kahn, President, Mizrachi Organization of Canada, felt that the snow was anything but a downer for the participants.

"It was great fun," says Kahn. "The mood among the participants was fabulous, and although the snow made us lose some scheduled speakers, we ended up getting other tremendous speakers and programs such as a visit with the prime minister. I felt that the visit to Eilat was particularly impressive."

For more information on UJA Federation missions, visit www.jewishtoronto.net

Supporting the Wolfond Centre

Elliott Dale (far right), President of Shaarei Shomayim Brotherhood, presents a cheque for the new Wolfond Centre for Jewish Campus Life to Zac Kaye (left), Executive Director of Hillel (formerly Jewish Campus Services), a UJA Federation beneficiary agency, and Agi Mandel, Chair of fundraising, Wolfond Centre for Jewish Campus Life. The Wolfond Centre is a project of UJA Federation's Jewish Toronto Tomorrow initiative. *(Photo: Eve Marks)*

legacy of life

Louis Bregman 1926 – 2001

If it's Sunday morning, this must be The Bagel King.

For a generation of hungry Torontonians growing up in the 1950s, The Bagel King on Eglinton Avenue West was the place to be. Sure, the lineups were usually long and the place was noisy. But who cared when there was good food, interesting conversation, familiar faces, and a man with a twinkle in his eye waiting inside?

Louis "Bagels" Bregman – the fun-loving man who rolled bagels in the window of the cozy restaurant – was known as much for his incredible spirit as he was for his baking abilities. He loved his family dearly, he made friends easily, and he always welcomed his customers with open arms.

"Lou's philanthropy started back in The Bagel King days," says his wife **Yetta**, who worked alongside her husband at the popular eatery. "He loved people, especially the Jewish community, and he never turned anyone away. He was a kind and generous man who managed to touch everybody's heart."

Louis was born in 1926 in Toronto to Eastern European parents, the only boy among four sisters. As a child he worked alongside his father baking bagels at a downtown bakery. Although he left school at 15 to help his family, his love of learning never diminished. He loved to travel and had a wonderful sense of adventure. He lived in Florida and California as a young man, where he observed the newest trends in the food industry and was the first to introduce the bakery-café concept to Toronto. Over the years, many popular bakeries and restaurants carried the Bregman touch including The Bagel King, Cake Galleries, Hunt's and Woman's Bakery, Levy's Bread, Michel's Baguette, mmmarvelous mmmuffins, Bregman's The Bakery Restaurant, and Second Cup.

Louis Bregman at his Bar Mitzvah

"Louis was the finest human being one could ever imagine, and he had a heart that was bigger than he was," says friend **Joey Tanenbaum**. "He was dedicated to the Jewish community and to his family, and he never forgot from whence he came."

The more successful Louis became, the more motivated he was to give back to people who needed it more.

"My dad started out with nothing, but still made sure to donate as much as he could," says eldest son **Michael.** "He always said, 'I hope next time I can give more.' Fortunately things went well for him financially and he was able to give more each time."

Louis gave generously, especially to Israeli charities, to UJA Federation, to Mount Sinai Hospital, and to the University of Toronto. He was particularly proud of the community's support in helping to fund the Louis and Yetta Bregman Neonatal Operating Theatre at Shaarei Tzedek Hospital in Jerusalem.

"Dad felt good that he was able to give," says Michael, who chaired UJA Federation Campaign 2002 with David Koschitzky and now serves as chair of the Mount Sinai Hospital Foundation. "He used to say, 'You define success by how much you give, not by how much you make.' That had a great influence on me."

Those words have also made their way through the generations. Years ago Michael asked his Bar Mitzvah guests to donate to Jerusalem's Jewish Institute for the Blind in lieu of gifts. Louis and Yetta's grandchildren have done the same. Most recently, granddaughter **Carrie Bregman** asked guests to donate to a special fund through UJA Federation to help purchase an armoured bus for Israeli schoolchildren. In addition, the family has endowed the Louis Bregman Cardiac Critical Care Unit at Mount Sinai Hospital.

"Lou's sense of honour and dignity shines through in our children Michael and **Barbara**, **Caurie** and **Lenny**, **Jodi**, and **Howard**, and in our seven grandchildren," says Yetta. "He was very proud of all of them."

Legacy of Life is a presentation of the Jewish Foundation of Greater Toronto to honour the memory of those who have made an exceptional contribution to our community.

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Greater Toronto Area

Original Mt. Sinai site slated for redevelopment

By PAUL LUNGEN
Staff Reporter

A little over 81 years ago, a small group of women embarked on a project that would change the way Jewish doctors practised medicine in Canada.

The women, organized into a group called the Ezras Noshem Society (translated loosely as the Help of Women Society), acquired a house at 100 Yorkville Ave. in central Toronto. They hoped to turn it into a hospital for the growing Jewish community and the expanding roster of Jewish doctors.

In 1922, the Mt. Sinai Hospital was born, first as a maternity hospital and a few years later, as a surgical facility. It was the first Jewish hospital in Canada. Jewish doctors, who did not enjoy admission privileges in any of the other hospitals in Toronto, now had a place to refer their patients. And Jewish patients had access to kosher food and other amenities that made them feel more comfortable.

The hospital, which started with only 20 beds, continued to operate on the site until 1953, when a more spacious facility was constructed on University Avenue.

Ten years ago, the old building on Yorkville was demolished, leaving only the facade. Last week, Toronto City Council approved a mixed use redevelopment plan that would see the construction of an eight-storey retail and office building facing Yorkville Avenue, as well as an 18-storey residential tower at the eastern end of the property.

The proposed development plan has some residents up in arms over issues of increased density, traffic congestion and the impact a major redevelopment will have on the neighbourhood's charm and character.

The Ontario Municipal Board (OMB) will hear an appeal of the plan, but should it proceed, it will see the 90-foot wide, two-storey facade incorporated into the eight-storey building.

The facade has been declared a heritage site under the Ontario Heritage Act and will be lifted and moved either to the sidewalk or the street to allow excavation and construction at its current location, said Michael McClellan, one of the team of heritage architects working on the project. When the work is done, the facade will become part of the new building.

Another small piece of historic memorabilia, a dedication plaque that was found about a year ago still attached to the building, will be removed and turned over to the Mt. Sinai Auxiliary, the successor group to the Ezras Noshem. The 12-by-8-inch stone plaque states simply, in Hebrew and English, that the Mt. Sinai Hospital was founded by the Ezras Noshem Society.

Marlene Borins, president of the Mt. Sinai Auxiliary, said the plaque will be given prominent display at the hospital. It would, she said, become "a museum piece for the hospital."

Lawyer Sheldon Godfrey, who is chair of the Heritage Canada Foundation and who has taken an interest in the project, said the plaque "links the old Mt. Sinai with the new Mt. Sinai."

Councillor Kyle Rae, who has been shepherding the development project through the approval process, said the land where the hospital once stood has been the subject of various development proposals.

In approving the project, city council required that the old facade be incorporated into the new structure, Rae said, adding that council is also lobbying to have the facade declared a national heritage site, as the first Jewish hospital in Canada.

Rae said he expected construction would begin in the fall and be completed in about 18 months.

One prominent Yorkville citizen who is not happy with the current plan is Budd Sugarman, an interior designer who co-founded the now disbanded Village of Yorkville Association and who was a longtime member of local Business Improvement Area.

The original Mt. Sinai Hospital

Known as the unofficial "mayor of Yorkville," Sugarman believes the facade should remain where it is and any development should proceed around it. "It's a heritage site right where it is. If you start fooling around with it, the heritage quality of it, in my humble opinion, changes."

McClelland, who found the plaque while examining the site, said that when the project is completed, the facade will adorn the front of the proposed retail space, behind a landscaped area.

McClelland said the facade "was a very typical, very appropriate architecture for the period."

Designed by the firm of Kaminker and Richmond, the facade incorporates two stars of David, he said.

Historian Stephen Speisman, the founder and former director of the Ontario Jewish Archives, said the creation of the Mt. Sinai hospital was a tremendous achievement in its day. Ezras Noshem not only created the hospital, but prior to that, the volunteer group had established a Jewish home for the aged.

They raised the funds for their charitable enterprises the hard way, through bazaars and door-to-door solicitations. "This was nickels and dimes. It was not a wealthy community," Speisman said.

Unfortunately, he said, the current hospital does not seem to give the early pioneers recognition commensurate with their contribution. "One thing that always bothered me about Mt. Sinai. If you go into the lobby of the new hospital, you'll not see a picture of the Ezras Noshem Society."

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Jewish war collaborators now viewed in new light

By SHELDON KIRSHNER
Staff Reporter

In the period immediately after the Holocaust, Jews who had collaborated with the Nazis were universally regarded as criminals.

But in recent years, scholars of the Holocaust have adopted a more nuanaced, even "indulgent," view of collaborators, claims British historian Bernard Wasserstein.

In a speech recently at the University of Toronto, Wasserstein said that attitudes toward Jewish collaborators have shifted, swinging from condemnation to understanding.

When Adolf Eichmann was tried as a war criminal in Jerusalem, Hannah Arendt wrote a blistering book in which she portrayed members of Nazi-appointed Jewish Councils (Judenrat) as outright collaborators.

But since then, historians such as Isaiah Trunk and Yehuda Bauer have written books empathizing with the morally agonizing choices forced upon Jewish Council chairmen and pointing out that some covertly helped Jewish resistance movements. Wasserstein, who delivered his remarks at the Munk Centre of International Studies, drew distinctions between what he described as voluntary and involuntary collaboration and informed and uninformed collaboration.

Often, he observed, collaborators and resisters fed off each other in a symbiotic relationship.

Collaboration, in a few cases, constituted a form of resistance, said Wasserstein, a University of Glasgow historian.

Wasserstein, past president of the Oxford Centre for Hebrew and Jewish Studies, said that scholars actually know very little about the Jewish Councils despite copious research. He conceded that they did not address the topic seriously until the 1960s.

Heads of Jewish Councils usually were not social outcasts and criminals but rather respected members of the pre-war Jewish leadership.

Wasserstein cited the cases of a number of Jewish collaborators, among them being: Abraham Ascher, a Dutch Jew who co-chaired the Jewish Council in Amsterdam; Rudolf Kastner, the Hungarian Jew who was involved in the failed 1944 blood-for-trucks negotiations, and Michael Weichert, a Polish Jew who worked for the Nazi-sanctioned Jewish Self-Help organization.

Although people like them tried to ameliorate the plight of Jews, they were soon regarded as "cogs in the machinery of death."

In the wake of World War II, about 150 Jewish collaborators were tried in Poland. But the majority were acquitted, he disclosed.

Several collaborators, such as Yacov Genz of Vilna and Chaim Rumkowski of Lodz, internalized the fascist values of their Nazi masters.

Yet they believed they were helping their fellow Jews, said Wasserstein.

Some Jewish leaders, such as an Orthodox rabbi whose name he declined to divulge, falsely reassured their flock that no harm would come to Jews. The rabbi's followers were murdered, and he fled to the safety of Palestine.

Wasserstein used Oskar Schindler, the famous German industrialist who rescued almost 2,000 Jews from certain death, as an example of the complex situation collaborators confronted in the face of German demands.

Schindler aided Germany's war effort by manufacturing weapons for the Wehrmacht. But at the same time, he protected his Jewish workers from deportations.

In general, he said, Jews were surprised by the wholesale massacres that came on the heels of Germany's occupation of countries such as Poland and the Soviet Union.

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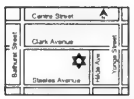

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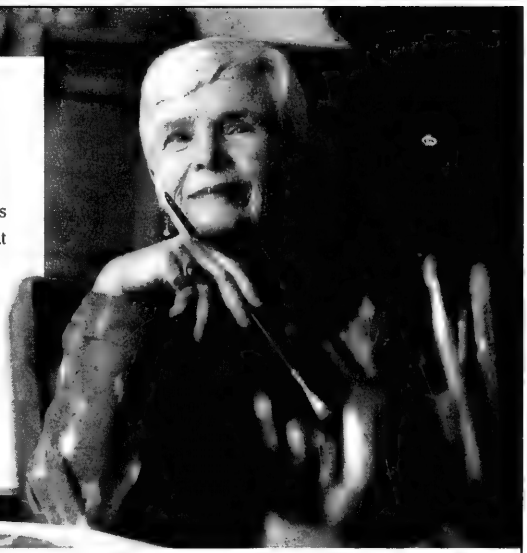

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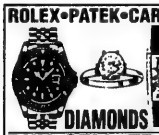

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Margaret MacMillan,

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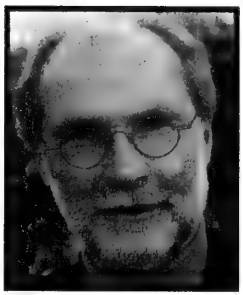
Introduction: Robin Klotz and Michael Levine



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Wed. Apr. 9, 2003, at 8 p.m.

Norman Spector,

Columnist, the Globe and Mail and former Canadian Ambassador to Israel

Norman Spector, author of a new book on reflections on Israel, will sign copies of his book after the lecture.

Introduction: Allan Gotlieb

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Introduction: Stephen Posen

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Tue. May 20, 2003, at 8 p.m.

Dennis Prager,

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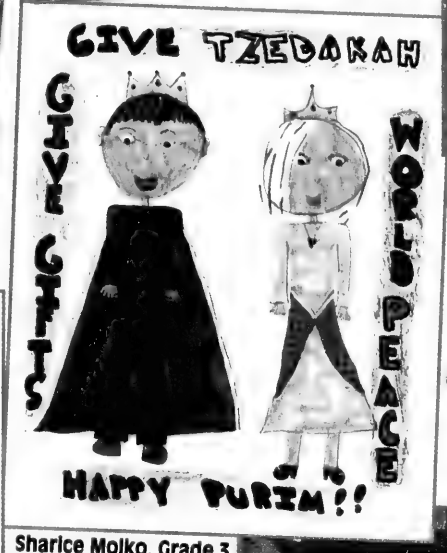

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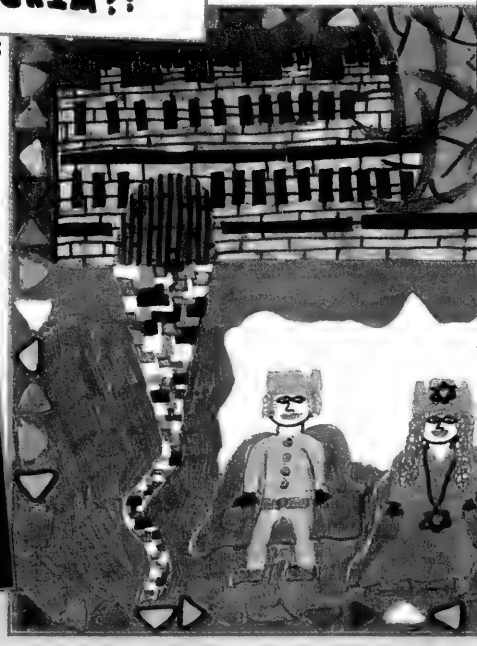

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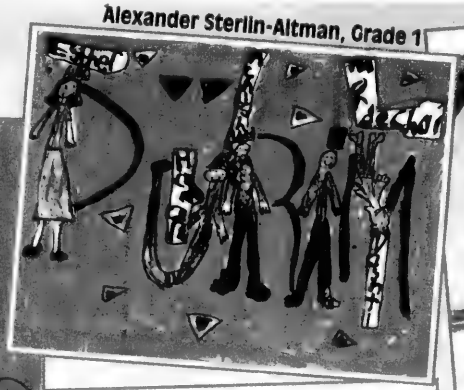

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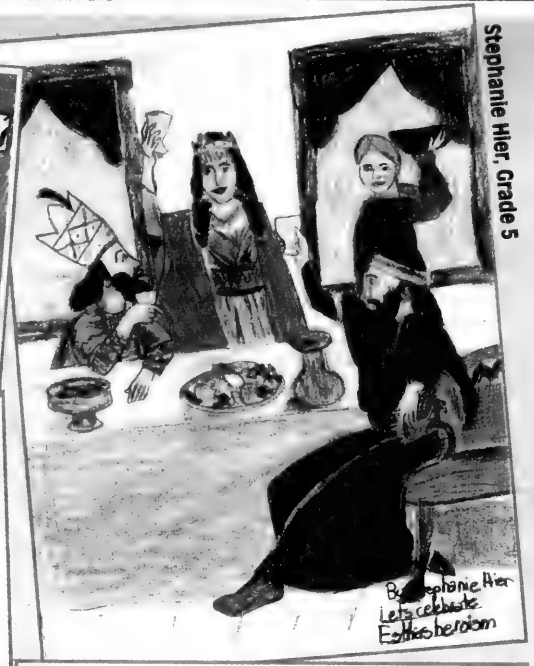

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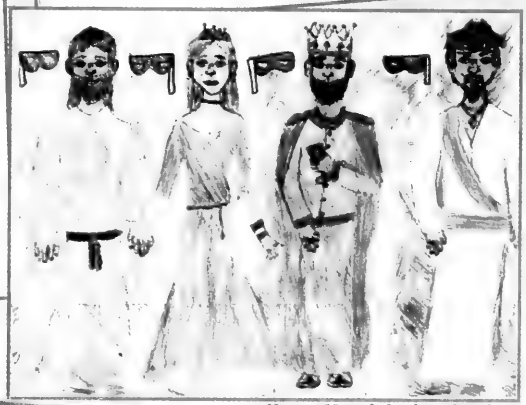
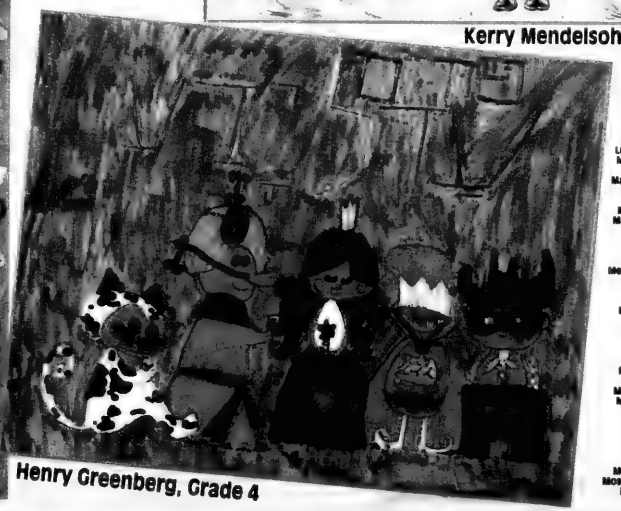


Kerry Mendelsohn, Grade 6



Henry Greenberg, Grade 4

Kashman, Tiferet
Kaster, Robert
Kegin-Ulster, Noah
Kelshos, Maurice
Keubarth, Jordan
Kevorman, Maya
Noah M.
Kolk, Avery
Koyek, Amanda
Ogus-Bensimon, Lana
Olin, Yoni
Olshansky, Greg
Opler, Arielle
Orazin, Riki
Orzech, Alden
Oziel, Chana
Palus, Jacqueline
Paley, Adina
Papageouras, Adam
Papsin, Emily
Pascoe, Emma
Pascoe, Jacob
Pasternak, Summer
Pearl, Matthew
Pechersky, Gregorory
Pena, Paloma
Perez, Shalom
Peters, Josh
Philipp-Muller, Aaron
Posesorski, Erin
Potashner, Dana
Pressman, Maxine
Rabinovitch, Aaron
Rabinowitz, Michael
Radinsky, Laura
Rakish, Josh
Rand, Jared
Rasken, Michelle
Redelmeier, Daniel
Resnick, Myles
Risen, Ben
Roberts, Rae
Robins, Rachi
Rotner, Ariel
Rosen, Dean
Rosen, Meera
Rosenberg, Jacob
Rosenblat, Howard
Rosenwhite, Sally
Rosenzweig, Jill
Roth, Avi
Roth, Samantha
Roth, Savannah
Roth, Stanley
Rotman, Jake
Rubinoff, Yael
Ruch, Jonah
Ryan
Sabet, Ben
Sandberg, Daniel
Saperia, Sarah
Schiller, Landon
Schiller, Samara
Schonbach, Maya
Schonblum, Deena
Schonblum, Josef
Schwartzbein, Molly
Seeman, Geoffrey
Seligman, Nicole
Seligman, Rachel
Serebryanski, Zalmen
Shaps, Chana Esther
Shelby, Dan
Sherkin, Josh
Sherkin, Samantha
Shiff, Carly
Shiff, Tatum
Shillinger, Harrison
Shore, Eric
Shpitalnik, Tania
Siegel, Rachel
Silverberg, Devon
Silverberg, Sloane
Silverberg, Zack
Simon, Nicole
Simpson, Kelly
Siridn, Mark
Smiley, Erin
Sobercaro, Jenna
Sobetan, Noah
Solomonov, Zehava
Solway, Rachel
Speyer, Jocelyn
Spiegel, Allison
Spring, Oliver
Springer, Amanda
Spritzer, Aaron
Starkman, Zachary
Starkman, Zoe
Starr, Rebecca
Starr, Richard
Stein, Jason
Steinhart, Courtney
Sterlin-Altman, Daniel
Sutton, Harry
Swartzman, Lindsay
Sweitman, Cheryl
Synneva Rachel
Teitelbaum, Michael
Tenenhouse, Kate
Tile, Noah
Tkatch, Elana
Tkatch, Elana
Tkatch, Melaney
Tkatch, Sabrina
Trister, Rachel
Trocmé, Zora
Tsimbal, Alon
Ungerman, Shelby
Valerie
Waldman, Bryan
Waldman, Larissa
Waldman, Russell
Warsh, Steven
Weinberg, Ariel
Weiner, Noami
Weiss, Yairi
Welsz, Jenna
Weiman, Oona
White, Jake
Wiener, Jenna
Wilchesky, Laura
Wilder, Rachel
Winston, Cole
Wolf, Shira
Wolf, Shira
Worb , Jorryn
Woroner, David
Yakubowicz, Sean
Yentin, Max
Zacks, Hayley
Zatzman, Aaron
Zarnett, Hilary
Zeldin, Adeena
Zeldin, Ahsher
Zionce, Moshe
Zionce, Sholme
Zittell, Zachary

Ligegi, Arik
Light, Jennifer
Light, Melissa
Loebenberg, Laura
Loomer, Yosefa
Lupka, Adam
Lusthouse, Jessica
MacLausland-Berg, Shayna
Maccausland-Berg, Josh
Malach, Cody
Manulko, Daniella
Marcovici, Zachary
Marisa
Mawson, Paige
Mazer, Deborah
Mazer, Isaac
Medjuckgl, Amanda
Meltzer, Harry
Mentlik, Joseph
Meyerson, Ben
Meyerson, Samuel
Miller, Benjamin
Miller, Bluma
Miller, Joshua
Milman, Nicole
Miloff, Eli
Minkowitz, Adina
Minkowitz, Eli
Mirishnikov, Adam
Miroshnikov, Shiri
Mitz, Zoe
Miotek, Lorne
Molko, Jeremy
Molko, Shaun
Moness, Alanna
Morgan, Orly
Morgenstein, Josh
Moshenberg, Lauren
Rasberg, Melanie

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What's New

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 17, is deadline for March 20 issue and Monday, March 24, is deadline for April 3. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@ cjnews.com.

Thursday, March 13

THE RED TENT

Join **Heather Kassel** at Forest Hill Retirement Residence at 2 p.m. for a discussion about the provocative book *The Red Tent*. 645 Castlefield Ave. Call **Susan** to reserve a seat, 416-785-1511.

WINE TASTING EVENING

An opportunity to try wines for Pesach and support Israel at the same time! Kehillat Shaarei Torah is hosting an evening of Israeli wine tasting. 7:30 p.m. at 2640 Bayview Ave. Admission $5. For information, call 416-229-2600.

Saturday, March 15

SHABBAT LUNCH

Beth Emeth Bais Yehuda Synagogue is hosting **Rabbi Howard Morrison** at a Shabbat lunch following services. Rabbi Morrison will discuss Jewish Living Wills. Call to reserve 416-633-3838. $10.

BETH TZEDEC TURNS 50!

As part of the 50th anniversary celebrations, the past presidents of Beth Tzedec Congregation will be honoured during Shabbat services led by **Rabbi Baruch Frydman-Kohl** and cantors **Meir Finkelstein, Joseph Cooper** and **Tobias Gabriel.** An enhanced kiddush will follow services. 8:45 a.m.

Sunday, March 16

YIDDISH INTEREST GROUP

Beth Emeth Sisterhood will host **Rabbi Joseph Kelman** reading from his book *Mother's Memoirs and Family Recollections* and **Jack Gellman**, Yiddish humorist and author of *Yiddish, A Two Way Street*. 10 a.m. For information, call **Rosalie** at 416-223-2231.

SEXUALITY IN THE BIBLE

Temple Kol Ami is featuring **Seymour Epstein**, executive director, UJA Federation Board of Jewish Education, at Indigo Book Store, Yonge and Highway 7, on the topic Human Sexuality in the Biblical Narrative. 8 p.m. Admission free. For details, call 905-731-4316.

BETH TZEDEC CONCERT

Beth Tzedec Congregation's 50th anniversary continues with a gala concert at 7:30 p.m. with **Cantor Meir Finkelstein** and a 32-voice choir from the Toronto Opera Company (led by **Steven Glass**), the Beth Tzedec Children's Choir, guest appearances by cantors **Benjamin Maissner** of Holy Blossom Temple and **Abraham Keller** of Beth Tikvah Synagogue and cellist **Daniel Domb**. Call 416-781-3511 for tickets.

Wednesday, March 19

YARON EZRAHI ON ISRAEL

The University of Toronto's political science department presents **Prof. Yaron Ezrahi** of the Israel Democracy Institute and Hebrew University discussing Could the Current Arab Israeli Conflict 'Produce' Another Israel? 5:15 p.m. at the Munk Centre, South House, main floor, 1 Devonshire Place. Call 416-946-5617.

THE BALANCING GAME

The Caring Committee of Temple Har Zion is hosting a workshop on Life Balance and How To Find It, with **Linda Dessau** at 7:30 p.m. The workshop will provide an opportunity to learn to deal with time constraints in your life. For information, call 905-889-2252.

NA'AMAT CRAFT SHOW

Na'amat Club Ora, which supports Israeli women and children in need, is hosting its first annual Spring Craft Show from 6:30-10 p.m.

Continued on page 29

sefer torah dedication

OR HAEMET SEPHARDIC SCHOOL

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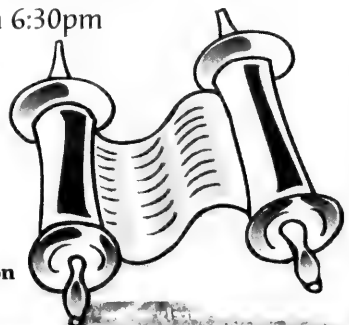
Admor Rabbi Raphael Abuhatzira

22 Adar II 5763
Tuesday March 25th 2003

Hachnasat Sefer Torah 6:30pm
Dinner following



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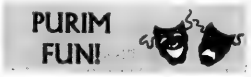
What's New

Continued from page 28

at Beth Tzedec Congregation. With more than 100 vendors, it's a chance to buy gifts for the whole family. Prizes and raffle. Admission $5, includes a raffle ticket. For details, call 905-762-9291.



SATURDAY, MARCH 15

Generation Hutzpa, the young adults program at Beth Tzedec Congregation is hosting Poly'Esther, a night of shmoozing and socializing to the sounds of DJ **David Cooper** at the DeLeon White Gallery, 1096 Queen Street W. Tickets $15, dress up with 70s flare and pay only $12. Doors open at 9 p.m. Call 416-781-3511.

SUNDAY, MARCH 16

The **Morris Winchevsky School** hosts a Purim party for the whole family, 10:30 a.m.-1:30 p.m. Included are a program with the Purim story and songs, a costume parade, a carnival and loads of food and refreshments. All included in admission of $6, members, $8, non-members. 585 Cranbrooke Ave. Call 416-789-5502.

Miles Nadal Jewish Community Centre's annual Purim carnival from 11:30 a.m. to 2:30 p.m. Includes games, prizes, music, food and a Purimspiel. 750 Spadina Ave. Admission $2 at the door. call 416-924-6211.

Bathurst Jewish Community Centre Purim Extravaganza. 11:30 a.m.-2 p.m. Come dressed in your favourite costume and enjoy carnival games, rides and entertainment by **Kloda**. Also food, crafts, prizes, interactive Megillah reading and more! Admission free. Call 416-636-1880.

New Horizon Seniors Club: 3565 Bathurst St., Purim lunch, noon. **Olga** 416-256-1892

MONDAY, MARCH 17

Temple Israel of London begins celebrations with hamantaschen baking in the temple kitchen from 4-6 p.m. The program will continue with activities geared to children from 7:30-9 p.m. with costume and mask making followed by Megillah reading and treats. From 10 p.m. to midnight there will be a serious Megillah reading and discussion. 519-858-4400.

Kiever Synagogue begins Megillah reading at 6:30 p.m. followed by a Purim party with Jonathan the Juggler, light food and prizes for kids. Call 416-593-9956 or 905-886-6305.

Anshei Minsk Synagogue will read the Megillah at 6:30 p.m. followed by a Purim party at 7:45 p.m. with dancing all night to the music of **Ron Wiseman**, the King of Reggae. Costumes welcome, hamantaschen, children's games and shiatsu. Call 416-595-5723 or minsk@bellnet.ca.

Pride of Israel Synagogue is hosting a unique Megillah reading at 6:45 p.m. The reading will be projected onto a screen and include computer graphics and "visual" sound effects. Great for kids and people who are deaf and hard of hearing. After the reading, join the party for food, games and fun with Mandel Entertainment. Prizes for anyone in a costume. 416-226-0111 ext.10 or ravrhodes@tcn.net.

Jewish Centre for Learning and Living celebrates Purim in Richmond Hill at 6:45 p.m. Admission $5, includes Megillah reading, puppet show, pizza, door prizes and fun. 9200 Bathurst St. Call 905-883-3844.

Chabad Lubavitch of Markham is celebrating with a Megillah reading and party called Purim Around the World-Peking Purim at 6:45 p.m. at 83 Green Lane. Admission $4. Call 905-886-0420.

Beth Tzedec Congregation will read the Megillah at 6:45 p.m. and have a special Megillah reading for young adults only at 8:30 p.m. Call 416-781-3511.

Shaarei Shomayim Synagogue will host a Purim carnival following the Megillah reading at 6:50 p.m. Puppet show for young children at 6:45 p.m. Great fun, prizes and food! Call 416-789-3213 ext. 217.

Kehillat Shaarei Torah invites the community to a Megillah reading at 7 p.m. followed by a Purim carnival at 7:45 p.m. Come in costume and enjoy games, booths, food and more. Call 416-229-2600.

Aish HaTorah Westmount Megillah reading for families with kids under 10 at 7 p.m., for people 10 and older at 7:15 p.m. Magic shows at 6 and 7:15 p.m., puppet shows for ages 3-5 at 6, 7 and 8 p.m. Dance party for all at 8 p.m. For noisemakers, bring a box of kosher macaroni and cheese, then donate it to a food bank! Westmount Collegiate, Bathurst St. and Westmount Ave. Call 905-764-1818.

TUESDAY, MARCH 18

Megillah Reading for Women by Women at Shaarei Shomayim Synagogue. Shacharit service at 9:15 a.m. and Megillah reading at 9:45 p.m.

Temple Israel of London hosts Lunch and Learn from noon to 1:30 p.m. for a discussion of Purim throughout the ages. Purim Seudah at 6 p.m. Call to reserve 519-858-4400.

Pride of Israel Synagogue will have Megillah reading at 4:30 p.m. followed by a festive Purim dinner at 5:30. Adults $15. Kids $10. Costumes optional, wear your dancing shoes! Call to reserve 416-226-0111.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

More Stuff...

TORAH STUDY

Jewish Russian Community Centre's Institute of Torah Study. 416-222-7105 ext. 30.

Good Overcoming Evil: Overcoming Modern Day Haman, Sunday, March 16 at 8 p.m.

The Tree of Knowledge: A Kabbalistic Perspective with **Rabbi Tzvi Freeman**. Wednesday, March 19, at 8 p.m.

YACHAD FUNDRAISER

Yachad, which serves the developmentally disabled by bringing them into the mainstream of the Jewish community, is holding a fundraising evening at Putting Edge, 9625 Yonge St. Come for dinner and a glow-in-the-dark mini golf tournament and help a great cause. Saturday, March 22 at 9 p.m. Tickets available at Aleph Bet Judaica or Israel's Bookstore-North, or call **Galya** 416-638-6235.

MEMOIRS WRITING COURSE

Holy Blossom Temple offers a memoirs writing course with **Mary-Frances Coady** Mondays, Mar. 31, Apr. 7, 21, 28. Pre-registration required by March 17. Nominal fee. Call 416-789-3291.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 13, Israeli movie, March 16, Purim party at 7 p.m. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

LZA Seniors Cultural Club will begin meeting weekly on Tuesday, March 18 at 10 a.m. in the boardroom of the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Earl Bales Seniors' Club: Saturday dances March 15, $2 members, $3 guests. Casino Rama, March 12 members $3, guests $5. St. Catharines day trip, Sun. March 16, members $8, guests $10. Call 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Brain Aerobics, Thursday, March 13 from 11:30 a.m. to 12:30 p.m. in the library. Free.

Israeli Club Etrog for Hebrew speaking persons, meets 7 p.m. March 18, Purim party and dance with **Efi Zohar**, March 25, bingo. **Anna** ext.110.

WAGMAN CENTRE

55 Ameer Ave., 416-785-2500.

Purim Brunch, Friday, March 14 at 11:30 a.m. in the assembly room. members $7, non-members $10. Pre-registration at service desk.

Megillah Reading, Tuesday, March 18 at 10 a.m. in assembly room.

Purim Entertainment, Tuesday, March 18 at 7 p.m. in assembly room. Free.

Listen to Your Inner Professor While You Exercise, with **Dr. Robert Goode**, Wed. march 19 from 1:30-2:30 p.m. in the assembly room.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

School and day-care registration for Sept. 2003. Spaces available for Tic Tac Twos, nursery, junior kindergarten and senior kindergarten and for full-day care, children 18 months to 5 years. Call ext. 351/248 for a tour or for a registration package.

Tuesdays from 1:15 to 1:45 p.m. until April 1. Music with **Kayla** at the Family Place/Discovery Museum. For information call ext. 390.

Fridays 10 to 11:30 a.m. Shabbat program at the Family Place/Discovery Museum. Learn Shabbat songs and stories. A different Shabbat craft every week. For ages 2-5. $2.50. Museum members free.

Koffler Gallery: Wendy Oberlander: Translating Esther, March 20 to May 4, 2003. This new installation will examine the legacy of the first Jewish woman to arrive in New France. Translating Esther unravels an overlooked, yet deeply resonant story of nationalism, identity and masquerade. Opening reception: Thursday, March 20, 6 to 8 p.m., with artist talk at 6 p.m.

Spring registration is open at the Koffler School of Visual Arts. Classes begin week of March 30. Still room available. Call ext. 269.

Koffler School of Music & Royal Conservatory of Music accepting registrations for Suzuki violin, piano, preparatory music classes for children 3 months-5 years, flute, recorder, Renanim children's choir ages 8-15, Renanim Youth Choir ages 15 and up, Adult Band. Call ext. 228.

Register now for Children's painting & drawing, and ceramics classes! For ages 6 and up. Spring session begins March 30. Call **Perlie** at ext. 269.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

The Toronto Jewish Film Society will screen *Gloomy Sunday* at the Art Gallery of Ontario, Sunday, March 16 at 5:15, for members only and 7:45 p.m. for all. Tickets $9.

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Mazel Tov MOMENTS

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Irene & Howard Alpert of Toronto, Bluma & Leonard Clayman of Montreal and their families announce the engagement of their children, Heather and Jeffrey.

Mazel tov on Julian Evan's first birthday, son of Cara & Rich Kowal. Love from grandparents Judy & Izy Kowal, Vivien & Ron Rotenberg.

It is with great pleasure that Erika Kirschner, Susan Holtzman and Willy Holtzman announce the engagement of Sherri Kirschner & Jeffery Holtzman.

Mazel tov to Irene & Nathan Tucker who celebrated their 60th wedding anniversary on Nov. 22. Lots of love from your children, grandchildren and great-grandchildren.

Mazel tov to Edith & Lou Rudner on their 60th anniversary. Love, Shirley & Arnold, Howard & Ann, Marsha & Pierre, grandchildren and great-grandchildren.

Mitchell Richmon, born Nov. 27, is welcomed by brother Brandon, parents Jordana & David, grandparents Mel & Louise, Betty & Abe; great-grandmothers Helen Rosenbloom, Yetta Leuchter.

Marilyn & the late Morris Albom announce the engagement of their daughter Robin to Jason, son of Rochelle & Sabah Kaye.

Mazel tov Lisa Mervin who graduated from Humber College in graphic design. Love, Mom & Dad Jan & Allen; brother Jason and grandparents Gert & Al Spiegel.

Happy 50th birthday to Agnes Geller and Judi Fenyes, née Lebi, from Tibi, Georgie, Ronnie, Jonathan and Malka.

Mazel tov to Jessica Kula & Jesse Trinier, who were married on the beach in Cayman Islands on Aug. 16. Love from Mom, family and friends.

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Evangelical Christian leaders head to Israel

By PAUL LUNGEN
Staff Reporter

Twenty leading evangelical Christian clergymen, authors, television personalities and educators departed last week for a one-week solidarity mission to Israel.

Their visit comes only a few months after Israeli Chief Rabbi Yisrael Meir Lau extended an invitation to Christian leaders during a November visit to Toronto.

Mission participants are scheduled to meet Rabbi Lau as well as senior political and media figures in Israel.

Charles McVety, the head of the Canada Christian College, said the mission will "educate evangelicals why, according to scripture, they must support Israel."

Its long-term goal will be to rally support for Israel among the 2.5 million evangelical Christians living in Canada.

Grant Jeffrey, an author and publisher of more than 20 books on Bible prophecy, said mission participants "believe Israel needs to be supported as a vibrant democracy in a sea of dictatorships.

"We want to commit and say we stand with Israel shoulder to shoulder, and express our repentance as part of Christianity for the terrible sins that have been committed against the Jews," he said.

McVety, who represents the John Hagee Ministries in Canada, which has raised more than $4 million (US) to support aliyah, said members of the evangelical movement are strong backers of Israel. But "people feel isolated supporting Israel because our media is so hostile" to their evangelical beliefs, he said.

When they return, mission delegates are expected to take a leadership role encouraging grassroots evangelicals to more vocally "stand up and support Israel," McVety said.

Among the participants in the trip are television broadcaster David Mainse of Crossroads Christian Communications in Burlington, Ont., Willard Thiessen of Trinity TV in Winnipeg, as well as representatives of Now TV in Vancouver and the Miracle Channel in Lethbridge, Alta.

This mission is a joint venture involving three partners: McVety, the Israel Government Tourist Office and El Al Israel Airlines.

Getting ready to board a flight to Israel last week were evangelical leaders (from left) Willard Thiessen, David Mainse, Charles McVety and Grant Jeffrey.

TO MY DEAR LOVED ONES,

I wish to extend my deepest gratitude to all those who supported me through my recent illness. Your emotional support and good wishes lifted my spirits during my lengthy stay in the hospital.

Having my children Morris & Shelley Manna and Howard & Toby Sniderman by my side everyday kept me strong and gave me the encouragement to persevere.

My grandchildren Rachel, Adam, Jason & Justin were an ongoing source of joy and laughter.

I also wish to thank my dear sisters and brothers-in-law Mary & David Dale, Roslyn & Fred Shapero and Mamie Silverman.

A special thank you goes out to my nieces Betsy Fruitman and Lynda Wine for their constant love and devotion.

I extend my love to the Geist, Shapero, Fruitman, Wine, Citron, Manna & Leuchter families for their thoughts and prayers.

To my dear friend Sol Cohn and his family, I thank them for keeping me in their hearts.

To Dr. Robert Nam, his assistant Jen and the extraordinary nursing staff at Sunnybrook Hospital, your care and attention is second to none.

I am forever grateful,

HELEN SNIDERMAN

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Laura Wiseman, Board of Jewish Education
York University Jewish Teacher Education Program

Monday, May 12, 8 p.m.
Women in Jewish Literature, Film, Theater and The Fine Arts
Prof. Sara Horowitz, York University

Thursday, May 22, 8 p.m.
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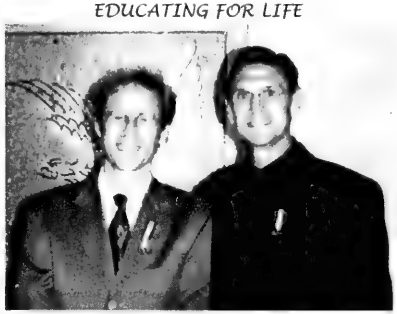

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On Campus

Convert passivity to pride, professor recommends

By FRANCES KRAFT
Staff Reporter

This is probably the best time in Canadian history to be a Jew on campus – unless you want to behave like a Jew by becoming involved with pro-Israel activities, said Irving Abella recently to a group of parents of double cohort students applying to university this year.

Joining the historian and York University professor were *CJN* reporter Anna Morgan; Zac Kaye, executive director, Hillel of Greater Toronto; and University of Toronto student Denes Rothschild.

The event, titled Being Jewish on Campus Today: An Evening to Prepare our Parents, took place at Holy Blossom Temple under the aegis of the congregation's Gerald Schwartz/Heather Reisman Centre for Jewish Learning. Rabbi Jason Rosenberg moderated the panel discussion.

Historically, Canadian universities have "not been so friendly to Jews," said Abella, recalling quotas on Jewish students and restrictions on hiring Jewish faculty in the first part of the 20th century.

Current Anti-Semitic attacks are "more subtle but no less pernicious, trying to prove that Judaism is itself racist."

From left: Irving Abella, Denes Rothschild, Anna Morgan and Zac Kaye. [Frances Kraft photo]

What is new, Abella added, is a growing acceptability of anti-Jewishness by academics, media and politicians. The new anti-Semitism attempts to delegitimize Israel and its supporters, he said.

Abella said that many Jewish students, living away from home for the first time, "opt out" of the Jewish community, especially if there is no strong Jewish student organization or local Jewish community.

"We must try to build a Jewish community that is creative and attractive to our children, with substance and content. We'll have to try to convert passivity to pride, the pride of being possessors of a great legacy. Too many young people see Judaism as providing obligation, not reward.

"Before you send your children to university," Abella warned, "be aware that they will be spending a better part of their four years alongside non-Jews, and alongside Muslims whose hostile attitudes will have some impact."

He advised parents to tell their children that conflict, debates and arguments are routine at university. The major problem, he said, is that many Jewish students are not as well prepared for it nor as passionate as their Arab counterparts.

Because of their discomfort, some students avoid rallies and separate themselves from Jewish activities, Abella said.

"It's hard to blame them. They feel unprepared and inadequate. They feel they don't know as much and perhaps don't care as much – and if they don't, perhaps that's because we've failed...Perhaps they don't have the same primordial attachment to Israel that we do."

Abella said Jewish parents should remind their children that university life will be a great time for them, despite the problems. "University has never been hassle-free."

Part of Hillel's role, said Kaye, is to provide a Jewish voice on campus and to "maximize the number of Jews doing Jewish with other Jews." The organization supports activist students and reaches out to less involved students, he said

Because of the increase in anti-Israel sentiment on campus, Hillel has had to start educating Jewish students about the history of Israel and Zionism, said Kaye.

"We as a community, in our Jewish day schools, camps and synagogues, have to create opportunities for young people to learn about Israel and experience Israel."

On campus, he added, the hope is that programs like a revitalized Israel Week and Hillel's annual arts festival will kindle a sense of pride and communal spirit.

"It's not just about Israel or fighting the left wing," he said. "We have to find ways for students to do Jewish."

Rothschild, Hillel's Israel advocacy chair at the University of Toronto, said his group, which meets weekly, is concerned about reaching students who are uninformed about the Israeli-Palestinian conflict "before the other side gets to them with misinformation."

Among his group's activities is attendance at anti-Israel lectures, where, Rothschild said, "the most important thing is, you have to keep asking questions, when they take questions at the end. There's no substitute for getting your voice heard...It's so important that our side be represented. We let the non-committed people know that what they're getting is not a balanced viewpoint."

Students' experiences will vary according to where they attend school, what they study and which teachers they have, said Morgan. "Political science majors and sociology students are much more likely to be drawn into that debate."

But even students who stay away from certain faculties and professors may find themselves confronted by posters, graffiti, and discussion groups in central areas, she said.

Some students have told Morgan they don't want to talk about Zionism and have decided to focus on other aspects of their Jewishness. "I found that somewhat disturbing. It meant they're letting others dictate who they are."

At the University of Ottawa, where there are rules to limit offensive material on walls and in the form of public speech in central areas, students told Morgan they feel comfortable. "These issues are not insurmountable," she said. "They can be resolved."

Coast to Coast

Canadian Jews targeted for political 'engagement'

By DAVID LAZARUS
Staff Reporter

Canadian Jewish Congress is launching a national effort to get the Jewish community more involved in the Canadian political process.

The outreach program, called Civic Engagement and the Jewish Community, is intended to encourage Canadian Jews to become more involved in politics by working behind the scenes in party caucuses and backrooms, joining federal political parties and riding associations, volunteering in campaigns and getting to know their members of Parliament.

Brandi Epstein, CJC's director of public affairs in Ottawa, said she hopes to identify all Canadian Jews who belong to the 301 federal riding associations before the program's planned official launch in June.

That task has proved a bit easier in Quebec, she said, because politics is already very much "a part of [the Jewish population's] psyche compared to other areas [of the country]."

She said she would like to hear from Jews across the country who are members of local riding associations.

Once a minimum of 50 riding associations with Jewish members have been identified, CJC will launch a Civic Engagement Network that, CJC says, will "act as a grassroots vehicle [to] educat[e] members of Parliament on issues of concern to the Jewish community."

The question of just what constitutes a "Jewish issue," Epstein said, remains a matter of interpretation. Some, such as Israel or anti-Semitism, are obvious. But others, such as immigration or health care, can also affect the Jewish community.

Whatever the case, the network's focus will be "issues on the ground," she said.

Epstein said the initiative came about "partly because we, as a Jewish community, tend to be very reactive, instead of anticipatory.

"This will help us be better prepared. If we have an ongoing relationship with our politicians, we can influence change. It's better to have the relationship there, instead of reacting only in times of crisis."

The Sept. 11 attacks and the continued terrorism against Israel "prompted people to rethink about how they can keep their country safe. People began to think about issues like, 'What can I do, how can I get involved?' "

The CJC says continued terrorism has made it "increasingly important for all Canadians, and the Jewish community in particular, to adopt a more activist approach to public policy."

The CJC also says that often a lot more can be accomplished through "a few letters or phone calls received from voters in an MP's riding... than hundreds of letters sent to the prime minister from across the country.

"If an MP thinks his or her credibility is in jeopardy on an issue, it is certain that concern is expressed to cabinet or, in the case of an opposition party, to the leadership."

Epstein said CJC hopes its initiative will result in Jewish representation "in each and every riding" and "a national network with regional activists."

Although CJC is concentrating on federal ridings, she said the organization also hopes to identify Jews who are members of provincial riding associations.

Jewish community members across Canada who are members of federal political parties and riding associations can reach Epstein by phone at 613-233-8703, ext. 228, or by e-mail at <brandie@cjc.ca>.

CORRECTION

In the article "Masorti suffers lack of 'brand recognition'" (*CJN*, Feb. 27), it was incorrectly stated that Schechter Institute rabbinical student Avinoam Sharon has served as High Holy Day cantor in Edmonton for 27 years. In fact, he has served as a chazzan for the High Holy Days in congregations in Israel and North America for 27 years, of which seven have been in Edmonton. *The CJN* regrets the error.

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Coast to Coast

British journalist obsessed with Israel

According to Reports

By PAUL MICHAELS

Robert Fisk is back in Canada. Actually, the Lebanon-based reporter for London's *Independent*, who is feverishly critical of Israel, never really went away. He has been picked up from time to time in various Canadian newspapers, such as the *Hamilton Spectator*. He also made several appearances last year on CBC Newsworld's *Counterspin* and CBC Radio's *This Morning*, where he was often challenged by columnist Norman Spector.

But without someone to rein him in, Fisk, who follows in the tradition of British Arabists like David Hirst and Patrick Seale, remains a formidable force obsessed with Israel.

As of March 2, he now appears in the *Toronto Star*. The paper announced that Fisk will "report regularly... on matters relating to the looming war in Iraq."

True to form, Fisk required only eight lines in his inaugural piece to get to his real target – Israel.

Ostensibly, of course, Fisk was writing about how the jingoistic U.S. media are cravenly buckling under to orders from U.S. military censors. So he concludes early on "that the Pentagon and the State Department have nothing to worry about." And then the kicker immediately follows, apparently out of the blue: "Nor do the Israelis."

What is the reference to Israel doing here? After all, Fisk is writing about U.S. media coverage of a yet-to-happen war in Iraq. Israel is not involved (except perhaps as a potential victim – once again – of Iraqi missiles). But just as Jerusalem was once viewed as the centre of the medieval world, in Fisk's own peculiar worldview, Israel is now the epicentre of the modern one.

Fisk has written that Israel is the force that "does indeed run U.S. policy in the [Middle East]" (*The Independent*, April 14, 2002). Perhaps this is why Fisk is so certain that the U.S. media will submit to Israel's will. Thus, in his piece in the *Star*, he says that CNN bowed to Israeli dictates, and he cites two stories to make his case.

In the first example, CNN brass in Atlanta allegedly withheld a story that was unflattering to Israel and then released it in a bastardized form to please the Israelis.

His second example concerns a CNN reporter who, under orders from Atlanta, had to temper reports of Israel's actions last April during Operation Defensive Shield. (*The Independent* was one of the British publications that led the way in promulgating the myth of the "Jenin massacre." Fisk's colleague, Phil Reeves, later apologized somewhat for misreporting events in Jenin. Fisk defended Reeves and attacked his critics. In late January, *The Independent* ran a hateful cartoon depicting Israeli Prime Minister Ariel Sharon feeding on a Palestinian child.)

Fisk's assessment of CNN is certainly news to the Israelis, who have long complained about the network's excessively unbalanced reporting. But the issue is not the substance of Fisk's complaints – it's his obsession with Israel.

Fisk himself reported last April from Bethlehem. He compared Israel's treatment of the Palestinians to the Roman persecution of Jesus. "Jesus, one assumes, also had to deal with the Roman version of closed military areas, but he had God on his side. Yesterday, the people of Bethlehem had no one." (*The Independent*, April 3, 2000).

To say the least, it will be interesting to follow Fisk as he reports on the looming war in Iraq.

That was "Iraq," right?

Paul Michaels is director of communications for the Canada-Israel Committee.

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UJA FEDERATION

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Iraqi oil not the issue, says Israeli journalist

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The real issue separating some European countries from the United States is who will get the hundreds of billions of dollars in construction contracts when it is time to rebuild Iraq after 20 years of destruction and neglect, says Shmuel Segev, an Israeli author and journalist.

The talk may be all about oil, he told a group of businesspeople at a lunch meeting of the Jewish National Fund Networking Business Club, but the real prize is much bigger than that.

"Everything needs to be rebuilt, and that's a big chunk of money.

"The Russians have signed letters of understanding for $40 billion [US] worth of projects, and the French and Germans aren't far behind. But if America occupies Iraq, Americans get the advantage in bidding on those contracts."

Segev, who divides his time between Winnipeg – his wife's birthplace – and Israel, was well received by the 25 businesspeople at the meeting, including an Orthodox rabbi and an Evangelical minister.

He said that in the early 1990s after the Oslo Accords were signed, both France and the United States proposed competing multi-billion-dollar oil pipelines running from Baghdad to an Israeli port, but the Israelis were not interested.

"The Israelis didn't trust Saddam Hussein," Segev said.

"There was a secret meeting in 1988 in Philadelphia between Yitzhak Rabin, who was then Israel's defence minister, and Iraqi representatives.

"An Arab banker had convinced Hussein that if he wanted a better relationship with the Americans, he would have to moderate his position on Israel, and thereby have America's Jews put pressure on the American government.

"After an hour, Rabin felt that there was something fishy there. That was when he learned about Iraq's weapons of mass destruction," said Segev.

"Those weapons of mass destruction were the major element that convinced [former U.S. president] George Bush to go to war. If Hussein had been able to obtain nuclear weapons, no country in the Persian Gulf would have been safe."

There was another secret meeting between Israeli and Iraqi representatives in Morocco in 1998, Segev said, but the Israelis remained suspicious of Saddam.

Segev said he believes that Americans know far more than what Colin Powell revealed at the United Nations. He also said he can't see President George W. Bush pulling back.

"We should know for sure by the end of March," he said about the coming war.

EVES HONOURED: Ontario Premier Ernie Eves (right) was recognized for excellence in communal leadership and dedicated public service at the 2003 Negev Dinner in Windsor last week. Israel's ambassador to Canada, Haim Divon, (left) paid a courtesy call on Eves in Windsor the next day.

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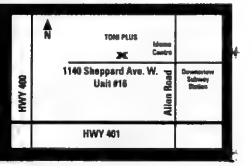

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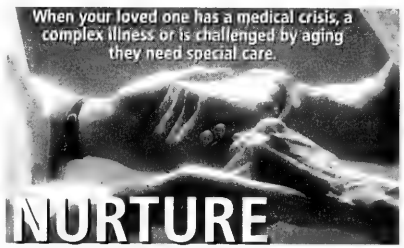

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מה יהיה

הנשיא בוש מצהיר שהפלתו של סאדם חוסיין תעזור להביא שלום למזרח התיכון, כי חוסיין תומך כספית במתאבדים ובמשפחותיהם. עד כאן קשה להתווכח איתו. אבל המשך הטיעון שלו מדהים עד מגוחך. לדעתו של בוש תעזור נפילת חוסיין ליצירת דמוקרטיה בעיראק ובארצות ערב....אם הוא אומר את זה ברצינות- זה די מדאיג כי פירוש הדבר הוא שאין לו מושג ירוק איך חיים ופועלים הערבים. להגיד ערבים ודמוקרטיה בנשימה אחת זה כמו להגיד "זגר זאב עם כבש" או כמו להגיד שקאסיוס קליי עזור לאלברט איינשטיין לפתח נוסחאות חדשות לתורת היחסות. יתכן כמובן שבוש אומר את הדברים רק בגלל שהם מצלצלים טוב. כך או כך לא נדע. רק דבר אחד כנראה מוסכם על פרשנים רבים- בוש עבר את נקודת האל-חזור, ואם לא יצא למלחמה- אפסו ספויו הפוליטיים. לישראל יש יתרון במלחמה בעיראק, אבל מעבר לזה- המחשבה שבוש עלול לצאת למלחמה כדי להציל את עצמו פוליטית היא די מצמררת.

תנועליציה

אין מה להגיד-שרון שם את כולם בכיס בתחמנות שלו, ומצליח להקים ממשלה עם שינוי, כשהוא משאיר את ש"ס עם הלשון בחוץ (תענוג לראות). הוא עובד על חבריו הטובים במפלגה (אולמרט), מוציא את נתניהו ממשרד החוץ כדי שלא ישב לו שם מישהו קיצוני שמתנגד למדינה פלשתינית. הוא מכניס לממשלתו את המפד"ל ואת ליברמן הימני מאד ולא ברור איך תחזיק ממשלתו בהצבעה על מדינה פלשתינית. ידעי דבר אומרים שאם זה יקרה בלחץ אמריקני- יצאו המפד"ל וליברמן מן הממשלה, אך מפלגת העבודה ומרצ יתמכו בו. ככה זה עובד בארץ הקודש. אבל שישאר בינינו.

הסיעון האמריקאי

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Hamas threatens Israeli leaders

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Israel has denied that its assassination of a senior Hamas political leader represents an escalation of its war on terror.

Just the same, after a Hamas founder, Ibrahim Makadme, was killed in a helicopter missile strike Saturday in the Gaza Strip, Hamas declared Israeli leaders "open targets."

In the wake of the Hamas threat, security was tightened around senior Israeli officials.

The developments took place during a weekend when the Palestinians took the first tentative steps toward creating the post of prime minister.

Makadme and three other Hamas members were killed when the missile struck their car.

Defence Minister Shaul Mofaz described Makadme as the "ultimate arch-terrorist" and vowed that Israel would target more terrorist leaders.

"None of the heads of terrorism, with an emphasis on Hamas, is immune," he told Army Radio. "Israel will put its hands on everyone that is involved in terror, anyone who dispatches terrorists with the goal of killing innocent Israelis."

Mofaz denied, however, that targeting Makadme raised the level of Israel's anti-terror operations.

"There is no escalation here," he said. "The test is simple: involvement in terror."

Israel Radio quoted sources in Jerusalem as saying that the decision to kill Makadme had been made a long time ago, but was put off several times in order to avoid hurting innocent civilians.

Saturday's operation followed a week of Palestinian terror attacks that killed 18 Israelis.

On March 5, a suicide bomber detonated his explosives aboard a Haifa bus. Fifteen people died in the attack. On Saturday, the toll rose to 16 when one of the victims succumbed to his injuries.

In a second attack, two Israelis were killed last Friday night by two gunmen who infiltrated the West Bank settlement of Kiryat Arba. The gunmen entered a home while the family was celebrating Shabbat, and opened fire.

The dead were later identified as Rabbi Eli Horowitz and his wife Dina. Five others were wounded before the terrorists were killed by Israeli troops. An explosives belt was found on the body of one of the terrorists.

Hamas claimed responsibility for both attacks.

Prime Minister Ariel Sharon told the weekly cabinet meeting Sunday that the two attacks should give the world an idea of the kind of enemy Israel is up against.

In recent days, Israel has been criticized by the United States, Britain and the European Union for the number of Palestinian civilian casualties resulting from Israel's anti-terror operations in the Gaza Strip.

Regarding one incident, Mofaz told the cabinet on Sunday that the deaths of eight Palestinians in Gaza last week were caused by a Palestinian bomb that went off near them, not by an Israeli tank shell, as the Palestinians had claimed.

The eight were killed March 6 as Israeli troops were withdrawing from the Jabalya refugee camp at the end of a military operation ordered in response to the Haifa bus bombing.

Last Friday, in what was widely described as a significant ratcheting up of Israel's Gaza operations, soldiers took up positions in northern Gaza after Palestinians repeatedly fired rockets from the area in recent weeks on the nearby Israeli town of Sderot.

Still, Palestinians launched four more rockets Sunday at Sderot, but caused no injuries or damage.

In other developments, Israeli troops demolished the homes of the two Hamas gunmen who carried out last Friday night's attack in Kiryat Arba.

Troops also destroyed the home of the suicide bomber who carried out the Haifa attack.

In a change whose significance has yet to be seen, Palestinian Authority President Yasser Arafat named his longtime No. 2 man at the PLO, Mahmoud Abbas, 68, to serve as prime minister. Abbas, 68, also known as Abu Mazen, is considered less hard-line than Arafat.

On Saturday, the PLO's 122-member central council formally decided during a late-night session to create the post of prime minister.

Abbas said he would have to know how much power the new prime minister will have before deciding whether to take the post.

On Sunday, Sharon welcomed the naming of Abbas, but added that Israel would "closely examine the extent of authority he is given."

The Palestinian legislative council must still approve the creation of the position and define its responsibilities.

While Abbas is considered a relative moderate among the top Palestinian hierarchy, there are also reports saying he wrote a 1982 doctoral dissertation and a study two years later about purported secret links between the Nazis and Zionist leaders.

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The last day out for father and son

By YAIR ETTINGER
Ha'aretz Daily Newspaper Ltd.

HAIFA — "Maybe this is how it should have ended," Devora David, Mordechai Hershko's sister, said last week. "As they say, 'they were together in life and in death' – and that's exactly what happened. Moti brought Tom into the world, and no one can see how either would have managed without the other."

Moti, 41, and his 15-year-old son Tom were both killed in last Wednesday's bus bombing in Haifa as they were on their way home from a day out together.

Shortly before the explosion, Tom phoned his mother, Ruti, from the bus.

"Mother, I have a surprise for you!" Ruti recalls him saying excitedly. "I can't tell you now, but I'll tell you later."

"I also had a surprise for him," Ruti added. "I told him he would see it when he got home. That morning, a technician had come to install the high-speed Internet connection I had ordered for him as a surprise. But he never got to play with it. I didn't reveal [my surprise] to him, and he didn't reveal his to me. I still don't know what it was."

Ever since his parents divorced when he was seven, Tom, their only child, has travelled back and forth between their homes in Haifa's Carmel Heights.

He was unusually close to both of them, friends and neighbours said. "He had two warm homes, in both of which he loved and was loved," said Ruti.

Ruti hastened to show off Tom's cellphone, which he had left at home the day of the bombing, to everyone who came to pay a condolence call.

The words "free love" were permanently displayed on its screen. "That's what he was like – a loving child, not ashamed to show his love, like many other boys his age," said Ruti.

"Every time Tom saw me, he would give me a kiss. Even if he came home and the house was full of customers" – Ruti runs a hairdressing business from her home – "he would come and give me a kiss."

Ruti also remembers the day Tom saw a television program that featured an impoverished old man dipping a crust of bread in his tea.

"He got very excited and said 'Mother, let's contribute!' He couldn't remain apathetic," she said.

Tom's devotion to "free love" was a legacy from his father, a Reiki healer.

"He was a special person," said Devora David of her brother. "Even at the most difficult moments of his life, he was always completely immersed in giving to others."

"The boy heard from [Moti] for years about his philosophy and became very attached to him through it," added Moti's brother-in-law, Eli. "There was a very special connection between them, an unusual connection for a father and son.

"They were like brothers, David and Jonathan. Moti didn't treat him like a child."

Twice a week, the two took a karate class together, and they had long conversations in which they shared every detail of their lives.

Moti's parents were Holocaust survivors from Romania who immigrated to Israel in the 1950s and opened a well-known coffee house, Pe'er, in Haifa's Hadar neighborhood.

In addition to his Reiki workshops, Moti helped his father run the family business. "Just as there was between Tom and Moti, there was an unusual connection between Moti and my father," said Devora.

"They were friends and admired one another, and each relied greatly on the other. With the passing of the years, elderly parents sometimes become more dependent on their children, but that didn't happen here. For each of them, the other remained a rock that he could lean on until the end."

Last Wednesday, like every Wednesday and Friday for the past eight years, Tom woke up in the house his father shares with his second wife, Ofra Arieli, and her daughter Shani. That morning, Moti had an interview in Karkur for a job he very much wanted, as director of an organization that runs workshops on avoiding violence.

Moti decided to take Tom along and spend the day with him afterward.

The interview turned into a two-and-a-half-hour discussion of life, the universe and everything in which Tom also participated, and Moti was informed on the spot that he had gotten the job.

That, said Ofra, was the surprise Tom was waiting so excitedly to tell his mother.

Despite the divorce, Ruti's sister Yaffa Sharon said, Ruti understood and encouraged Tom's love for his father.

That is why she insisted last week that they be buried side by side.

Argentina issues warrants in 1994 AMIA bombing

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The government of Argentina this week issued international arrest warrants and warrants of habeas corpus against four Iranians, including two former ministers, who are suspected of planning the 1994 bombing of the AMIA Jewish centre in downtown Buenos Aires, in which 85 people, mostly Jews, were killed, and more than 100 were injured.

Since Argentina is a member of Interpol, its international warrants are automatically valid.

The warrants are against Ali Falahian, who was at the time of the terror attack a minister in the Iranian government in charge of Iranian intelligence services; Ali Akhbar Parvarash, who was education minister and headed a religious delegation to an Islamic convention in Buenos Aires; Muhsen Rabbani, who was the Iranian cultural attaché in Buenos Aires and a representative of Iranian intelligence; and Barat Ali Balesh Abadi, who was a courier working for Iranian intelligence, and had a diplomatic passport.

All but Falahian were in Buenos Aires either during the attack or shortly before it. The warrants were issued by federal judge Juan Jose Galiano, who has been investigating the affair for eight years. In the request to issue the warrants, Galiano said radical circles in the Iranian regime were connected to the attack. His report is based on an investigation that has been underway in the last few years, and on a secret document prepared by Argentina's intelligence service, which goes much further than Galiano's report.

The document compiled by the Argentinian intelligence service explicitly states that the most senior leaders in Iran, including spiritual leader Ali Khamenei and Hashemi Rafsanjani, who was president at the time, knew of the planned attack and did not oppose it. Galiano's report says Hezbollah was appointed to carry out the terror operation.

Argentine Jewish groups have for a long time complained of obstruction by public officials of investigations into the bombing.

They even produced a a 100-page document a few years ago citing unnamed "organisms of the state" and "public officials" of "diverting, obstructing and impeding" Judge Galiano's probe into the attack. The bombing on the AMIA – one of the bloodiest attacks against Jews in peacetime since World War II – came two years after the Israeli embassy in Buenos Aires was bombed, killing 29 people,

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Iraqi aid to terrorists' families continues

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Even continuing U.S. pressure on Iraq is not stopping Saddam Hussein from sending financial aid to the families of Palestinian suicide bombers in the West Bank and Gaza.

But it appears that the massive Iraqi support has started to arouse the concern of Palestinian Authority Chairman Yasser Arafat, who fears outside assistance reduces his influence on what happens in the territories.

After a long hiatus, Arafat has renewed sending cheques to families of dead and injured terrorists, though he has not transferred monies to the families of suicide bombers.

Israeli security sources told *Ha'aretz* that at the end of January, representatives of the Arab Liberation Front, the Palestinian organization supported by Iraq, distributed financial aid to the families of 52 people killed in refugee camps in central Gaza.

The Iraqis, the sources said, adhered to a tariff set by Saddam at the beginning of the current intifada, with a suicide attack proving more profitable to a perpetrator's family than a "martyr" operation in which the terrorist is killed by Israel Defence Forces fire, but does not blow himself up.

The suicide bomber's family receives $25,000, while the family of a martyr gets $10,000.

Because of the difficulty in sending bombers into Israel, the number of families getting the bonuses is relatively small.

As on previous occasions, the ceremony in January at which the funds were distributed was attended by official representatives of the Palestinian Authority. They expressed no reservations about the praise heaped on suicide bombers by the Iraqi emissaries.

Defence sources report that Arafat recently did express qualms about the Iraqi support, as well as aid coming from other countries, such as Iran and Saudi Arabia, and Islamic charities.

"Arafat is not overly enthusiastic about the brazen outside involvement in Palestinian affairs," a defence source said. "It weakens his status. Now he has to try to regain some of the public support through renewing the process of transferring money."

Last month, Arafat started to redistribute aid to the families of injured Palestinians. Following the IDF operation in Zeitoun in Gaza about a month ago, the PA leader transferred payments worth $300,000 to families whose homes and property had been destroyed, as well as to families that had suffered injuries or fatalities.

The money was distributed at official ceremonies organized by the PA and sent to families by governors on behalf of the authority in Khan Yunis, Gaza and the refugee camps in the centre of the strip. The money was also paid to families of killed Hamas activists.

There has been a decline recently in the influence and scope of the contributions to the Holy Land Fund from the prominent Islamic charity organizations that transfer donations to the territories. It appears that the decline is connected to steps taken by the United States, which recently outlawed the fund.

The Week in Israel

March 3

• The Israeli press reported on a speech by British Prime Minister Tony Blair to the Community Security Trust, a Jewish security organization in Britain, that reaffirmed his country's support for Israel. He said Britain "is a strong and close friend of Israel, not a fair weather friend... Sometimes that means some plain talking...But the friendship is firm and will always remain so."

March 4

• A new poll, carried out last month, says Israelis oppose the creation of a Palestinian state by a 2-1 margin. It asked, "In light of the experience that has accumulated since the Oslo agreements, do you support or oppose a Palestinian state?" Sixty-one per cent were opposed, while 31 per cent expressed support.

March 5

• Iraq has not yet deployed missiles that would be capable of hitting Israel, Maj.Gen. Aharon Ze'evi, head of military intelligence, told a gathering of Knesset members. Iraq has such missiles, Ze'evi said, but they have not been installed in Iraq's western region, the only area from where the missiles could reach Israel.

March 6

• The foreign ministry reportedly completed a draft of an international convention against suicide bombers. Israel soon will begin distributing the draft to foreign governments in an effort to obtain enough signatures to make it a recognized international treaty.

March 7

• The Israel Defence Forces said it has arrested Abdallah Jamal Barghouti, considered the senior bomb maker in the West Bank. Barghouti is thought to be the head of several separate terror cells. Military sources said the arrest was the most important the IDF has made in the past 12 months.

Files from JTA and Ha'aretz

New Palestinian Authority libel: Israel puts bombs in toys to kill children

By ITAMAR MARCUS

The Palestinian Authority (PA) generates lies and libels about Israel both in English, in order to blacken Israel's name internationally, (e.g. with the Jenin massacre story), and in Arabic, in order to promote hatred of Israel among their own population.

Palestinian Media Watch

The newest Arabic language libel in a report last week on PA TV is that Israel is making "bombs and mines designed as toys" and dropping them from planes onto populated areas where children play with them, and then Israel blows them up.

(Last year, in the same vein, Palestinian Media Watch reported the Palestinian libel that Israel was dropping poisoned candies from helicopters in front of schools in order to poison children.)

The new PA TV program also restated a number of old libels and lies, including that Israel is planning to destroy the Al Aqsa Mosque in Jerusalem, that the Jewish Temple was not on the Temple Mount in Jerusalem and that Israel has desecrated the Church of the Holy Sepulchre.

The following is from the program *Message to the World*, broadcast on PA TV March 3:

"The Zionist criminals are planning to destroy the Al Aqsa mosque on the grounds that they are searching for the Holy Temple, which they falsely claim is under the mosque...

"Offences against our Islamic and Christian holy sites continue throughout Palestine. The Al Aqsa mosque is under threat, and the Church of the Holy Sepulchre has not been spared from desecration and destruction...

"They drop objects from jet planes that attract children to play with them and then they blow up. These are bombs and mines designed as toys."

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302

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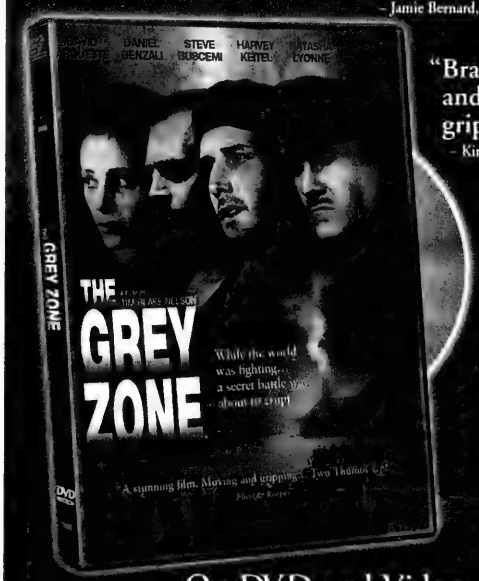
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Food, Scrumptious Food

Get creative with your mishloach manot

By RIVKA TAL

Mishloach manot, the sending of gift packages of food on Purim, is a wonderful way to cement relationships with extended family members, as well as neighbours. It's also a good way to show your appreciation for teachers and others who have helped you all year, too.

They can be as simple or as elaborate as you please.

It is customary to include (at least) two different types of food in the package, like wine and cake or candy. While Purim is generally a day of junk-food overload, it is often nice to send gifts of actual food that can be eaten at the festive Purim meal. A whole dressed fish, for instance, is customary in some communities. People in Israel tend to get really creative.

One memorable package included all the ingredients for a bagels-and-lox-brunch. A friend once sent us tomato soup and crackers. A simple gift can be put together with a few hamantaschen and some candy in a decorative bag and tied with ribbon.

With all the fancy ready-made mishloach manot available, the preparation of homemade Purim treats seems to be becoming the exception instead of the rule. That's unfortunate, as we say here in Israel, because it's fun and easy to make homemade candy treats that are usually appreciated.

Novice cooks often shy away from candy-making, and I don't blame them, for so many recipes require the use of a candy thermometer (nobody I know has one!) or for sweetened condensed milk, professional-type coating, chocolate or other unusual ingredients and/or equipment!

With mishloach manot, an eye-catching presentation adds so much to the gift itself. As advertising and marketing experts can attest, packaging is key. So wrap up candies carefully, noting the name of the sender.

These recipes are easy, delicious, and call for nothing out of the ordinary.

We won't discuss their calorie counts.

CANDY BARS

non-stick spray
3 cups corn flakes
½ cup chocolate chips
⅔ cup unsalted peanuts, shelled
½ cup peanut butter
¼ cup packed brown sugar
¼ cup white sugar
⅔ cup light corn syrup

Spray an 8-inch square disposable pan with non-stick spray. Crush corn flakes in food processor using steel knife. Leave in processor bowl; add chocolate chips and peanuts. Heat peanut butter, sugars and corn syrup in a heavy pan over low heat, stirring constantly. Remove from heat and let cool a few minutes. Process along with corn flakes, chocolate chips and peanuts. Press into prepared pan. Chill and cut into bars.

CINNAMON NUT MIX

1 cups whole almonds
2 cups pecan halves
1 cup white sugar
1 cup firmly packed brown sugar
cup ground cinnamon
tsp. ground ginger
2 tsp. ground allspice
1 tsp. ground cloves
2 egg whites

Preheat oven to 300. Combine almonds and pecans with water in a large saucepan. Bring to a boil over medium heat. Reduce heat and simmer 1 minute. Remove from heat and drain well. Combine sugars, cinnamon, ginger, allspice and cloves in a large bowl. Whisk egg whites in a medium bowl until frothy. Add nuts and stir until nuts are well coated. Pour nuts into sugar mixture and stir until well coated. Spread evenly on a greased baking sheet. Baking 25 minutes, stirring occasionally. Cool on baking sheet. Store in airtight container.

PEANUT BRITTLE

1 cup shelled, roasted peanuts
2 cups sugar
few grains salt

Place 2 cups sugar in a heavy skillet. Melt over low heat, stirring constantly. Add 1 cup peanuts and a few grains of salt. Stir until nuts are coated. Spread in a well-greased 8 x 8 x 2-inch pan. Cool. Break into irregular pieces with the handle of a knife.

Purim meal served with good cheer

Purim is the most festive of Jewish holidays, a time of prizes, noisemakers, costumes and treats. The festival of Purim commemorates the miraculous salvation of the Jewish people from annihilation, and is recounted in the Megillah, the scroll of the story of Esther. Purim takes place on the 14th day of Adar throughout the world, except in Jerusalem, where we celebrate on the 15th. This year, Purim begins at sundown on Monday, March 17.

In keeping with the fact that the name of God is not mentioned in the Megillah, the custom has arisen to dress up in costume on Purim.

I know Purim is special wherever there are Jews. Growing up in Minnesota, we had Purim parties and heard the Megillah and twisted our graggers whenever the name of Haman was mentioned. There was a bit of "dressing up," but it wasn't a serious proposition. But nothing can compare to Purim in Israel.

Costumes here are serious business. The kids have dress-up parties at school, and sometimes even adults get into the act. The costumes involve much more than the basic outfit: they are always fully accessorized.

For a specific costume, a girl will, for instance, scour her entire neighbourhood for an appropriate fan. I remember one year we suddenly needed a bib for a baby costume. We knocked on our neighbour's door at 7 a.m. and were handed one, no questions asked. When my youngest daughter dressed as a policewoman, we made her a "photo ID." I always make a point of sitting at the entrance of my apartment building on Purim party day when school is getting out, just so I can enjoy the parade of costumes as the kids walk home.

The festive meal on Purim is unique. It takes place in an air of good cheer and camaraderie. The kids tend not to be too enthusiastic about whatever culinary delights are prepared, having stuffed themselves all day with whatever treats the family has received in the way of mishloach manot. Many of the men become seriously [illegible].

But for the rest of us here we eat a typical holiday meal. Kreplach are often served on Purim. Their "hidden" theme reminds us of the way God's name is hidden in the Megillah. Various edible seeds are used as a treat for when Queen Esther was in the king's palace, she ate seeds, we are told, so she wouldn't have a problem with kashrut, (That's why hamantaschen are often filled with poppy seeds).

NUT-DATE STUFFED CHICKEN BREASTS

4 whole large chicken breasts, skinned, boned, and halved lengthwise
3½ oz. pistachio nuts, shelled and roughly chopped
3½ oz. dates, cut into small pieces
1 tsp. cinnamon
¼-½ tsp. crushed red pepper
½ tsp. [illegible]
½ cup vegetable oil
½ cup semi-dry white wine

Preheat oven to 350. Lightly grease a shallow ovenproof baking dish. Place chicken pieces, boned side up, between two layers of clear plastic wrap. Working from centre out, pound chicken lightly with a mallet to make pieces about ¼-in. thick. Peel off wrap.

Combine nuts, dates and seasonings in a small bowl. Place 1 tablespoon of mixture in the centre of each prepared chicken piece. Tuck in sides and roll up as for a jelly roll, pressing to seal well. Transfer to baking dish. Repeat with remaining pieces.

Drizzle with vegetable oil and wine. Cover with aluminum foil. Bake for approximately 1 hour or until tender. Remove from oven. Either serve immediately or chill in refrigerator for at least two hours, then slice crosswise with a sharp knife for a pinwheel effect. Yield: 8-10 main dish servings.

—R.T.

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Women urged to plan their own healthcare

By CAROLYN BLACKMAN
Staff Reporter

Most women spend more time planning their annual vacation than they do planning their future health care, says an obstetrician and gynecologist at Joseph Brant Memorial Hospital in Burlington.

"Women need to develop a road map. They need to sit back and think about what they can do to improve their health," said Lawrence Komer, at the recent Women for Women breakfast sponsored by Canadian Hadassah-WIZO.

Komer, a leading expert on menopause, and an authority in the field of osteoporosis, said that the latter is an avoidable problem.

"Osteoporosis is silent; it does not begin with pain. People have osteoporosis when bone density drops by 25 per cent, but they usually do not know about it until they have a fracture."

Included in the recipe for avoiding osteoporosis, he said, are calcium, exercise and lifestyle change. "If you're not getting at least 1,500 mg a day of calcium, change your diet or take a supplement."

To absorb calcium, women also need at least 400 units of vitamin D, said Komer.

Most at risk for osteoporosis are women who are thin-framed and slender, who have had a long menopause, who have a family history of the disease, or who drink coffee or alcohol beyond moderation.

In the past two years, a drug has been developed that is intended to put calcium back into bones, and thus reverse bone aging, he said.

Lifestyle changes, such as keeping cholesterol down and quitting smoking are also needed in order to try and avoid heart disease, which kills nine times more women than breast cancer, said Komer.

Hormone Replacement Therapy was sensationalized in the media, said Komer, after a study by the Women's Health Initiative reported that the health risks of HRT outweighed the possible benefits.

"They did not address the quality of life of these women. There is a tiny risk of breast cancer, but women who drink and do not exercise, quadruple their risk. HRT definitely increases a woman's quality of life. We have to put things into perspective. What is the real risk?"

A menopausal woman has not had periods for one year, he said. "If women are still getting periods, they should not take hormones."

Symptoms of menopause include hot flashes, night sweats, depression, feelings of inadequacy, lack of energy, insomnia, a decrease in concentration, anxiety, a decrease in memory, and aching joints.

"Menopause, however, is not just about symptoms. Medical problems are associated with low hormone levels, and women want to take the opportunity of staying healthy for the rest of their lives."

Komer said that the science of aging is changing rapidly, and he switched the emphasis in his practice to menopause because his patients were aging with him.

"There are a lot of things we can do not to age quickly. We've come a long way with vaccinations and anti-biotics; the potential is for people to live 125 to 150 years."

Among the cornerstones of anti-aging, he said, are a low glycemic diet, hormonal manipulation, and an optimization of other blood parameters such as cholesterol.

"A high glycemic diet is a person's enemy, because if blood sugar goes up, insulin goes up, and then blood sugar drops. With low glycemic food, sugar goes up slowly, and insulin goes up slowly. You don't get the peaks and valleys."

Included in the supplements he suggests: is a low dose of children's aspirin which decreases blood clotting; a calcium supplement; a good multi-vitamin; omega-3 fatty oil, which decreases heart disease; grape seed extract, which provides anti-oxidants; and soy, which could decrease breast cancer in women and prostate cancer in men.

Baycrest heading in new direction, says president

Through the individual and co-operative efforts of several organizations, particularly the Baycrest Centre for Geriatric Care, Circle of Care and the Bernard Betel Centre, the Jewish community of Toronto has extensive and generally affordable services for the elderly.

The CJN *takes a look at these three agencies.*

By LEILA SPEISMAN
Staff Reporter

Probably the best-known provider of care for the elderly in Toronto is Baycrest centre for Geriatric Care. Its array of services include the Apotex Centre-Jewish Home for the Aged, the Louis and Leah Posluns Centre for Stroke and Cognition, the Baycrest Hospital Complex Continuing Care Program, the Baycrest Terrace retirement home, the Elm Ridge Group Living Residence and Two Neptune Drive, an apartment building.

Baycrest offers assessments, dental care, pastoral care, day care programs, rehabilitation, counselling, mental health services, caregiver support and relief, palliative care and social work services.

Its clinics deal with neurology, hearing, cardiology, dermatology, osteoporosis, incontinence, skin integrity, urology and other fields. Home-care services and meals on wheels are available through the centre.

Stephen Herbert, Baycrest president and CEO, told *The CJN* that the facility is heading in a new direction.

"The most pressing need is for leadership in the field of mental health," he said. Four out of 10 elderly have some form of dementia, and that number is increasing, he said. Depression is also a major problem.

Baycrest has developed strengths in this area, he added, especially dealing with such problems as Alzheimer's disease, stroke and depression.

As well, he said, as the aging population increases, there is a need to identify new techniques of prevention and treatment, with the ultimate goal of creating a better quality of life for the elderly.

"Our vision is to transform how people age, and enhance the quality of life to a new level, through research and education."

This doesn't cancel out Baycrest's current focus, he added: to care for the frail elderly and those needing special services.

Baycrest recognizes that "the Jewish community built Baycrest, and we will be true to that heritage.

"We are committed to improve the health of tomorrow's elderly, while caring for today's," he said.

The centre plans to build on its strengths, he said. "We are recruiting clinician scientists, especially in the fields of stroke recovery, Alzheimer's disease and mood disorders."

The goal is to "integrate care, research and education," so as to "improve the quality of care [that we give to our own elderly], and to share that information with organizations around the globe."

Baycrest is another organization that relies heavily on volunteers for many of its programs, including in-house services and meals on wheels.

For more information, call Baycrest Centre for Geriatric Care, 416-785-2500.

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Camp prisoner made pact with the devil

By SHELDON KIRSHNER
Staff Reporter

Kurt Gerron was a famous Jewish actor, movie director and cabaret performer in Weimar Germany. He sang *Mack the Knife* in the original production of the *Threepenny Opera* and co-starred with Marlene Dietrich in *The Blue Angel*.

A decorated World War I hero, he was at the top of his game when Adolf Hitler assumed power in 1933.

Hounded out of the country, Gerron moved to Paris, then to Amsterdam. But he was never really able to resurrect the brilliance of his old career.

In 1942, he was deported to Westerbork, a way station to Auschwitz for Dutch Jews. Since he was a celebrity, Gerron was dispatched to Theresienstadt, a show camp for prominent Jews.

There, on the orders of the Nazi regime, he directed a notorious propaganda film, *The Fuhrer Gives a City to the Jews*, which completely whitewashed the wretched condition of Jews in Theresienstadt.

The depths to which Gerron had sunk, both as a human being and an artist, were pathetic.

And the fate that awaited him after directing this incredibly cynical documentary was nothing less than tragic.

The trajectory of Gerron's life and fate is the subject of *Prisoner of Paradise*, a stunningly riveting film by Malcolm Clarke and Stuart Sender now playing at the Empress Walk theatre.

Gerron, a physically large man with an enormous appetite for living, got his first break as an actor in 1921 in Berlin. Although he succeeded in theatre beyond his wildest dreams, Gerron's real metier was in film.

As an actor, he usually portrayed rogues and rascals, which is ironic since he was a warm, cuddly man. Behind the camera, he directed a dizzying succession of films, starring some of the greatest talents of the day.

Gerron's success enabled him and his family to enjoy a lavish lifestyle, as nostalgic file footage indicates.

As Germany lurched toward Nazi domination, Gerron closed his eyes to reality. Like some German Jews, he could not internalize the looming threat Hitler posed to the Jewish community.

Blackballed by the Nazis, Gerron fled to Paris, where he failed to make a mark, and then to Amsterdam. He was quite popular in Holland, playing to packed houses in theatres and cabarets.

Kurt Gerron

His friend, Hollywood actor Peter Lorre, tried to lure Gerron to Los Angeles, but Gerron was so busy that he let the offer lapse.

It was an egregious mistake.

He compounded it by making no real effort to reach the safety of Britain.

After the Nazis stormed into Holland, Gerron was rounded up and sent to Westerbork. There he staged cabaret shows.

In the winter of 1944, Gerron found himself in Theresienstadt, a camp near Prague filled with Jews who had distinguished themselves in various professions before the rise of the Nazis.

Relatively benign though it may have been compared to Treblinka, Theresienstadt was nevertheless a hellish place, rife with disease, hunger and congestion.

Familiar with his reputation, the camp commandant put Gerron to work as a director in cabaret productions.

In June 1944, a gullible Swiss Red Cross official visited Theresienstadt, which had been prettified for his benefit. The Nazis had invited him in the hope of convincing the West that they were not engaging in atrocities.

They achieved their objective. The visitor reported that Jews in Theresienstadt were well treated, which was a damnable lie.

Emboldened by the masquerade, Germany decided to make a film with a similar theme. Gerron was selected to direct it. Now all but a broken man, he accepted the offer, thinking it would be his ticket to survival.

The shoot was hard on him, but in *The Fuhrer Gives a City to the Jews*, he transformed the misery that was Theresienstadt into a heaven on earth. After the film wrapped, 17,000 Jews were summarily shipped to Auschwitz.

Out of sheer necessity, Gerron had made a pact with the devil, but to no avail. He, too, was "resettled."

Prisoner of Paradise, which is up for an Academy Award for best feature documentary, tells this harrowing story with grace and dignity.

CORRECTION

The article "Former Torontonian runs film festival in Asia" (*CJN*, March 6) did not include the name of the event. It is the Hong Kong Jewish Film Festival. Further information can be found at hkjewishfilmfest.org.

Message to *CJN* Snowbirds

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Travel Talk

BY BILL GLADSTONE

DAVIDSON CENTER OFFERS UNIQUE VIEWS OF OLD JERUSALEM

A fully interactive, virtual reconstruction of the Second Temple and adjacent sections of Old Jerusalem are on view in the Davidson Center, a museum that opened with little fanfare in Jerusalem almost two years ago.

These big-screen images of the holy city of 2,000 years ago are generated by the amazingly powerful Silicon Graphics Onyx 2 supercomputer, a close cousin of the machine that produced the cinematic wizardry in the Academy award-winning film *Gladiator*.

If you were impressed by the highly realistic street scenes of ancient Rome in Gladiator, chances are you'll be dazzled by the visuals here.

A guide sits beside the screen in the 35-seat theatre and uses a keyboard and mouse to navigate through the streets and monumental architecture of ancient Jerusalem as he provides a detailed description. The demonstration lasts about 40 minutes.

The project is the result of an extensive collaboration between the Israeli Antiquities Authority and the Urban Simulation Team at the University of California in Los Angeles. Every detail has been authenticated by a wealth of biblical, talmudic, archeological and other sources. Many visual textures were photographed around the Old City and interpolated into the virtual reconstruction.

"We believe that this is the most exciting way to explain to non-archeologists – and even to archeologists – what an archeological site looked like," said Jacob Fisch, an IAA spokesperson.

The demonstration begins with an elevated approach to the ancient city from the lofty vantage point of an eagle, with the buildings of its oldest quarter, the City of David, shifting in perspective below.

Soon we descend for a pedestrian-level look at the Temple and vicinity as they appeared in the time of King Herod. The streets are populated by merchants, rabbis, Roman soldiers and other Biblical era figures whose images were borrowed from old film stills supplied by Universal Studios.

Visitors who attain a first dramatic glimpse of the Temple may appreciate why it is sometimes considered one of the wonders of the ancient world. According to a Talmudic saying, "He who has not seen the Temple of Herod has never seen a beautiful building."

Robinson's Arch and the monumental staircase connecting the Herodian Street to the top of the Temple platform.

Key features of the virtual reconstruction include the street that formerly ran beside the Western Wall and the large bridging causeway that once led up to the Temple from the western side, joining the wall at the feature now known as Robinson's Arch. In olden times, Jerusalemites purchased food and drink and sacrificial animals in the market stalls beneath the bridge.

To the north, we glimpse the Antonia fortress where the Roman 10th Legion was garrisoned. To the south are the monumental steps by which worshippers entered the Temple after purifying themselves in nearby ritual baths.

The steps are spaced so as to require a slow and reverent climb. Ascending them, we pass through the Hulda Gates and the huge manmade platform known as the Temple Mount. Soon we are standing in the Royal Stoa, a colossal Roman-style public building that resembles an enormous pillared arcade.

The Holy of Holies, the Temple's most sacred precinct, was considered the main earthly point of contact between man and God. In Biblical times, only the Jewish high priest entered this mystical chamber and only on Yom Kippur, the holiest day of the year.

Built near the southwestern corner of the Temple Mount, within the remains of a 7th-century Umayyid palace, the Center displays a range of artifacts from the Second Temple era. Items include keys, inkwells, candles, ceramic jars and stone vessels. A coin stamped during the Bar Kochba period (about 135 CE) bears the image of an ark within four pillars – the first known artistic depiction of the Temple.

The Center also features artifacts from the late Roman period (70 - 324 CE), the Byzantine period (324 - 628 CE) and the early Islamic period (638 - 1099 CE).

Almost 1,000 years after King Solomon built the First Temple, Rome's 10th Legion destroyed the Second Temple in 70 CE. Another 600 years would pass before early Islamicists constructed the Dome of the Rock, the famous golden-topped structure which is the most prominent building on the Temple Mount today.

The Center lies within the Jerusalem Archeological Park, a vast swath of terrain surrounding the southern Temple Mount, encompassing some 5,000 years of archeological history. Admission is by advance reservation only. Phone 02-6277550, fax 02-6277962.

Klezmer band Beyond the Pale is beyond ordinary

By LEORA BERESKIN
Special to The CJN

Beyond The Pale perform klezmer in a unique style, combining many musical genres.

The klezmer band Beyond the Pale performed at the Artword Theatre last month, and I loved them so much that I went to see them again at the Free Times Cafe two weeks later.

It was my chance to rediscover klezmer – a style of music that's innovative and funky, combining such diverse musical genres as reggae, rock, funk, ethnic folk and Yiddish.

Members of Beyond the Pale, which was formed five years ago, are Eric Stein on mandolin and cimbalom, Martin van de Ven on clarinet, Bogdan Djukic on violin, Milos Popovic on accordion and Bret Higgins on the bass.

In both concerts, the band members showcased their massive talent and obvious love for music. And Beyond the Pale has a great stage presence. They make jokes with each other, interact with the audience and even dance a little on stage. Their songs, both original compositions and traditional tunes creatively arranged, are wonderful.

One of the things I most enjoyed about Beyond the Pale was their ability to combine different musical genres to make a unique sound. I never would have thought that reggae could be played on accordion and violin.

I was a little surprised that not only were there many non-Jews in the audience, but four out of five of the band members are not Jewish.

Stein, the band leader, explained: "I think that really speaks for the quality and sophistication of the music. Klezmer has always been

Continued on page 44

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Eye on Arts

By Bill Gladstone

CONCERT HONOURS COMPOSER JOHN WEINZWEIG ON 90TH BIRTHDAY

New Music Concerts celebrates composer **John Weinzweig's** 90th birthday with *Pioneers! O Pioneers!*, a concert featuring world premieres by Weinzweig and his colleagues **Harry Freedman** and **John Beckwith**. A portrait of these three musicians by Toronto artist **Charles Pachter** will be unveiled in the lobby before the concert.

Weinzweig, who was born in Toronto in 1913, has received many accolades, including the Order of Canada and the Toronto Arts Award. His works have been performed by the **Canadian Brass**, the **Orford String Quartet**, **Yehudi Menuhin**, **Seiji Ozawa** and **Zubin Mehta**.

The concert features mezzo-soprano **Jean Stilwell**, **Michael Grey** on the Highland pipes, the **Accordes String Quartet**, the **New Music Concerts Woodwind Quintet** and Beckwith on piano. Glenn Gould Studio, 250 Front St. W. Adults $20, seniors $10, students $5. Sunday, March 23. Lobby chat and unveiling, 7:15 p.m., concert 8 p.m. www.newmusic concerts.com.

* * *

Music at Israel's: Lenka Lichtenberg, accompanied by master string player **Levon Ichkhanian** (bazooka, banjitar, guitar) performs and discusses selections of her exhilarating Jewish music, containing Middle Eastern melodies and rhythms, traditional klezmer elements, jazz improvisations and contemporary musical styles. Israel's Judaica, 897 Eglinton Ave. W. Refreshments, no admission charge. Sunday, March 16, 8 p.m.

* * *

Ballet Espressivo: This new Toronto-based ballet company presents Amazons, Sylphs, and Other Sundry Wenches, a mixed program of choreography by artistic director **Donna Greenberg**, featuring an all-female cast of six young dancers. Greenberg's eclectic choreography combines styles drawn from many sources, periods and traditions, while remaining true to the principles and form of classical ballet.

Betty Oliphant Theatre, 404 Jarvis St. $30-$25. March 14 & 15, 8:30 p.m. 647-294-0784.

* * *

Purim Events

• Beth Tzedec's Generation Hutzpa hosts **Poly-Esther**, a night of "schmoozing and socializing to the soulful sounds of DJ **David Cooper**." DeLeon White Gallery, 1096 Queen St. W. $15, but "dress up with a '70s flare and pay only $12." Saturday, March 15. Doors open 9 p.m.

• The Downtown Jewish Community Council and the Miles Nadal JCC present a Purimspiel, featuring games, prizes, food and music. Miles Nadal JCC, 750 Spadina Ave. at Bloor. $2 at the door. Sunday, March 16, 11:30 a.m. to 2:30 p.m. 416-924-6211.

• The Winchevsky Centre and the Morris Winchevsky School celebrate Purim with a story, songs, costume parade, games, prizes and a pizza lunch with hamantaschen. Members $6, non-members $8. 585 Cranbrooke Ave. Sunday, March 23, 10:30 to 1:30 p.m.

* * *

Names in the News: Sarah Shapiro, an American-born *baalat tshuvah* who has raised a family in Israel for the last 26 years, is a magazine writer and author of several books including *Growing With My Children*. She is the daughter of the late **Norman Cousins**, the longtime editor of the *Saturday Review* who gained widespread recognition for having apparently used positive thinking and laughter to postpone the effects of a malignant cancer for many years.

The New York-based weekly *Jewish Press* recently interviewed Shapiro about her life, values and writing, her attachment to Israel and her coping strategy during the recent terrorist siege. Like many Israelis, Shapiro has turned inward and stays home more often. "I think terrorism had a direct effect on my appreciation for the beauty of [the] flowers on my porch," she said.

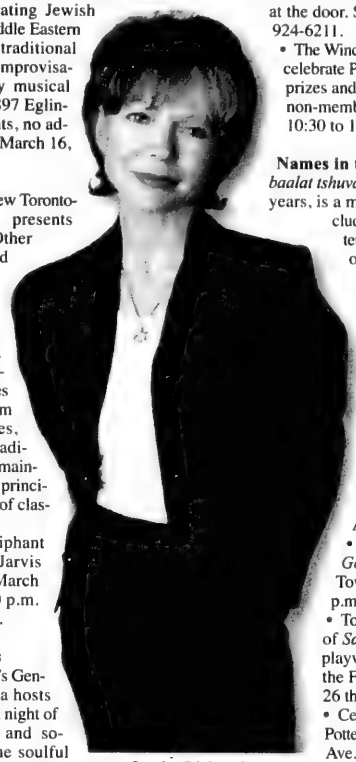
* * *

Arts Briefs

• Markham Little Theatre presents *Nurse Jane Goes To Hawaii*, a farce by **Allan Stratton**. 171 Town Centre Blvd. Adults $19.50. April 23 to 26, 8 p.m. 905-305-7469.

• Toronto journalist **Jay Teitel**, currently senior editor of *Saturday Night* magazine, has turned his hand to playwriting. Teitel's *The Teenage Girl Diaries* runs at the Factory Studio Theatre, 125 Bathurst St., March 26 thru April 13. 416-504-9971.

• Ceramics for Spring, the annual sale of the Toronto Potters, takes place in Edwards Gardens, 777 Lawrence Ave. E. at Leslie Street. April 10, 11 and 12. 905-642-4229.



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Klezmer band revitalizes music and makes it relevant

Continued from page 43

multicultural. It's always been heavily influenced by other traditions."

It was interesting to see Beyond the Pale in such different venues. The Artword Theatre show was more formal, a concert with nothing else in the room to detract from the music, while the casual ambience at the Free Times Cafe allowed for a more relaxed performance.

I enjoyed the Artword performance because the band played some experimental music. We got to listen to their characteristic upbeat songs, but we also heard several of their more inventive creations.

Josh Dolgin was the guest vocalist, and in addition to singing – and rapping! – marvelous songs in Yiddish and English, he also performed a magic trick on stage, which the audience clearly loved. It was a great evening, and I didn't think anything could match it, until I went to the next concert.

The Free Times Cafe combined two of my favourite things: music and food. The music was again excellent. The group got off to a roaring start, instantly grabbing the audience's attention and never letting go until the end of the show, a little over an hour later. Because this was a casual venue, the band interacted a little more with the audience.

I had the pleasure of sitting near Mel Korn, who recently produced a Jewish music series (check out its information at http://members.rogers.com/aliveand well/). He kept yelling "faster, faster!" and the band complied, to my amazement, because I didn't think it was possible to play any faster.

Some women got up and started to dance in the small areas between tables, blocking the paths of the waiters, but having a ton of fun.

At Beyond the Pale concerts, people of every age and culture can join together to appreciate new versions of music that our Jewish ancestors played hundreds of years ago. The band revitalizes that music and makes it fun and just as relevant as it was in the past.

For more information about Beyond the Pale and their upcoming concerts, go to www.beyondthepale.net.

Sherman's *League of Nathans* asks 'What makes a good Jew?'

By DAVID SILVERBERG
Special to The CJN

When a play prompts questions and debate, it's worth the price of admission and the trip downtown.

The League of Nathans, written and directed by Toronto playwright Jason Sherman, confronts deep issues with broad comedic brushstrokes. Running until Mar. 23 at the Factory Theatre, the play asks a question often posed by doubtful Jews: Am I a good Jew?

In this rewritten revival of Sherman's 1992 debut work, three boyhood friends wrestle with issues of Jewish identity and friendship. Depicted at age 12, each character is distinct: Nathan Abramowitz (Michael Schultz) is an introspective boy who listens to his zaide's Bible stories with rapt interest; Nathan Glass (Rami Posner) is a stringent Zionist, adamant that action, not words, ensures peace in Israel; and Nathan Isaacs (Ben Carlson) is the goofy jokester who ignores his friends' reflections.

They form a club called League of Nathans, complete with tallitot, Manischewitz wine and ancient blessings. Lying on a field with flashlights, the boys discuss weighty matters such as Kabbalah and Israel-Egypt relations, each developing a perspective on righteousness.

The play cuts from present-day adulthood to childhood snapshots. The time shifts flow seamlessly, even when the lighting has to flash off abruptly to signal a return to the present.

Now 33 years old, protagonist Abramowitz gets a call from Isaacs, who summons him to a synagogue in Spain to reunite with Glass (who has been away for 13 years) for the final meeting of the League of Nathans.

The room darkens momentarily, the lights flash on, and Abramowitz is a boy, talking to a distraught Glass, who decides to leave the country after a horrific event.

The childhood scenes are often the most entertaining, while still provoking thoughtful reflection. Studying for his bar mitzvah, the young Abramowitz mutters a line to his zaide that many parents have heard: "C'mon, do I hafta have a bar mitzvah?" The wisdom imparted by the grandfather, played adequately by Ken James, reminds apathetic youth of the ritual's deeper significance.

Sherman depicts three Jewish archetypes: Abramowitz is a Jew adrift in indifference, despite his spiritual connection to the Bible; Isaacs believes he's fulfilled his role by sending his kids to Hebrew school and attending synagogue, although his passion lacks sincerity; and Glass battles his enemies in a hawkish life, settling in the West Bank with an Uzi gun and steely determination.

Yet Sherman courts controversy by painting portraits that border on the cliché — the middle-of-the-road shul-goer as ignorant boor, or the vengeful settler as anti-Arab soldier — although the characters are fascinating to watch.

The actors show their personal struggles by moving from anxiety to anger without making the emotional turns look forced. Posner, as Glass, is particularly powerful with his glowing eyes and vein-popping neck as he voices his pro-Israel beliefs. Schultz, as Abramowitz, plays a troubled soul with the perfect amount of quiet tension, while Carlson gives Isaacs a vulgarity that's accompanied by a longing for the good old days.

Whether in the childhood scenes of Act 1 or the present-day Spanish setting of Act 2, the comedy will resonate best with Jewish audience members. Sherman throws many cultural references into the mix, from sneaking Manischewitz into a liquor flask to lines such as "Shofar so good" and "Jews always answer two questions with three questions."

With Middle East tensions still stalling peace, *The League of Nathans* remains a potent theatre experience. The play shapes itself into a question, avoiding a comfortable ending that would tie together all its loose ends. When the final light goes out, the answer to the question of how to live a righteous Jewish life remains unanswered.

For tickets, call the Factory Theatre box office at 416-504-9971.

Editor exposed Swiss dealings with Nazi Germany

By SHELDON KIRSHNER
Staff Reporter

Hans Werner Hirsch, the crusading editor of *Die Nation*, a muckraking Swiss weekly newspaper that exposed unpleasant truths about Switzerland's cozy relationship with Nazi Germany and its attitude toward Jews, is the subject of the *He Called Himself Surava*.

This hard-hitting 90-minute film, directed by Erich Schmidt and released in 1995, will be screened on March 18 at 8:15 p.m. at the Goethe Institut,163 King Street W.

It's a chilling, thought-provoking documentary about political expediency, anti-Semitism, censorship and freedom of the press.

Hirsch, born in Zurich in 1912, was appointed editor of the Bern-based, left-of-centre *Die Nation* in 1940.

Upon his appointment, the editorial board asked him to change his surname. Hirsch sounded too Jewish. Hirsch, who is actually not Jewish, renamed himself Surava, after a picturesque Swiss village.

Little did he know that his real troubles were about to begin.

Surava antagonized the authorities by printing a story alleging that the Red Cross had excluded foreign Jewish children from a Swiss holiday camp program. The government, having imposed tight censorship, ordered him not to revisit the topic.

Behind his back, Red Cross officials branded him a Jew, the worst possible insult insofar as they were concerned. He learned about this after the war by delving into government files.

Surava angered the powers-that-be yet again by publishing a photograph of Nazi atrocities in Poland. Switzerland dismissed the photo as "Polish propaganda."

Being neutral, and fearing a German invasion, Switzerland had no wish to jeopardize its cordial ties with Germany.

To add insult to indignity, the government next forbade *Die Nation* to print stories about the unfolding Holocaust. Why? Switzerland did not want to create an "anti-German atmosphere" within its borders.

Surava ran afoul of the government again after he published a questionnaire asking readers whether they thought refugees should be allowed into Switzerland.

Surava, who was on the Gestapo's blacklist, never lost the confidence of his readership. Under his stewardship, circulation rose steeply, from 8,000 to 120,000.

Surava also alienated the government by running a damaging expose of the president of the Red Cross and by printing an article about child labour abuses in Switzerland.

All the while, Surava was denigrated as a crypto-Jew and an irresponsible editor in a government-inspired campaign of defamation.

After the war, Surava was fired from *Die Nation* on the flimsiest of pretexts. Then, incredibly enough, *Die Nation* sued him on spurious grounds.

Thrown out on the street and facing impoverishment, Surava turned to freelance journalism. But he could only earn a living by using pseudonyms.

As if had not suffered enough, the village of Surava pressured him to stop using its name.

The succession of indignities Surava was subjected to beggar the imagination. Schmidt's film should not be missed by anyone who cares about freedom, tolerance and democracy.

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SHAPIRO, Ida – on Feb. 15, 2003, late of 3560 Bathurst St.
TAYLOR, Mae – on Feb. 17, 2003, late of 17 Dominion Rd.

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BARR, Elick – on Feb. 23, 2003, late of 7420 Bathurst St.
SHORE, Sarah – on Feb. 23, 2003, late of 3560 Bathurst St.
BASSIN, Cyrille – on Feb. 25, 2003.
HALPERT, Jack – on Feb. 25, 2003, late of 22 Clarissa Dr.
DYMENT, Ruth Thelma – on Feb. 27, 2003, late of 35 Fairholme Ave.
MILLSTONE, Michael Alan – on Feb. 27, 2003, late of 130 Katerina Ave.
FLAM, Zelda Zosha – on March 1, 2003, late of 7460 Bathurst St.
KRIVOSHEIN, Raisa – on March 1, 2003, late of 6101 Bathurst St.
KOIFMAN, Levantina – on March 2, 2003, late of 7 Townsgate Dr.

Steeles Memorial Chapel

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MANDELEEV, Iakov – on March 1, 2003, late of 6101 Bathurst St.
GUREVICH, Larisa – on March 1, 2003.
BANKS, Syd – on March 1, 2003.
STARKMAN, Rita – on March 2, 2003, late of 525 Lawrence Ave. W.
BERNSTEIN, Anne – on March 4, 2003, late of 9 Robingrove Rd.
KLIGMAN, Martin Wiseman – on March 3, 2003.
STRASSBERG, Bella – on March 4, 2003, late of 1201 Steeles Ave. W.
GREENSPAN, Florence – on March 5, 2003, late of 569 Sheppard Ave. W.
PEREL, Sadie – on March 5, 2003, late of 3705 Bathurst St.
SCHNURMACHER, Susan – on March 5, 2003, late of 3560 Bathurst St.
SONE, Maurice – on March 6, 2003, late of 3560 Bathurst St.
GLAZENBERG, Rakhil – on March 6, 2003.
SHAPIRO, Ruth – on March 6, 2003.

Steeles Memorial Chapel

KAGAN, Abram – on Feb. 15, 2003, late of 7440 Bathurst St., #6.
LIPTON, Enid – on Feb. 17, 2003, late of 8 Alexandra Wood.
YOLLES, Eric – on Feb. 14, 2003, late of 67 Binscarth Rd.
EDWARDS, Dr. Robert S. – on Feb. 16, 2003, late of 2010 Bathurst St., #2.
KLEIN, Leon – on Feb. 17, 2003, late of 69 Thornridge Dr.
GROSSMAN, Hyman – on Feb. 18, 2003, late of 110 Inverlochy Blvd.
STRAUSBERG, Louis – on Feb. 17, 2003, late of 62 Mandel Cres.
KATES, Pearl – on Feb. 18, 2003, late of 48 Chilmar Cres.
TAUB, Bertha – on Feb. 19, 2003, late of 3705 Bathurst St.
MENDEL, Ernest – on Feb. 19, 2003, late of 69 Carmichael Ave.
VENIS, Estelle – on Feb. 20, 2003, late of 2400 Bathurst St., #207.
PENSNER, Charles – on Feb. 21, 2003, late of 9 Kingsbridge Cr., #20.

BENJAMIN'S PARK MEMORIAL CHAPEL

LIPTON, Moe – on Feb. 20, 2003, late of 4190 Bathurst St., #202.
DAVIES, Marjorie – on Feb. 21, 2003, late of 400 Walmer Rd., #1106.
BRAUN, Yosef – on Feb. 21, 2003, late of York Central Extendica.
CITRON, Max – on Feb. 20, 2003, late of 150 Heath St. W., #601.
BARANGA, Adrian – on Feb. 22, 2003, late of 3560 Bathurst St.
ROSE, Karen – on Feb. 22, 2003, late of 84 Loggers Run.
MARTIN, Esther – on Feb. 22, 2003, late of 5935 Bathurst St.
KLERER, Jack – on Feb. 22, 2003, late of 110 Promenade Circle.
BORNSTEIN, Lillian – on Feb. 23, 2003, late of 605 Finch Ave. W.
KLESMER, Helen – on Feb. 22, 2003, late of 15 Fee Ave.
HUSSMAN, Dave – on Feb. 24, 2003, late of 45 Avenal Rd.
SCHAFER, Mark – on Feb. 23, 2003, late of 55 Charles St., #405.
ROSENTHAL, Rose – on Feb. 25, 2003, late of 1085 Steeles Ave. W.
ADORJAN, Marton – on Feb. 26, 2003, late of 26 Daleberry Place.
BAKER, Evelyn – on Feb. 27, 2003, late of 114 Couples Gallery.
BOIGON, Dede – on Feb. 27, 2003, late of 355 St. Clair Ave. W.
URSTEIN, Dennis – on Feb. 27, 2003, late of 299 Mill Rd., #1609.
GLICK, Sam – on Feb. 28, 2003, late of 102 Winston Park Blvd.
OKSENHENDLER, Dora – on March 1, 2003, late of 343 Clarke Ave. W., #106.

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JEWISH NUMBERS DWINDLE IN IRELAND: Raphael Siev, who runs the Jewish Museum in Dublin, is seen recently reading a book from the museum. The number of Jews now living in Ireland is estimated at 1,100, compared to about 5,500 just after World War II.

[RNS/Reuters photo]

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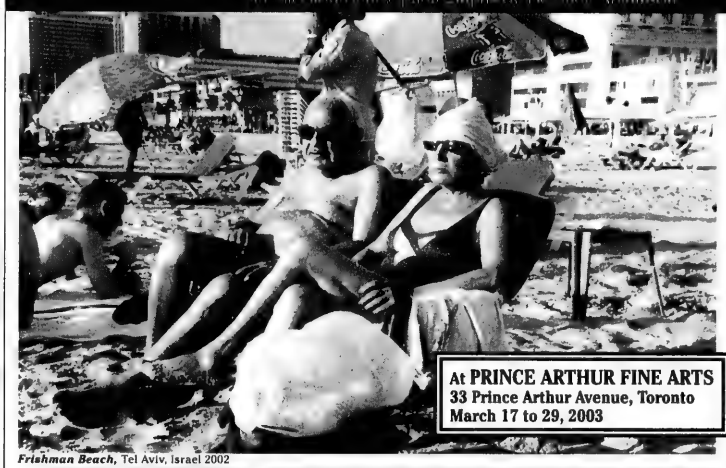

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Girl goalie wins Leafs' skills competition

By ELI SHUPAK
Special to The CJN

Calleigh Plener's commitment to anything she puts her mind to reminds her father of golfer Tiger Woods, because she's got the same kind of focus when she plays hockey.

The 10-year-old goalie put that determination on display in front of more than 17,000 hockey fans at the Air Canada Centre last month in winning the Bell Skills Competition for atoms (nine- and 10-year-olds). The province-wide event sponsored by the Toronto Maple Leafs attracted 1,700 players when it began five months ago and Plener was one of the eight remaining finalists who got to take part in the skills competition.

She was named top 10-year-old goalie.

"It felt amazing," said the Grade 5 student at Yorkview Public School in North York. "I was really excited."

Plener was ecstatic after getting to meet the Leafs in their dressing room and receiving sticks from both Leafs' goalies, Ed Belfour and Trevor Kidd. But she wasn't nervous in the competition, unlike her parents cheering her on from the stands.

Plener's success is an astounding feat considering she only took up the game two years ago and has only played in goal for the past year. Her brother Ellis got her involved when he needed someone to practise on.

"Calleigh, being as daring as she is, put on the goalie pads, and her brother would take shots on her and get her out to play with his friends," said Calleigh's father, Barrie.

"What sets her apart from most people is that her passion for the game is just unbelievable. I'm not surprised she does well; her work ethic is impeccable."

Plener is often on the ice five days a week, practising and playing for two different teams. She suits up for the Willowdale Red Wings, an atom AA all-girls club, and also plays for the Goulding Park Rangers, a minor peewee boys select team, who are a year older than she is.

Away from the rink, Plener is studying for her bat mitzvah, while Ellis, a former Goulding Park Ranger, took the year off hockey to prepare for a bar mitzvah.

Ten-year-old goalie Calleigh Plener and a friend are flanked by leafs netminders Trevor Kidd (left) and Ed Belfour.

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Bridge with Gitelman

No single card has a greater impact on the outcome of a contract than the opening lead, but it is a sad fact of life that learning to make good opening leads is one of the most serious challenges that the aspiring bridge player faces. Entire books have been written on this subject, but making successful opening leads remains more of an art than a science. In today's deal, my partner was truly an artist.

This deal comes from a recent tournament in Monterrey, California. I had the pleasure of playing with Billy Miller, one of America's strongest players and the author of the popular "Dear Billy" column that appears monthly in the official magazine of the American Contract Bridge League (ACBL).

Even casual bridge players are familiar with the maxim "4th from your longest and strongest" that is used as a guideline for selecting an opening lead. That maxim would suggest the opening lead of the ♦6 from Billy's hand. More experienced players are familiar with another guideline, "Never underlead an Ace against a trump contract." That guideline would suggest a club lead rather than a diamond lead in this situation.

Of course, Billy, being a world-class player, is familiar with all of these guidelines, but he also knows that the words "never" and "always" do not apply very well to the game of bridge. He listened carefully to the bidding and what he heard was that North's strong sequence suggested interest in playing in slam. Given that the opponents had stopped in game, Billy knew that desperate measures were called for if there was to be any chance to defeat their contract.

He therefore chose to underlead his ♦A, even though there is a maxim that suggests that this is something one should "never" do. The declarer very reasonably played low from the dummy. I played the ♦Q which won the trick and returned a diamond to Billy's ♦A (as the declarer gave my partner a dirty look).

North ♠ Q973 ♥ AKQJ10 ♦ K8 ♣ 53		East (Fred) ♠ 2 ♥ 98763 ♦ Q432 ♣ K96
West (Billy) ♠ K6 ♥ 52 ♦ A10765 ♣ Q872		South ♠ AJ10854 ♥ 4 ♦ J9 ♣ AJ104

The bidding:

South	North
1♠	3♥
3♠	4♠

Billy now found the necessary club switch and my ♣K forced the declarer's ♣A. Try as he might, there was no longer any way for the declarer to make his contract and Billy eventually scored tricks with his ♣Q and ♠K. It turned out that our defense (not that I deserve much credit for it) was the only sequence of plays that would defeat 4♠.

Fred Gitelman is one of Canada's most successful tournament bridge players. His Las Vegas-based company, Bridge Base Inc., is a world leader in the development of educational software for bridge. You can find out more about Fred and his company through www.bridgebase.com. Fred's columns will appear once a month in The Canadian Jewish News. *Questions and comments from readers are welcome, but we cannot guarantee a personal response.*

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Jewish accountability and lashon hara

Left, right, centre

By AVRUM ROSENSWEIG

I once read a thesis that stated Jews have generally refrained from scholarly critical analysis, evaluation and selection of authentic source materials in the development of Jewish history in order not to spread lashon hara – bad talk/gossip – about the figures who played a role in our past.

In essence, this theory holds that the Jewish people have rarely pursued historiography in a Jewish context so as not to tarnish the reputation of other Jews. It is an impressive thought and speaks volumes about the Jewish consciousness and acute belief in protecting the reputations and feelings of others.

Recently, I considered that maybe lashon hara might also be the reason why the Toronto Jewish community is reluctant to discuss our controversies in a more open and meaningful manner and to hold ourselves, our leaders, organizations and community members more accountable for their actions.

Perhaps the Jewish imperative of refraining from speaking lashon hara might be the rationale used by this publication and other Jewish newspapers for rarely expressing critical comments about local Jewish schools, rabbis, organizations – even when controversies are raging and our community might benefit from a healthy (yet sensitive) public exchange of ideas.

As an example, I am familiar with cases of sexual impropriety in our community in the past between young students and adults that were not dealt with appropriately. When such indecencies occur in other communities, most Jews likely feel that they should be dealt with openly and diligently to bring those responsible to justice. Yet the same openness has never been demanded within our own community. The consequences must have been dismal for those who were affected.

In essence, we did not speak lashon hara against the perpetrators, and ultimately we saved their reputations.

The question remains, however: how can the Toronto Jewish community refrain from speaking lashon hara and at the same time grapple with our challenges in a more healing, brave and open manner, thereby saving the abused from mental anguish? (Gauge your personal response to the preceding example. If it offended you, you'll relate moreso to my point.)

The Jewish community in Toronto is changing. Its mindset is moving toward an alternative approach to prayer, education and management. This generational change likely has to do with time and distance from the Holocaust, as well as a diminished fear of expressing ourselves openly, regardless of "what the goyim will say."

Although the post-Holocaust Jewish leadership's approach was often reasonable in light of their experiences, I believe subsequent leadership philosophies will include an understanding that the laws of lashon hara also state that one must speak loudly within the community when travesties are being committed.

I think this possibility exists because of the impact of our host society, which demands greater access to information, personal and collective introspection, and more accountability of its leadership.

As we move down this evolutionary path, the Toronto Jewish community will no doubt review our past more openly and with greater intensity, as well as stare more closely at our present and stand taller and healthier as we look at our future. We will likely find ourselves in an environment more conducive to pursuing and maintaining a balance between protecting our community members from lashon hara and the threats from the outside world, while pursuing justice from within.

Lashon hara is a very serious thing. Judaism says it can kill. We should therefore be vigilant about the damage that openness can create, but at the same time we must weigh that against the colossal importance of upholding justice and protecting our community members, especially those who are the weakest among us.

What do you mean it's impossible?

If you believe you can spoil, believe you can fix. – Rav Nachman of Breslav.

PURIM LEMON-POPPYSEED CAKE

6 tblsps. unsalted butter
1/4 cup white sugar
4 egg yolks
1 1/4 cups flour
1 1/2 tsp. baking powder
1/8 tsp. salt
1/4 cup poppy seeds
1/3 cup milk
2 tsp. grated lemon peel
2 tblsps. lemon juice
1/2 tsp. vanilla
1/2 tsp. lemon extract
confectioners/ sugar

Cream butter in mixing bowl. Gradually beat in sugar until light & fluffy. Beat egg yolks in separate bowl until light and lemon coloured; blend yolks thoroughly into butter mixture.

Sift together flour, baking powder & salt. Add poppy seeds. Add flour mixture to butter mixture alternately with milk, blending well. Beat in lemon peel, lemon juice, vanilla and lemon extract.

Pour batter into well-greased, lightly floured loaf pan. Bake at 350°F, 40 min. or until loaf pulls away from sides. Cool on rack. Dust with confectioners' sugar.

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About Life

Dear Ella,

Last week my friend and I decided to venture out of suburbia, so we went shopping in downtown Toronto.

As we were walking along Queen Street, we saw two young teens panhandling and looking very cold. I instinctively took out some money and dropped it into the hat in front of them. My friend murmured something derogatory and a debate ensued about whether I should have given them money. He said they would just buy drugs and I was enabling them to do so. I thought they would buy food or shelter, but my friend said I was being very naive, that they steal their food and have access to free accommodations. He left me feeling very uncomfortable. What's your take on this situation?

Possible Enabler

Dear Possible Enabler

I'm sure the experts have debated this subject in great depth and I'm not sure there is a clear answer. Personally, I have always been one who does first and thinks later.

I remember being in the car with my husband once when he pulled over and, without a word to me, jumped out of the car, ran across the street into a fast-food restaurant and came out with a big bag of food and a large drink. He walked past the car and over to a teen and his dog who were crouched in the nook of a building and handed him the bag and drink. They exchanged smiles and that was the end of the incident.

All I can say is that what he did left me feeling very warm that day. I would never have thought of doing that.

Your friend may or may not be right about giving them drug money, or enabling them to live on the street rather than seeking help, but it is difficult to watch a fellow human being hungry or freezing regardless of their age.

It is a sad fact that we live in a society with homeless people, and you have to do what's in your heart. If handing out money bothers you, there are other ways to help. Try working with any of the organizations that help the homeless. You'll be glad you did.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

CROSSWORD PUZZLE

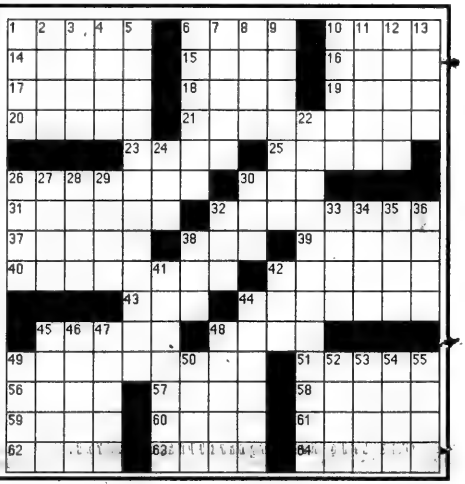
(Answers to the crossword are on page 42.)

Purim's Particulars

© 2003, R. Bernard Mann

Across
1. La _____, Milan opera house
6. Painting, sculpture, etc.
10. Oolong packet, for short
14. That really bad guy (wanted to kill Mordecai and all the Jews)
15. Profound
16. Shred or bit
17. "I have half _ ____ to tell the boss!"
18. Camino ____
19. Threesome
20. Where, in Spanish
21. Jews pined for the cedars __ _____, in Babylonian exile
23. Etats-_____
25. Sea eagles
26. Aversion or dislike (abbrev.)
30. Unit
31. Adjective referring to a fruit of Ahasueros' lands
32. Unfinished, as wood before painting
37. Petroleum ship
38. Southern Pacif. and Union Pacif.
39. Indian, Arkansas-Oklahoma-Texas
40. Secluded areas, as those where Jews lived in Babylonia
42. Queen who saved all
43. Work at knotted lace
44. Passing, in Paris
45. Beasts of burden then
48. Malt kiln
49. Resident of Ahasueros' city (preceded by indefinite article)
51. Spews words, loudly
56. Wing-tip or loafer
57. Commuter might catch it, in Cordova
58. Perfect exemplar
59. Leader, manager
60. Insufficient (abbrev.)
61. _____ and Greg of TV
62. Stanley Gardner
63. Food fish
64. Utah town, WSW of Salt Lake City, and namesakes

Down
1. River-spawning fish
2. Starter of a calming tea
3. Idi ____, badman of Entebbe
4. Ahasueros ruled a _____ with 127 provinces
5. Part of his kingdom had the Tigris __ _____ (2 words)
6. Nimble, able
7. Coral formations
8. Duck
9. Internal organs
10. NFL Tennessean
11. Past participle of bear
12. Build these, starting with "p", for outdoor leisure areas
13. Genius, in Hebrew
22. Changes or slows pace
24. Negative vote
26. Edgar _____ (with middle initial)
27. No, in Vienna
28. Powdery mineral
29. Ped-_____ (short flower stalk)
30. Cricket field sides
32. ___ Minor (Little Dipper, abbrev.)
33. Flea eggs or young
34. Qatar's capital
35. Film actor Bremner
36. Tavern wall-target playing piece
38. Soak, as flax
41. Queen that 42 across replaced, and namesakes
42. Compass dir. (variant)
44. ___ __ compagne (a French bread)
45. One of Jacob's sons
46. Rock-filled stream reach
47. Elvis' "Blue ____ ..."
48. Basketball Shaq
49. Tennis Arthur
50. Firenze's river
52. Purim's month
53. Overly studious guy
54. Innocent one (f.), in Hebrew
55. Patty Hearst's captors, and the like



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What you need to know about West Nile Virus

West Nile virus is spread by the bite of infected mosquitoes that have feasted on the blood of infected birds and can infect people, horses, and some other animals. Symptoms usually appear 10 to 14 days after someone has been bitten by a mosquito that has the virus. Most people who become infected with West Nile virus will have either no symptoms or only mild ones. However, West Nile virus infection can sometimes result in severe and fatal illnesses. Although most people fight off the virus, about one in 150 suffer serious illness, primarily meningitis (swelling of the lining of the brain) or encephalitis (swelling of the brain).

Q. If I live in an area where birds or mosquitoes with West Nile virus have been reported and a mosquito bites me, am I likely to get sick?

A. No. Even in areas where the virus is circulating, very few mosquitoes are infected with the virus. Even if the mosquito is infected, less than one per cent of people who get bitten and become infected will get severely ill. The chances you will become severely ill from any one mosquito bite are small.

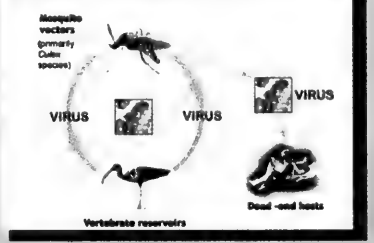
Q. Who is at risk of being infected?

A. In general, wild birds are the largest population infected with the West Nile virus. Birds do not normally show signs of infection–they merely act as a host for the virus; however, humans can also become infected with the virus. People living in an area where there are virus carrying mosquitoes are at risk of getting bitten. However, not everyone who is bitten by an infected mosquito will develop West Nile–most cases are very mild with flu-like symptoms or no symptoms at all.

At risk are:

- *the very young*
- *individuals >50 years of age*
- *individuals with weakened immune systems*
- *individuals with other medical conditions including diabetes, heart disease or individuals on dialysis*

West Nile Virus Transmission Cycle



Q. What can I do to reduce my risk of becoming infected with West Nile virus?

A. Here are some preventive measures that you and your family can take to protect yourself from mosquito bites:

* Apply insect repellent to exposed skin. The more DEET a repellent contains the longer it can protect you from mosquito bites. Choose a repellent that provides protection for the amount of time that you will be outdoors.
* Spray clothing with repellents since mosquitoes may bite through thin clothing.
* When possible, wear long-sleeved shirts and long pants whenever you are outdoors.
* Place mosquito netting over infant carriers when you are outdoors with infants.
* Consider staying indoors at dawn, dusk, and in the early evening, which are peak mosquito biting times.
* Install or repair window and door screens so that mosquitoes cannot get indoors.
* Help reduce the number of mosquitoes in areas outdoors where you work or play by draining sources of standing water.
* At least once or twice a week, empty water from flower pots, pet food and water dishes, birdbaths, swimming pool covers, buckets, barrels, and cans.
* Check for clogged rain gutters and clean them out.

For more information on West Nile and other viruses please see our Microbiology website at http://microbiology.mtsinai.on.ca

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Mount Sinai Hospital
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This Week

National

Bill addressing anti-Semitism languishes. *Page 3*

Heinz Canada trims kosher line. *Page 6*

Health & Lifestyles

Love is lovelier the second time around. *Page 37*

Spring Fashion

Spring is in the air: See our special pages. *Page 38*

Arts & Travel

Photo exhibit tries to capture resilience of Israelis. *Page 50*

Film is a remarkable tribute of remembrance. *Page 52*

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Yiddish Corner 20
According to Reports 21
What's New 22
Coast to Coast 24
Food, Scrumptious Food 28
Seniors Scene 29
On Campus 32
Israel & the Jewish World 33
Health & Lifestyles 37
Spring Fashion 38
Arts & Travel 50
Classified 54

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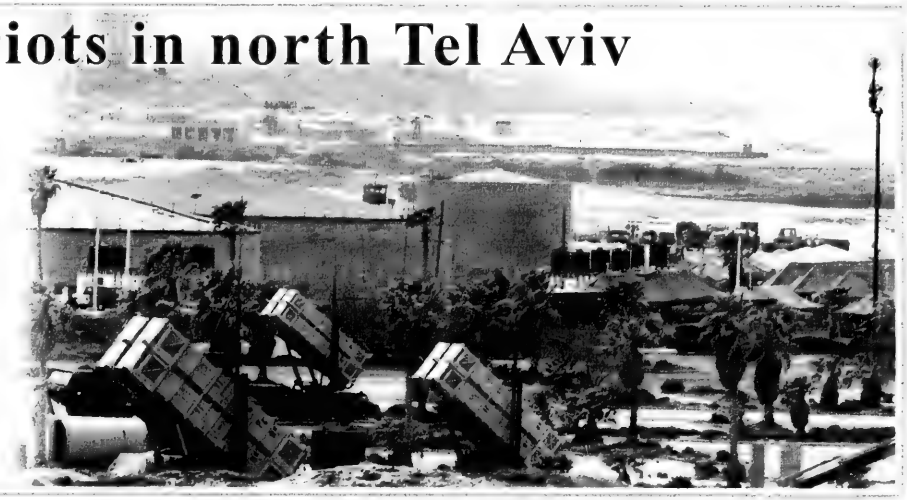
Patriots in north Tel Aviv

The U.S. army last week deployed a battery of Patriot missiles north of Tel Aviv. This latest deployment around the greater Tel Aviv area completed the ring of Patriot and Israeli Arrow missiles set in place to destroy any incoming Scuds or unmanned aircraft that might be launched from Iraq or any other hostile countries. *[Israeli photo]*



Anti-Israel mood spurs new UIA action

'We had to become more proactive'

By FRANCES KRAFT
Staff Reporter

The emergency cabinet of UIA Federations Canada, a project that began quietly last spring, has allocated a total of $1.5 million to two programs, one called Jewish Campus Life and the other designated for Israel missions.

UIA is a national fundraising body formed in 1998 as a result of a merger between United Israel Appeal of Canada and the Council of Jewish Federations of Canada. The cabinet was formed by a group of lay leaders who felt UIA needed to make a greater investment in advocacy-related activities, said Maxyne Finkelstein, the organization's executive director.

"We had to see what we could do to become more pro-active," Finkelstein said.

After the current wave of violence began in Israel in September 2000, people became aware of a rise in anti-Israel rhetoric and its impact on the Jewish community, she added.

The cabinet, a three-year initiative, is chaired by Gerald Schwartz and Larry Tanenbaum of Toronto and Stephen Cummings of Montreal. Other members include Sylvain Abitbol, Yoine Goldstein, Senator Leo Kolber and Stephen Reitman of Montreal; Israel Asper of Winnipeg; Brent Belzberg, Dennis Bennie, Leslie Gales, Julia Koschitzky and Heather Reisman of Toronto; and Ron Stern of Vancouver.

Continued on page 26

Israeli star has Canadian roots

By EDGAR ASHER
CJN Israel Bureau

JERUSALEM — Tali Rubin is no ordinary 21-year old. In a few short years since leaving school, she has, in more ways than one, taken flight.

Rubin, whose parents are from Toronto, was chosen from several hundred other aspiring young actresses for the female lead in *Wings*, one of the most popular Israeli television series of recent years. The show tells the story of the first Israeli woman fighter pilot from the time she enters the air force flying school until she receives her wings two years later.

Even with this success, Rubin still has her feet firmly on the ground and continues to study her craft, perhaps because she knows she has more to learn.

Continued on page 34

Tali Rubin
Israeli photo

Shabbat Parah: Tzav
Candlelighting: 6:12
Havdallah: 7:17
Greater Toronto Area

Extremist Islamic group spreads to Holland — please see page 34

The News in Brief

Canada

Mel to Visit Israel

TORONTO — Outgoing Toronto mayor Mel Lastman has announced he will lead a delegation of Canadian politicians and business leaders to Israel from May 10 to 16 to study municipal government in the region. He will be joined by, among others, Tory MPP Tina Molinari and Ed Morgan, chair of Canadian Jewish Congress, Ontario region. The delegation will meet Israeli Prime Minister Ariel Sharon and be briefed on the military situation.

Israel

A Passage to India

JERUSALEM — The Israeli Medical Cadet (IMC) organization will take a group of 16 Israeli teens to India to teach basic medical treatments to their peers. They will teach the basics of first aid, how to maintain personal hygiene and the importance of health awareness. The IMC organized the trip in co-operation with Magen David Adom, the Ministry of Foreign Affairs, Israel's Department of Education and local Indian authorities.

Arafat Sued Again

JERUSALEM — The families of seven of the 11 people killed in a suicide bombing at Jerusalem's Moment Café last year filed a $27 million (US) lawsuit last week against Yasser Arafat and the Palestinian Authority. It claims the terrorists who carried out the attack were following the PA president's orders, and that since then, they suffer from trauma and nightmares. Last week, Israel arrested a Palestinian suspected of involvement in the terror cell that carried out the attack.

Arab Deputy Mayor

TEL AVIV — A former soccer star became the first Israeli Arab to be appointed a deputy mayor of Tel Aviv-Jaffa. Mayor Ron Huldai called the appointment of Jaffa-born Rifat "Jimmy" Turk "historic." Turk, a former player on Hapoel Tel Aviv, was elected to city council on the left-wing Meretz list. In 1976, Turk was the first Israeli Arab to represent Israel in the Olympics, as a soccer player at the Montreal games.

Haifa Chip Debuts

JERUSALEM — Intel Corp. has kicked off its $300 million (US) ad campaign for its new Centrino chip for notebook computers, which was designed at the Intel Israel design centre in Haifa. The campaign will be even larger than the company's effort for its flagship Pentium chip for desktop computers. It targets 11 countries, including the United States, Britain, France, Germany, South Korea and Australia.

World

Djerba Suspect Nabbed

PARIS — French anti-terror police arrested a man last week in connection with an explosion last April on a synagogue on the Tunisian island of Djerba. The man, who has yet to be identified, is suspected of providing documents and other items to Nizar Ben Mohammed Nawar, who is suspected of carrying out the attack. Three men, including Nawar's brother, have already been charged by French police in connection with the attack. Nineteen people were killed last year after a gas truck rammed a wall protecting the Ghriba Synagogue.

Transsexual Admitted

CINCINNATI — The Reform movement's main seminary has accepted a transsexual into its rabbinical program. The Hebrew Union College-Jewish Institute of Religion in Cincinnati said last week that Reuben Zellman, 24, an Oakland, Calif., a man who was formerly a woman, will enter the school this fall, opening the door to the first ordination of a rabbi who has changed genders. The student, who belongs to a largely gay synagogue in San Francisco, said he wants to work for peace and justice.

Cartoon Probed

LONDON — Britain's official media watchdog demanded that a newspaper answer allegations of anti-Semitism after a recent cartoon depicted Israeli Prime Minister Ariel Sharon eating a baby. The Press Complaints Commission acted in response to a complaint from the Israeli Embassy in London made with Sharon's knowledge. The cartoon, which ran in *The Independent* just before Israel's January elections, showed Sharon crouched in the ruins of a village, biting the head off a baby as helicopters broadcast the message "Vote Sharon." Sharon asks in the drawing: "What's wrong… You never seen a politician kissing babies before?"

Alabama Torah

BIRMINGHAM, Ala. — A New York rabbi earlier this month began what is believed to be the first Torah ever written for Alabama's Jewish community. Rabbi Yochanon Klein, 22, a fourth generation sofer (scribe), started the Torah in Birmingham with the first few verses of Genesis, then sent the scroll on to a scribe in Israel who will finish most of it. Rabbi Klein said he will return to Birmingham in June to finish it just before Shavuot. The Alabama Jewish Community Torah will be housed in Birmingham's Bais Ariel Chabad Center once it is completed.

Rabbis Seek U.S. Lawmaker's Resignation

WASHINGTON, D.C. — Six Virginia rabbis have asked for the resignation of Rep. James Moran after the Democrat suggested the Jewish community is behind the Bush administration's push for war against Iraq.

"As leaders in the Jewish community of northern Virginia, we have reached the end of our patience with Congressman Jim Moran and his treatment of the Jewish community and its concerns," they said in a statement, referring to Moran's past troubles for pro-Palestinian statements.

Speaking to constituents last week, Moran reportedly said, "If it were not for the strong support of the Jewish community for this war with Iraq, we would not be doing this." He said Jewish leaders were spurred by discussions they have had with Israeli Finance Minister Benjamin Netanyahu, the hawkish former prime minister.

In a statement, Moran said he mentioned the Jewish community because a woman asking a question identified herself as Jewish. "By no means did I intend or believe that members of the Jewish community are united in their support for a possible war with Iraq," he said. "And I certainly never meant, nor do I believe, to imply that the Jewish community is responsible for or should be blamed for this war."

Moran, 57, whose daughter is in the process of converting to Judaism for an August wedding, said last week he felt "hurt" and would not resign.

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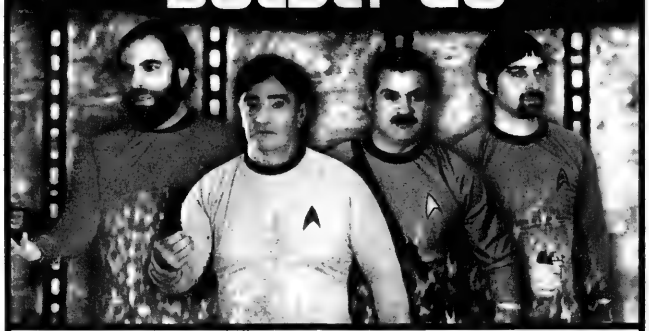

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Senator's bill addressing anti-Semitism languishes

By PAUL LUNGEN
Staff Reporter

A few weeks ago, the Organization for Security and Co-operation in Europe (OSCE) met in Vienna to discuss the troubling growth of anti-Semitism in Western democracies. Around the same time in Washington, D.C., the U.S. House of Representatives adopted a "sense of the Congress" resolution that pledged action against the age-old scourge.

France, meanwhile, recently passed a bill that doubles penalties for anti-Semitic and racist violence, while a Russian delegate to the same OSCE meeting denounced the anti-Semitic rhetoric that too often mars the legislative sessions of the Russian Duma.

All these developments point to a gathering of momentum, an international effort by legislators to address anti-Semitism in a variety of venues, said Sen. Jerry Grafstein, treasurer of OSCE's Parliamentary Assembly and a participant in the Vienna meetings.

"It's starting to catch fire," Grafstein said.

In Canada, however, things are moving more slowly. Inertia has set in and the Senate has for months been sitting on a resolution introduced by Grafstein that would, in effect, Canadianize the measures to address anti-Semitism adopted last July by the 55-member OSCE .

The snail's pace of the Senate is something that has the Toronto-area lawmaker frustrated and somewhat envious of his colleagues in other democratic jurisdictions.

Grafstein would like to move his resolution to a Senate committee where hearings will be held, witnesses called, and the whole unsavoury resurgence of Jew-hatred be given a public airing.

Too many of his colleague are unaware of the attacks Jews have been experiencing, including arson assaults on synagogues, he said.

Continued on page 17

HOLOCAUST EDUCATION IN JAPAN: Rev. Makoto Otsuka, the founder and director of the Holocaust Education Centre in Fukuyama City near Hiroshima, recently visited the Community Hebrew Academy of Toronto's Richmond Hill campus. The only Holocaust education facility in Japan, the centre is dedicated to teaching Japanese young people about the Shoah. Rev. Otsuka spoke in Hebrew to four classes, and described the work of his centre, which has received more than 60,000 visitors in seven years. He is seen here with the Grade 9 Jewish history class.

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From the editor's desk

Most Canadians do not know that the oldest symphony orchestra in our country is the Orchestre symphonique de Québec, the Quebec Symphony Orchestra (QSO). It was founded in 1903 and this year celebrates its centenary. To mark the occasion, the orchestra embarks on its first-ever cross-Canada tour.

With the help of the Canada Council for the Arts, the orchestra will start its 10-day tour in Vancouver March 31, with stops in Banff, Regina, Winnipeg and Ottawa and concluding in Toronto April 9.

The key aim of the tour, the orchestra's conductor and artistic director, Yoav Talmi, told *The CJN* last week, is "to provide a chance for audiences to know something about the City of Quebec. For we feel we are ambassadors of the city."

The members of the orchestra will indeed be musical and cultural ambassadors of Quebec City. Their maestro, however, the 60-year-old Talmi, is not only an ambassador of the city but also of a great deal more. For when he steps onto the stage, he expresses the historic, national and cultural identity that is embedded deeply in his soul.

"I am always a proud Israeli," Talmi said. He was born on Kibbutz Merchavia in what was then Mandatory Palestine. The eldest of three children, he and his siblings were taught, in the spare household of the kibbutz, to understand and love music. Their father, a new immigrant to the still-pioneering yishuv in 1936 from Sosnowice, Poland, was their teacher.

Talmi's prodigious talents were evident at an early age. While still a young teenager, he left the kibbutz for Tel Aviv to study music at the Rubin Academy. At the age of 18, he was already conducting. After he completed his studies at the academy, he went to New York to further his education as conductor and composer at the Juilliard School of Music.

Recognition of his unique abilities came quickly. He won the Koussevitzky Memorial Conducting Prize at the Tanglewood Festival in 1969 and won the Rupert Conductors' Competition in London four years later.

Talmi's experiences as maestro are extensive, having conducted leading symphony and chamber orchestras in every major European city, in more than a dozen of North America's largest cities, and the Israel Chamber and Opera Orchestras . In addition to his role with the QSO, which he has held for four years, Talmi is also the chief conductor of the Hamburg Symphony, conducting as many as eight concerts annually there.

In an open, friendly interview, Talmi reflected upon his life and the career path that has been his satisfying pleasure to walk for more than four decades.

His approach to the art of conducting was influenced by the great maestro Bruno Walter, who, Talmi said, achieved results "out of love – love for music and for composers." The warm Walterian approach was reinforced in the rising, young Israeli musician by his close observation of Istvan Kertesz, a Hungarian-born conductor who was in Israel at the time the clay of Talmi's philosophy of conducting and style as a maestro were still being formed. "In every detail of his work," Talmi said, "Kertesz worked in a collegial way."

That collegiality, and a togetherness with the musicians under his baton, permeates Talmi's approach to conducting.

Yoav Talmi

In near-poetic terms, he described how he interprets his role standing between the audience and the orchestra. "I trust my musicians. I do not want to be a policeman, directing the traffic of their music. Rather, I want to inspire them so that together we can help lift the music high into the air."

Talmi's reverence for the music and the musicians is unreserved. "All performances are messengers for the composer. The text of the music is my bible. We try to bring that text to life keeping in mind the intentions of the composer. How happy it makes me when we are performing an inspirational piece and the audience is on the edge of their chairs listening and enjoying."

Talmi spoke of one occasion where, it seemed, the audience sat the entire performance "on the edge of their chairs."

In 1987, immediately after the fall of the Iron Curtain, Talmi took the Israel Chamber Orchestra to Budapest for two concerts. They were the first Israeli musicians invited to play there after a long boycott. The political atmosphere was still raw with potential and not inconsiderable anxiety for the future. As a result, Talmi was told by Hungarian authorities not to perform either the Israeli or the Hungarian national anthems.

The first concert, held in the concert hall of Budapest, was a rousing success. The second concert was performed in Budapest's Great Synagogue. It was filled beyond capacity. People from all over the country poured into the synagogue to hear the musicians from Israel.

At concert's end, the applause unceasing, Talmi and his musicians emerged to play an encore. At encore's end, the applause increased in intensity. The Israeli musicians then played a second encore. Like an awakening giant whose long dormant body is infused with the electricity of spirit, the cheering of the audience grew stronger. But with their repertoire of prepared music exhausted, the orchestra had nothing left to play except one piece.

As the sounds of *Hatikvah* rose in the air, the audience's emotions welled over, and they burst into song and tears, reclaiming a sensation and a connection to something precious and ethereal deprived to them for so many years. The musicians and their conductor cried along with the audience. "It was an unbelievable moment that I will never forget," Talmi said, his voice trailing off.

Yoav Talmi, to be sure, is an elegant, talented ambassador of the City of Quebec. But, in a very profound way, he is also an ambassador for us all. He and the Quebec Symphony Orchestra will be in Toronto performing at the Roy Thomson Hall on April 9.

—MBD

SeeJN

BIBLE CONTEST WINNERS: **The UJA Federation Board of Jewish Education recently held its Supplementary School Bible Contest at Netivot HaTorah Day School. Eleven teams representing six schools – Beit Rayim Hebrew School, Bet Sefer Solel, Beth Tikvah Congregational School, Holy Blossom Temple, Temple Kol Ami Religious School and United Congregational School – participated in a very close competition. Bet Sefer Solel placed first, Beit Rayim second and United Congregational School third. Members of the winning team, pictured from left, were Alexandra Bottner, Jordan Tannenbaum, Aaron Hakim, Dan Minchom, Greg Bundus. The students are standing with their coach, Simon David. The team competition took place after students completed the written portion of the contest. Those who passed the written test will head to the National Bible Contest in Montreal in May.**

CRRF leader speaks up against anti-Semitism

By PAUL LUNGEN
Staff Reporter

For 12 years, Karen Mock was responsible for putting together B'nai Brith's annual Audit of Anti-semitic Incidents, so when she read about the 60 per cent surge in incidents involving Jews in 2002, she was not particularly surprised.

Karen Mock

But she said one comment by spokespeople for her old employer did bother her, and that was the statement that asked why the anti-racist community in Canada remains silent about anti-Semitism.

As executive-director of the Canadian Race Relations Foundation (CRRF), a position she took up about two years ago, Mock is deeply immersed in anti-racism education. Part of her work includes co-operating with other groups and agencies to fight racism in Canada, which allows her to see first-hand the kind of behind-the-scenes discussions that go on among anti-racism advocates.

Mock agrees with B'nai Brith that more could, and should, be said by others in the field. The CRRF, for its part, practises what it preaches, she said.

It criticized native leader David Ahenakew when he praised the Nazi murder of Jews, it sent its condolences to the family of murder victim David Rosenzweig and it has condemned Nazi apologist Ernst Zundel's ongoing attempt to gain refugee status in Canada.

But, she said, in the post-Durban climate in which anti-Zionism has often turned into anti-Semitism, some in the anti-racist community have not spoken out as they should against anti-Semitic incidents.

"Some people in the anti-racism movement do not see anti-Semitism as a form of racism, but some do."

What's more, Mock said she has been told by some in the field that they don't feel comfortable pointing out incidents of anti-Semitism.

"They feel intimidated from speaking out for fear of losing their constituency, or being denounced for speaking out," she said. "I've had Jewish colleagues in the anti-racism world tell me behind the scenes that some are increasingly reluctant to speak up, because in their workplaces and organizations, it gets tense."

Mock attributes much of the problem to a particular way of analyzing racism. "In some circles, if an anti-oppression model is used, the new generation is not learning that anti-Semitism is a prototype of racism."

Mock is careful to point out she doesn't mean to tar everyone in the anti-racism movement with the same brush. Not all anti-racist activists are ignoring anti-Semitic incidents, she said.

Much of the tension in the movement stems from disagreements over whether criticism of Israel and anti-Zionism can be considered anti-Semitic. "I agree that if people are concerned with the situation in Israel, that doesn't make them anti-Semitic. On the other hand, it's a travesty that our friends in the anti-racism world don't recognize when the line gets crossed," she said.

There are tensions now in anti-racist circles on this topic, she said. Some – and she stresses it's only some – see Jews as "white, colonial oppressors who don't fit into the anti-racism model."

Ironically, she continued, this in itself is an example of generalizing and stereotyping.

Still, Mock said, people of good will are willing to listen and come around to her description of anti-Semitism as a form of racism.

Government cutbacks to anti-racist education programs and inter-cultural contacts exacerbate the problem, she said, as young people see anti-racism programs in their schools cut, while programs geared to adults have also been slashed.

As this group of young people enters university, a lack of sensitivity to anti-Semitism is felt on campus, she said.

Commenting on the B'nai Brith audit, Mock said "what's so worrisome is how silenced and marginalized Jewish students are feeling on campus and how vulnerable Jewish people are – in not identifying in work places that they are Jews. It's reminiscent of a frightening time in our country."

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Seniors protest BJCC paid parking

By PAUL LUNGEN
Staff Reporter

Three months ago, the Bathurst Jewish Community Centre (BJCC) cordoned off a portion of the parking lot adjacent to the building and began charging a $2-a-day parking fee. Today, some members are preparing a petition asking that the lot's entry gates be raised during the day to let seniors park close to the facility and avoid the walk from a nearby overflow lot.

$2 daily fee called too costly for people on fixed incomes

Seniors are "angry" at the BJCC's new policy, especially since it has always been difficult to find a spot close to the facility, said one member who declined to be identified.

Because of the new closed-off area, choice parking spots are at a premium, forcing seniors into an overflow lot across a bridge at the south end of the BJCC.

And for many seniors on fixed incomes who use the facility every day, even a $2 fee is too costly, said Goldie Wiesblatt, the longtime member who is circulating the petition.

Twice, elderly members have fallen while walking to the building from the overflow lot, she said. For seniors, the longer walk, particularly in the winter months, is a big disincentive to using the centre, and rather than make the walk, some have turned around and headed home, Wiesblatt said.

Some members are so upset, they are saying they may not renew their memberships and will instead look elsewhere, the unidentified senior said.

BJCC executive director Sherry Kulman said she is aware of the complaints about the new paid parking. But, she said, only 50 spots to the south of the Leah Posluns Theatre are part of the paid lot.

There are still 200 "choice spots" adjacent to the building, she said, including areas alongside the children's play area and the outdoor swimming pool. Plus, there are another 400 spots in the overflow lot, for a total of 650.

Prior to introducing the paid parking area in December, Kulman said, the BJCC carefully considered the implications of the proposal, and the decision was made to go ahead because "we need to generate revenue for programs and services."

While Kulman would not say how much is being raised through parking fees, she said revenues have been growing steadily each week. (If all 50 spots are rented once per day for 300 days every year, potential revenue could be $30,000.)

But Wiesblatt and the second senior said they never see much more than a handful of cars in the lot. With the loss of potential members due to unhappiness over parking, it doesn't make financial sense to continue the program, they said.

"Some seniors are thinking twice about renewing their memberships," Wiesblatt said.

Kulman said the centre has tried to accommodate its members on the parking issue. On very cold days when the temperature dips into the minus double-digit range, the parking gate is left open.

"Our goal is not to upset the membership. We try to be sensitive to their needs," she said. "Sometimes, change is difficult."

Kulman said centre management plans to look at issue "again in June and assess its success."

Heinz Canada trims kosher product line

By JENNIFER M. PAQUETTE
Special to The CJN

Kosher shoppers were shocked recently to discover that Heinz Canada has removed kosher certification from all but a handful of its products.

According to company spokesperson Anna Relyea, the move stemmed from a desire to "keep costs down while continuing to provide kosher products to our customers."

COR officials say consumer response indicates the decision may have been a mistake, one which they say Heinz may reverse in the foreseeable future.

Only a few Heinz products remain under supervision, including ketchup, infant cereal and tomato juice.

Items that are no longer kosher include staples such as tomato sauces and paste, vinegar and mustard.

Heinz jarred baby foods are also no longer kosher, and Heinz – as the federal Competition Bureau noted three years ago when it investigated the company for anti-competitive practices in the sector – is the sole supplier of jarred baby food in Canada.

As a result, many parents will be forced to buy more expensive imported kosher baby foods, such as Beech-Nut. (Heinz "Pablum" dry baby foods remain kosher.)

The decertification decision follows a deal last year between Heinz Canada's parent company in the United States and Del Monte that saw Del Monte acquire a number of leading Heinz brands, including Starkist tuna. But "the Del Monte deal has nothing to do with this... decision," Relyea said.

"This was done after a lot of careful consideration," she said. "Only when there were no other options available did we decide to remove the designations."

In the 1920s, Heinz products in the United States were the first to carry national kosher certification under the "OU" hechsher, which still certifies many American-made Heinz products.

Company cites variety of factors for decision

Heinz Canada has also discontinued supervision on all domestic beans, including those formerly manufactured under the Libby's label. Libby's was acquired by Heinz Canada in 1996, and at that time, the changeover did not compromise the longstanding certification of products, including the vegetarian Deep Browned Beans variety.

Products were cut from the kosher line based on a variety of factors, Relyea said, including "how complex the manufacturing is, what the savings were and so on."

The size of a product category was also a major factor, she said. "For example, in the case of ketchup, [the category] is huge, so maintaining kosher made sense."

Ending the certification on beans was more of a logistics issue, given the complexity of producing a product with pork and a kosher vegetarian product at the same time.

Rabbi Mordechai Levin, COR's executive director, said there are "definite problems there. They're making kosher and non-kosher products on the same equipment."

Based in Toronto, Heinz Canada is one of 40 worldwide subsidiaries of its U.S. parent. It employs 2,000 full-time salaried and hourly employees and more than 500 seasonal staff.

Relyea called the Canadian marketplace a "very competitive retail trade environment," one that keeps the company "under continual pressure to keep costs down to remain competitive."

However, she was unable to substantiate company claims that the move will save money.

In 1991, a Heinz spokesperson, quoted in an Anti-Defamation League document arguing against claims that kosher supervision "taxes" non-Jewish consumers, said the per item cost [of supervision] is "so small we can't even calculate it," and that kosher labelling actually makes products less costly by increasing the market for them.

Relyea says the de-listing hasn't affected any Heinz products in the United States.

Continued on page 16

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Mandate abused

No one will gainsay that there is an element of theatre in the proceedings of the legislature, especially during the cut, thrust, parry and insult of question period, even quite histrionically enhanced after television cameras were introduced into all the legislative assemblies across the country. But the opposite is equally true. No one will assert that there is any element of legislative assembly in the electronic theatre of a television show.

And yet, incredibly, the government of Ontario has decided to effectively supplant the political, constitutional, legal, cultural, governmental customs and traditions of the legislative assembly with the plastic, entertainment, video world of the TV studio. On March 27, Ontario Premier Ernie Eves will "introduce" the formal provincial budget in front of a live Conservative party-friendly television studio audience rather than in the legislature.

Eves defended his decision by saying that "the budget itself will be delivered in the community to the people of Ontario." It both saddens and disappoints us to observe that the premier's defence is a shallow trough in which is reflected with blinding clarity his poor grasp of the importance of his role as premier and his utter failure to understand that the elected members of the legislative assembly *are* the people of Ontario. In truth, by avoiding the legislature, he is, in a very profound way, avoiding the people. He is trivializing the budgetary process. He is marginalizing and degrading the legislative assembly. And worst of all, he is educating the younger generation of Ontarians, whose relationships and civic associations with our institutions are still being formed, that the television converter is more important to our democracy than the legislature. We urge the premier to reverse his decision.

Mandate sought

Quebecers will elect a new provincial government next month on April 14. Premier Bernard Landry has decided to place his record and his vision for the future before the voters of the province and to submit to them his right to stay on as premier.

It would undoubtedly be a great relief to the majority of Quebecers if they could vote for the party of their choice merely on the basis of who can provide the best government. But that relief, alas, is not at hand. For Landry made plain his plan. "In my mind, the real change is settling the national question once and for all."

In other words, once again, the election is really about separatism. And once again, the separatist Parti Québécois will try to bend the process to serve its will and its will alone. The PQ speaks about "once and for all." But what it really means is "until we finally win." The people of Quebec, having twice rejected the separatist option, thought they had settled the question "once and for all." But "once and for all" seems not to work both ways; it applies only to Landry's party.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. KIDNAPPED: Elchanan Tannenbaum.

Dry Bones
"WHAT'S GOING TO HAPPEN IN THE WAR?"
"WHAT'S GOING TO HAPPEN IN THE WAR?"
ENOUGH ALREADY!
CAN'T WE TALK ABOUT SOMETHING OTHER THAN "WHAT'S GOING TO HAPPEN IN THE WAR?"
SURE!
SO WHAT'S GOING TO HAPPEN AFTER THE WAR?
SIGH
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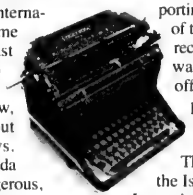
Silence is acquiescence

Barely 50 years after the unprecedented genocide of the Jewish people in Europe, anti-Semites are crawling out again from under the rocks.

At Montreal's Concordia University, students are afraid to wear anything that identifies them as Jewish. At Toronto's York University, the head of the Centre for International and Security Studies cancels a lunchtime program with David Pipes of the Middle East Forum, effectively making someone who speaks out for fairness for Israel not welcome on that campus. Native leader David Ahenakew, who was given an Order of Canada, spews out the most vile and despicable lies about Jews. Windsor NDP MP Joe Comartin criticizes Canada for outlawing Hezbollah, one of the most dangerous, murderous terrorist organizations in the world.



What we see is a cancer attacking Jews. How are we responding? Most of us are doing nothing. We think it will go away. But is this not the same brain-dead thinking that turned Europe into a slaughterhouse for our people? Where are our talented lawyers, teachers, professors? Where are our well-educated Jews? Why are we not writing letters of protest to our members of Parliament, joining in protests, boycotting and writing to embassies in European countries, whose hateful policies put Israel in jeopardy? Let us tell the supporters of the new Nazis we will not tolerate these vicious attacks.

Sylvia Kamen
Windsor

* * *

The media were to blame?

According to Gadi Wolfsfeld, a Hebrew University "media specialist," the Israeli media played "a destructive role" in reporting on the "now-defunct Oslo peace process" ("Israeli media helped kill Oslo, professor says," *CJN*, Feb 27).

If so, then I and many others mistakenly thought that what killed Oslo were atrocities such as the murder by Palestinians of eight civilians at a bus stop in Afula, the suicide bombing of a bus in Hadera that claimed five lives, and the suicide bombing of a bus in Tel Aviv that resulted in 22 civilian fatalities. These murders took place within months after Oslo, while Yitzhak Rabin was still prime minister and the Israeli media was feeding public speculation on the myriad blessings of the approaching peace, as taken from *The New Middle East*, the book written by that eternal optimist, former prime minister Shimon Peres.

Following Wolfsfeld's logic, we should conclude that had the Israeli media not made such a big to-do about all those atrocities because of its insatiable need "to turn events into a soap opera," the public would have remained serene and fully supportive of the blood- drenched peace process.

Evidently, we were wrong to blame the government-controlled Arab media for agitating against the peace process, for calling for more acts of "martyrdom" (suicide bombings) and for expelling from its ranks and professional associations any journalist who dared visit Israel or associate with Israeli journalists, the great majority of whom ardently support the peace process.

Obviously, Wolfsfeld and other media mavens know better.

One final point. Wolfsfeld insinuates that negative reporting by the Israeli media contributed to the failure of the Camp David negotiations. If I remember correctly, Palestinian Authority President Yasser Arafat walked away from Camp David, where he was offered substantial concessions by former Israeli prime minister Ehud Barak, instead of continuing to negotiate, as both former U.S. president Bill Clinton and Barak urged him to do.

The intifadah followed in short order. Why should the Israeli press be blamed for this chain of events? Leave it to the "media specialist."

Itzhak Sharav
New York

* * *

Israel advocacy cannot be only focus

I very much enjoyed Anna Morgan's recent piece about the proliferation of anti-Semitism and anti-Zionism on Canadian campuses and its detrimental effect on Jewish students ("Anti-Israel environment on campus creating identity crisis for many students," *CJN*, March 6). Many people have asked me what I meant when I said that campus organizations "have to be careful not to forfeit our Judaism for the sake of Israel." What I meant was that Jewish campus organizations need to ensure they do not forsake appreciation and celebration of, and learning about, Judaism for the sake of defending Israel, and that Israel advocacy cannot become the only focus of Jewish life on campus.

Jordan Cares
Program Director, London Jewish Campus Services

* * *

Objects to *CJN* war coverage

Why does *The CJN* only run pro-war editorials and articles that attempt to prove a U.S.-led attack on Iraq is justified? The Jewish community is not united on this issue – many Jews are opposed to this war and are active participants in the anti-war movement. The idea that the protesters sympathize with Saddam Hussein is completely ludicrous, yet *The CJN* repeats this myth in issue after issue.

The vast majority of the anti-war protesters believe Saddam is nothing but a murderous gangster. However, they do not believe that a war would be justified. There has been no credible evidence that Saddam possesses biological and chemical weapons. The issue is certainly not worth the lives of thousands of Iraqi civilians. As well, an attack on a sovereign nation without the approval of the UN Security Council would be a violation of international law.

The CJN should reflect the diversity of opinion that exists in the Jewish community on this issue.

Matt Fodor
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Is War with Iraq justified ?

War against Iraq necessary and just, according to Jewish law

By RABBI IRVING GREENBERG

One cannot answer the question of whether going to war with Iraq is morally justified without first establishing the state we are in.

The truth, which many North American Jews find too bitter to swallow, is that we are already in a state of total war. We face an implacable enemy who has struck and killed Jews repeatedly, who has vowed to wipe out the state of Israel while making clear – in Tunisia, in Kenya, in Pakistan – that all Jews worldwide are targets.

The same enemy is at war with the United States. Sept. 11 represents open warfare and mass murder, but this war has been waged, overtly and covertly, for decades. It includes relentless indoctrination of hatred against Americans, aid to America's enemies, bombing of U.S. embassies and terrorist violence against U.S. allies and interests.

The co-incidence of war on America and the Jews is not a co-incidence. America is seen as the source of economic dynamism that is sweeping away traditional hierarchies and of cultural transformation that is undermining authoritarian faiths and inherited structures. The West, modernity, media, "uppity women," homosexuality, unlimited cultural choices and the decline of Islamic civilization in the arts, science and human rights are all lumped together and blamed on the "Great Satan," America.

'The Iraq situation is a classic case of a permitted war'

These hated values are further stigmatized by blaming them on Jews and Israel, the "Little Satan."

Anti-Semites have charged that Jews introduced modernity and capitalism in western Europe. Other anti-Semites have blamed Jews for communism in eastern Europe. Now Islamic Jew-haters blame them for purveying the evils of western capitalist democracy.

Arabists have recently claimed that America is hated because it supports Israel. In fact, the opposite is closer to the truth. Israel is hated as an outpost of Western civilization on land seen as divinely ordained for Muslim rule.

Some argue that the war is being waged by Al Qaeda, not Iraq. But this 50-plus-year war has been waged by a loose, shifting collection of states and groups, frequently divided and fighting among each other, but all drawing on Arab cultural resentment and radical Islamic fundamentalism.

The question is whether our overt war against Al Qaeda should be extended to Iraq. The answer: Iraq, by its behaviour since 1990, has confronted the United States and made war a needed response. Iraq invaded Kuwait. After losing the 1991 Gulf War, to avoid invasion, it promised to disarm. Instead, Iraq frustrated and expelled inspectors while renewing its effort to acquire nuclear arms.

In conjunction with chemical and biological weapons, these instruments are intended to conquer Israel, to subdue Iraq's neighbours, and to intimidate and drive out the West. Should Iraq succeed in rearming, it would not hesitate to use these weapons (or to supply them to Al Qaeda or other terrorist groups and regimes) for use against the United States, Israel or Jews anywhere, or against other populations.

Here we come to the core questions: Maybe Iraq can be hamstrung or delayed? Maybe, even if armed, Saddam Hussein will not strike in fear of U.S. retaliation – just as he has held back since 1991?

This is precisely the judgment call. Unlike a situation in which we have been openly attacked and a strike in self-defence is self-evidently justified, the Iraq situation is debatable. Maybe Saddam will never attack and we can get by without a war.

My personal judgement is:

• The risk of not imposing disarmament is intolerable. No dictator so vile and dangerous should be allowed to become a nuclear-biological threat. We need only remember the massive loss of life due to the world's initial appeasement of Hitler and Stalin.

• If the United States strikes pre-emptively, it risks inflicting limited deaths. If we allow Saddam to strike first, the death toll will be staggering. The calculus of risk tilts overwhelmingly toward pre-emptive action.

Jewish tradition values peace as the highest good. It envisions a messianic age in which war will disappear. Until then, however, Jewish law rules there are two legitimate types of wars.

The first is a war of self-defence. As Maimonides said, "save the people of Israel from an enemy coming at them." Self-defence is considered a *milchemet mitzvah*, a commanded war.

The second type of legitimate war is in a situation when it's unclear the enemy will definitely attack, but the government feels a pre-emptive strike is warranted for greater security or for expanded boundaries to yield defensive depth against a possible future onslaught. Since the war is not definitively one of self-defence, it can't be labelled a mitzvah. However, the ruler is authorized to pursue this action by his definition of national security. This war is called a *milchemet reshut*, a permitted war. Since this war is not self-evidently justified, extra restrictions are placed on the government:

• Going to war must be approved by the Sanhedrin (a legislative/judicial body);

• There are a range of exemptions from service, including those people who are afraid (which I interpret to include those who morally object to the war);

• The permitted military tactics are more tightly regulated. Maimonides rules that in both kinds of war, one must first offer peace to the enemy. Only if the enemy refuses to surrender can one proceed.

In my judgment, the Iraq situation is a classic case of a permitted war.

Saddam Hussein

The Bush administration has decided that U.S. security demands pre-emptive action. Since the justification is not self-evident, it is right that Congress has been asked for, and given, its approval, and that a wide range of exemptions (and expressions of opposition) be allowed.

The likely loss of life on both sides, both military and civilian, will be heartbreaking. But given Saddam's cruel and barbarous reign, many more lives will likely be saved by his overthrow.

Smashing this dictatorship will erode terrorists' standing everywhere, encourage moderates and unleash forces of democratization throughout the region.

Of course, this could fail. If so, the forces of terror would be strengthened. This is the risk of freedom. There are no guarantees in history. But the cancerous growth of violence and terror cannot be stopped any other way. If we fail, we must take responsibility for our actions. If we succeed, democracy and human dignity will take a giant leap forward.

Rabbi Greenberg is the president of the Jewish Life Network/Steinhardt Foundation.

Pursuing peace, pursuing justice: The Jewish obligation in this hour

By RABBI ARTHUR WASKOW

Two profound teachings of Jewish tradition should be guiding Jews today regarding war with Iraq.

The first is "*Tzedek, tzedek, tirdof*," or "Justice, justice, shall you pursue." The ancient rabbis asked, "Why 'justice' twice? They answered: "Seek just ends by just means; seek justice for ourselves, justice for all others."

Certainly it is a "just goal" to make certain that Iraq has no weapons of mass destruction and cannot pour death upon Israel or the rest of the world.

But war against Iraq is not the just means of accomplishing this just end. Instead, it is likely to endanger many Iraqi, American, Israeli and other lives. It is also likely to endanger Israel – bring on, as U.S. intelligence experts have said, the danger of a last-ditch chemical/biological attack on Israel – and endanger moderate Arab governments that have made peace with it.

'Jewish groups should support the efforts of Jewish anti-war groups'

A war will also take hundreds of billions of dollars from America's own people – from health care for our seniors, schools for our children, healing for the earth. An attack on Iraq will increase the unaccountable power of the oil companies and regimes that have provided money to both Al Qaeda terrorists and the Bush administration, that have corrupted American politics and robbed American stockholders, and that have befouled the seas and scorched the earth.

It will also worsen already deeply wounded human rights and civil liberties – not only for Arabs and Muslims in America but even for Persian Jewish immigrants who were rounded up along with Muslims – and it will increase the use of torture on prisoners held overseas by the CIA, as reported recently by the *Washington Post*.

So what is the practical alternative to war? What would "just means" be?

North American Jews could:

• Support the Franco-German plan to intensify and prolong the UN inspection regime in Iraq, for months or years if necessary, while a totally different American and world approach to Iraq, the Middle East and Islam takes hold;

• Encourage a multilateral "Marshall Plan" for massive relief and rebuilding in Iraq before war, not waiting until afterward when there will be hundreds of thousands more dead and perhaps millions more refugees, beyond those already suffering and dying under the misapplied sanctions. The world Jewish, Christian, and Muslim communities, the European Union, and many non-governmental organizations should supply food, medicine and clothing to Iraqis – and they should do this on the ground to make sure both that the effort does not just feed the ruling dictatorship and that it is not used as a tool by the United States or other hostile powers;

• Urge a worldwide treaty to eliminate weapons of mass destruction held by all nations;

• Urge the United States to insist that all Arab countries sign peace treaties with Israel, and insist on a peace deal between a secure Israel and a viable Palestine;

• Call a world conference of religious leaders to end the use of traditional texts and contemporary fears to justify violence against other religions (such as the effort in some Christian communities during the past generation to eliminate anti-Semitic interpretations of Christianity);

• Urge the United States to join the International Criminal Court and broaden its jurisdiction to include international terrorism as well as governmental war crimes;

• Urge the United States to begin an all-out effort to conserve energy and bring renewable energy sources on line to minimize the use of oil and coal.

These specifics are strands in a larger weave of planetary community, and we need to imagine that weave in all its wholeness. Then we can choose what aspects of this future we can begin to embody in the present.

The second crucial Jewish teaching for this hour comes from Psalm 34: "*Bakesh shalom v'radfayhu*," or seek peace and pursue it." Again the rabbis asked, "Why both 'seek' and 'pursue'?" They answered that most mitzvot can be done by sitting (to eat) or standing (to pray) or even walking (to converse). But for the sake of peace, we must not only seek it, but if it is running away, we must chase after it.

Most of the official North American Jewish leadership has been paralyzed while peace runs away from us all. They should join those "peace-seekers" of the anti-war movement who take Jewish concerns seriously.

To do this, the mainstream Jewish community should learn to distinguish between anti-Israel and pro-Israel/pro-peace strands of the anti-war movement.

Mainstream Jewish groups should support the efforts of such affirmatively Jewish anti-war groups, and they should make sure their own staff and leaders meet and talk with Jewish anti-war organizers.

But this is only "seeking" peace. To "pursue" it, the larger liberal and progressive parts of the mainstream North American Jewish community should join such natural allies as the National Council of Churches, the NAACP and the Sierra Club, that have already formed a third anti-war coalition – Win Without War.

For Jews to be absent from this table not only betrays Jewish values and interests, it also fails to represent Jewish concerns when some of the most important North American public groups are creating a new centre of moral and political energy. It is as if mainstream Jewish groups had refused to take part in the Leadership Conference on Civil Rights in the 1950s and 1960s because some black groups were anti-Semitic.

During the late 1960s and early 1970s, progressive Jewish political groups, Jewish feminists and teachers such as Rabbi Abraham Joshua Heschel, Rabbi Shlomo Carlebach and Rabbi Zalman Schachter-Shalomi seeded change that sprouted in the mainstream Jewish community during the 1990s.

In much the same way, anti-war Jews today are seeding change that mainstream Jewry needs to learn from. As we now face the dangers to humanity and earth from reckless, unaccountable economic greed and reckless, unaccountable military power, they are drawing on, and appealing to, Jewish values.

Only at deep peril to itself will mainstream Jewry fail to hear these prophetic voices.

Rabbi Waskow is director of the Shalom Center and author of Godwrestling – Round 2.

Gifts and gift givers

On Purim, Jews customarily give gifts of food to their neighbours. Traditionally, mama prepared and assembled the goodies, while papa and the kiddies delivered the gifts.

Norma Baumel Joseph in Montreal

In the Jewish calendar, Purim is a minor festival that celebrates the victory of the Persian Jews over their enemies. The story of Esther's strategic and courageous defeat of Haman concludes with a command that Jews celebrate the event annually, that "they should make them days of feasting and gladness, and of sending portions from one to another, and gifts to the poor" (Esther 9:22).

There are only four ritual acts we are commanded to undertake: recall and read the story of Esther (Megillat Esther), send food gifts to friends (mishloach manot), give presents to the poor (matanot le'evyonim), eat a festive meal (seudat Purim). Prominently, three of the four are food-related, and two are gifts.

Note the distinction between the two types of food gifts: one is for the poor and one is not. The second, quite separate action requires delivering food to a friend or neighbour. With this gift, the rabbinic requirement for two cooked foods means that the gift should be ready to eat. Everybody, even the poorest Israelite, was bound by this custom.

But this exchange of food is not to be confused with charity.

These gifts create a sense of peoplehood. They act as reminders of a shared history and destiny, establishing social relationships and boundaries. Gifts communicate status, obligation, freedom, identity, self-worth, and mutuality. They emanate from a sense of joy and forge an acceptance of friendship. The giving of home-made food generates intimacy and shared privacy, and it forces reciprocity and affective relationships.

These gifts quite literally reflect, construct and solidify community. And women direct, dominate and create these ritual exchanges.

Aside from Temple sacrifices and tithing practices, there are few other examples of directed food giving in Judaism. After a death, meals are prepared by neighbours – usually female neighbours. But for the most part, food for human consumption has not been perceived as a gift in Judaic lore and tradition.

Moreover, a woman's role as gift giver has not been seen as religiously crucial. Her sacred role and productive power is lost in the observers' gaze.

Yet, food appears to play a profound part in Jewish communal identity and religious life, but the woman's responsibility and religious power is concealed even on Purim, which associates the hiddenness of God with the leadership of one woman, Esther (whose name means hidden).

Holidays such as Passover also embrace food as a central element, not an incidental or supportive one. The same can be said about women: they are neither incidental nor merely supportive factors in Jewish religious life.

Let them hate, so long as they fear

Generally my column is about Jewish life in Canada, in all its glorious diversity. But there is a twisted theology spreading among us, manifest mostly in Israel but lurking in many hearts here as well, that needs to be treated before it kills the patient.

Jean M. Gerber in Vancouver

I am talking about the movement of extremist settlers in the occupied territories from their already controversial towns to new hilltop settlements, and the philosophy that sends them there.

These so-called illegal (but largely condoned) settlements are a symptom of a deeper problem that threatens all of us who love Israel.

These settlements are being built by young people, raised in the territories, who have imbibed a vicious mix of ultra-nationalism, hatred of Arabs, and messianic expectations.

One symptom of this illness can be seen in statements quoted recently in the *New York Times* from a "27-year-old shepherd" living on the Maon Farm (which last year sent a thuggish group to blow up an Arab school in Jerusalem).

He said he would like to see a "Jewish Taliban" that would run Israel according to Torah. "This is my land, but not my nation," he is quoted as saying. "I am waiting for King Messiah, a serious leader, to take out the Knesset, to say 'The army is mine.'"

Or this from another settler: "The Torah says we should kill all the Arabs. Not just Arabs who maybe help terrorists. Everybody."

Or this – and pay close attention to who said it: "Everybody has to move, run and grab as many hilltops as they can to enlarge the settlements, because everything we take now will stay ours... Everything we don't grab will go to [the Palestinians]."

Who said that? Ariel Sharon as foreign minister of Israel in 1998.

These young settlers cannot be blamed entirely for their attitudes. Egged on by people like Sharon and settler radical (if there can be such a thing) Moshe Zar, the hilltop settlers agree on a philosophy that can be summed up as "let them, the Arabs, hate us as long as they fear us."

How did we get here from the dream that Israel would broadcast the idea that nation should no longer rise up against nation? That out of Zion would come a vision of justice? How did we get to the place where young Israeli soldiers die protecting settlements that exist for no other reason than to provoke – since there is plenty of work to do in Israel to make a better homeland? How did Zionism become a stick to beat others? How did the messiah come to be perceived as a terrorist who destroys the democratic state of Israel and institutes a Taliban-type rule? Will we go back to the trial of women by ordeal? To slavery? To the time of the judges, when every man did what was right in his own eyes?

These hilltop people are the extrusion of a festering hatred: the feeling that Jews are not only chosen for duty, but for domination. That Palestinians are a "non-people," barely human, and our eternal enemies. That a dictatorial, vengeful messiah will solve it all, and in the meantime Jews have a duty to beat and terrorize those who would oppose this vision, without regard for other wasted lives.

The hilltop was traditionally a place of pagan sacrifice and orgy. Over and over again, prophets warned Israel against building pagan altars on the hilltops, or in the sacred groves where fertility rites were carried out with much human sacrifice and sexual misconduct.

How did the grab for land, now considered by the radicals as more holy than human life, become a value in Israel? How is it that the lives of Israeli soldiers, themselves mere children, become less important than the hardscrabble dirt of the territories? Must we become what is most despicable in others?

No, this is not the way. I thought the worst Israel could endure from its own people was the odd belief in amulets and magical rebbes, but those remedies for stress seem benign by comparison.

As the philosopher of Jewish history Amos Funkenstein wrote in *Perceptions of Jewish History*, "Depersonalization of the Palestinians, denial of their personal and political self-identity, has become an oppressive political reality. As a Zionist and as a historian, I fear these developments and abhor their consequences. By destroying the identity of the other, we, too, will destroy our own. It need not happen. It must not happen."

And who said, "Let them hate as long as they fear us?" Caligula.

Explaining Haman, explaining Hussein

Explaining Purim to a young child can be a fairly straightforward endeavour. A bad man wanted to kill all the Jews. It didn't work out. Instead, the villain and his 10 sons were hanged. To celebrate, we dress up as Teletubbies or puppies or princesses, make noise in synagogue and eat triangular, dough-wrapped prune pastry.

Stuart Slayen in Winnipeg

It's not quite that simple, of course, but in essence, we have turned an old story of hatred, threats and capital punishment into a fairy tale for our kids. Granted that the themes of divine intervention and the triumph of good over evil are critical to explore, but the basic plot of the story isn't exactly pretty (even with the happy, good-for-the-Jews ending).

Still, it's a relatively easy story to tell – even to a child. Perhaps it's the passage of time, but it seems odd to me that it is so easy to say the words "a bad man wanted to kill all the Jews."

Fast-forward about 2,400 years to today as the world faces the challenge of dealing with Saddam Hussein. The story of the impending conflict is a harder one to explain. Regardless of the outcome, there will be no celebratory pastries. And the gas mask is the only special apparel associated with this tale.

My wife and I don't watch television or listen to the radio when the kids are around. But if war erupts – which seems almost certain as I write this – it is likely that the news will be on a great deal. Our four-year-old daughter will want to know what's going on. She'll want to know why we're so concerned and distracted. She'll catch a glimpse of the occasional CNN footage of bombs lighting up Baghdad's night sky. She'll want to know why we're calling our Israeli relatives so often.

I'm not sure yet how I will answer her questions. Will we explain what a bomb is when she sees the bright flashes of light descending on Baghdad? How will we explain what a gas mask is when she sees images of nervous Israelis? And what will we say when CNN airs interviews with wounded soldiers, crying relatives of the deceased and embattled civilians?

A child of four won't understand why some people might identify a grieving Iraqi widow as an enemy and won't be able to conclude that that woman is an unfortunate victim of an international struggle launched to disarm her tyrannical leader. My daughter will just want to know why the lady is sad.

If I do try to explain what a war is and why many people support it, will she be able to differentiate the idea that some wars are justified from the fact that it's never okay to hit her little brother? Not likely.

It is so easy, on the other hand, to talk about the story of Purim because we've specifically packaged it for youth consumption. There's a story with identifiable heroes and a party atmosphere with costumes, songs and treats. It happened long ago. It's in a book.

So, as war looms and my daughter turns four, I find myself thinking in old-fashioned terms. I suspect I'll say things such as, "You're too young to understand," "The news is only for grown-ups" and "This doesn't affect us." It's a bit of a cop-out and an easy way to deal with it. And perhaps it's the right way for now.

The way we celebrate Purim lets us all be like kids. But the impending war will age us all. I guess I don't need my kids to try and understand war just yet. Unfortunately, there will be plenty of opportunities for them to do that throughout their lives. For now, we should pray for a day when all tyrants become characters in stories, like Haman, and not figures on prime-time television, like Saddam.

Contact Stuart Slayen at stu_column@hotmail.com.

The Kirshner File

Letter from Moscow

Off Red Square last week, Vladimir Volfovich Zhirinovsky, the clownish Russian politician who has acquired notoriety for his incendiary barbs, was clad incongruously in a tight-fitting red apron. Standing on a stage, his platform of choice, he struck a populist pose of bonhomie, talking loudly into a cordless microphone, his words reverberating in the cold night air and bouncing off the fairy tale, floodlit St. Basil's Cathedral. Every so often, he tossed freshly baked blinis into the crowd, clearly savouring the stunt.

Sheldon Kirshner in Russia

I was in Moscow for Malenitsa (Pancake Week), a holiday dating back to pagan times. I had been invited to Moscow by the Committee for Tourism and Sabra Tours of Toronto. By chance, I left Canada on March 5, the 50th anniversary of Josef Stalin's death. As I flew toward my destination, I read a newspaper story reiterating that Stalin's sudden demise had forestalled a diabolical plan to ship Soviet citizens of Jewish descent to camps in the Siberian wilderness.

Several hours after the Aeroflot flight touched down smoothly in Moscow, I found myself in Red Square, listening to Zhirinovsky, a practised rabble-rouser. Zhirinovsky, whose original name was Edelshstein, is the founder and leader of the far-right Liberal Democratic party, one of the largest factions in the Duma, the Russian Parliament. A divisive figure who offers voters a "third path" between communism and democracy, he has praised Nazi Germany's ideology, accused Jews of bringing the Holocaust upon themselves, cozied up to Saddam Hussein and referred to U.S. presidential aspirant, Pat Buchanan, who once infamously described Congress as "Israeli-occupied territory," as a "brother-in-arms."

Zhirinovsky is a slippery character. Some years ago, when asked about his parents, he elicited guffaws of ridicule by declaring that his mother was a "Russian" and his father a "lawyer." But in a book published in 2001, he finally admitted that his father had been a Polish Jew. And by way of repentance, he mourned the murder of six million Jews in the Holocaust.

Exhausted by jet lag, I cut short my visit to Red Square and returned to the Cosmos Hotel, a four-star hostelry expressly built for the Moscow Olympics. The smoke-filled lobby swarmed with young, slim, pretty women in skin-hugging skirts who lasciviously eyed unattached men.

Having woken up at 4 a.m. to watch President George W. Bush's speech on Iraq, I overslept, and was rudely jolted out of my slumber by Elena, the guide. Moscow, a sprawling city of broad boulevards, stolid pastel buildings, Stalinist wedding-cake skyscrapers and heroic statues, basked under a sunny sky. As birds chirped and soldiers in greatcoats shovelled away mounds of snow and broke up ice formations, I sensed that spring was not too far off.

Moscow's main thoroughfares were choked with cars, local and foreign. When I was last here, in 1993, less than two years after the collapse of communism, traffic jams were rare. Now, also, privately owned shops, cafes and restaurants had sprung up, underlining the fact that capitalism and consumerism have firmly taken hold. Flush with oil revenues, Russia's economy is on a roll after the crashes of 1992 and 1998. As a symbol, the gigantic Ikea furniture store – opposite the crossed steel girder monument marking the Germans' furthest advance toward Moscow in 1941 – is a compelling testament to changing times.

Yet the spirit of communism, though now generally discredited, lingers on. A large bust of Karl Marx, apparently the last remaining one in Moscow, glowers from a square near the ornate Bolshoi theatre. In the northern part of the city, a lonely stretch of road is named after Vladimir Lenin, who lies in state, doll-like, in a Red Square mausoleum.

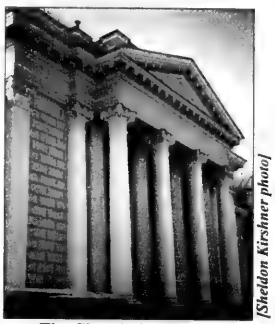
Still other stalwarts of Soviet and pre-Soviet society – from Nikita Kruschchev and Andrei Gromyko to Anton Chekhov and David Oystrakh – are buried in Novodevichy. The cemetery is next to a beautiful snow-bound walled convent brimming with gold and silver onion-domed Russian Orthodox churches.

Back at Red Square on a bright, chilly morning, a gaggle of communists clutched old hammer-and-sickle flags, posing glumly for photographs. Most strollers ignored the Reds, making a beeline for the refurbished neo-classical TsUM department store, which dominates the left side of Red Square.

The famous landmark was crowded with sober, sartorially conscious Muscovites, but here and there, the occasional inebriated Russian could be seen walking unsteadily. They reminded me of Elena's good-natured joke: What's the difference between a Russian wedding and funeral? One less drunk.

The Kremlin, historically a centre of temporal and ecclesiastical power, was synonymous with communism for much of the 20th century. Even today, a glowing red star beckons from the top one of its most illustrious structures, the red-brick Trinity Gate Tower. In truth, however, the Kremlin owes much of its mystique to its ensemble of exquisite white-washed onion-domed cathedrals.

The Assumption Cathedral, finished in the 14th century, is replete with priceless icons of saints, prophets, biblical figures and holidays. The Archangel Cathedral, the venue of Romanov coronations and weddings, is the final resting place of 46 czars and czarinas from the 14th to the 18th centuries.



[Sheldon Kirshner photo]

The Chorale Synagogue

The Romanov dynasty, which foisted the Pale of Settlement on Russia's Jewish community, was rarely well-disposed toward Jews. In the late 19th century, after an outbreak of pogroms, Jews by the millions fled to western Europe and North America. Inspired by the siren song of Zionism, some Jews settled in Palestine, an Ottoman backwater.

The 1917 Bolshevik Revolution opened up avenues of equality for Jews. But by the end of the 1940s, a dark curtain had fallen as a dictatorial one-party system embedded itself in the soul of the nation. Jewish institutions, schools and theatres were closed, the instruction of Hebrew was banned and Jews in senior positions were gradually eased out of government service and the armed forces.

Paranoiac and xenophobic to the core, Stalin accused Jews of "rootless cosmopolitanism" and Jewish doctors of evil deeds. Camps in Siberia were readied for Jewish deportees. If Stalin had lived longer, who knows what terrible fate would have awaited Soviet Jews?

With Stalin's passing, a brief political thaw brought a rash of bracing reforms to the Soviet Union. But state anti-Semitism, fused with a virulent form of anti-Zionism, entrenched itself. Not until the late 1980s, with glasnost in the air, were Jews able to breathe easier and rebuild a functioning community.

On my first visit to Russia nine years ago, I witnessed this incredible metamorphosis, which coincided with a religious reawakening touching all Russians. (The massive Christ the Saviour Cathedral in central Moscow, demolished by Stalin in the 1930s and rebuilt by Mayor Yuri Luzhkov in 1997, speaks eloquently to this phenomenon.)

Despite the mass migration of Jews since the 1990s, mainly to Israel, the United States and Canada, Russia is still home to hundreds of thousands of Jews and Russians of partial Jewish ancestry. But precise demographic figures are hard to come by.

Much to my regret, I was unable to meet with Jewish personalities. Assurances to the contrary, none of my requests for interviews materialized. I did, however, manage a visit to the Chorale Synagogue – with its yellow brick facade and 10 white columns – on Arkipova Street. There, in a mixture of Yiddish and Hebrew, I spoke to a middle-aged man who talked about the resurgence of Jewish weddings and bar mitzvahs in the wood-panelled synagogue.

Vladimir Putin, Russia's president, has expressed support for the renaissance that is transforming the Jewish community. Last year, he invited 21 Lubavitch rabbis to the Kremlin, taking note of Jewish contributions to Russia and promising to combat anti-Semitism, the bane of Russian history.

It is no secret that Russia opposes the United States' strategy of disarming Iraq by means of war if diplomacy fails. This point was vigorously conveyed by Vladimir Lukin – the deputy speaker of the Duma and former ambassador to Washington – at a press conference I attended. In an incredible remark, Lukin claimed that the imminent war in Iraq has nothing to do with Saddam and his regime and everything to do with commercial gain, a code phrase for oil.

Wonders never cease, even in Moscow.

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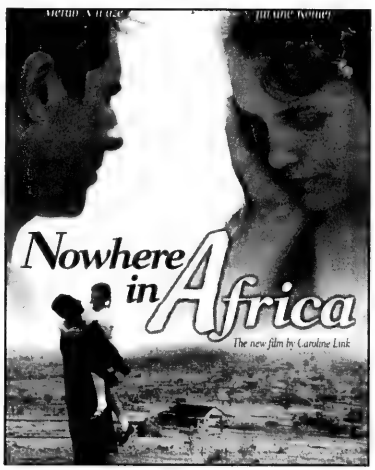

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UJA FEDERATION

Shouldn't Purim be on Pesach?

By RABBI RONALD WEISS

It has often been said that "one who controls the calendar controls the community." The Jewish people, perhaps more than other nations, live by the calendar. Our focus of awareness centres on what we are called to do at any particular time – and this, in turn, is based upon the specific circumstances of the hour.

Jewish holidays are imbued with special sanctity that do not just reflect the theme or message of the day. Rather, each holiday embodies the very essence of its identity. We don't just observe our holidays by commemorating events that happened long ago, we re-experience those events as active participants. This is most vividly seen with respect to Pesach.

In the Haggadah we are told: "*B'chol dor vador chaiv adom lirot et atzmo ke'ilu hu yatzah miMitzrayim*" – each of us in every generation must see ourselves as if we had been personally redeemed from slavery in Egypt.

This concept is more easily understood if we are precise in the way we understand time. Most people think of time as linear, as beginning at a specific point and "marching forward" into infinity. Jews view the passage of time differently. While time does indeed move forward, our sages see this progression as a spiral staircase – with each point on the curve identified with a different season, time or holiday. Thus, a vertical line drawn through the spiral staircase would connect Rosh Hashanah this year with every Rosh Hashanah celebrated in the past and every Rosh Hashanah that will be observed in the future. The time we are at on the spiral staircase today is connected vertically because of the essence of the season at this particular point on the cycle.

Every holiday has its own distinct season. Yet the question, shouldn't Purim be on Pesach? is relevant and valid. As described in the Megillah, the story of Purim covers a period of approximately 10 years. Not only are the years of these proceedings recorded but, in some cases, we are also given the specific dates of particular events.

For example, after receiving royal permission to proceed with his "Final Solution," Haman summoned the king's scribes on the 13th day of the first month (Esther 3:12). This was the month of Nissan, which is described as the first month of the Jewish year.

Further, we are told that on the same day, Mordechai became aware of the plot and sounded the alarm, calling for the Jews to pray and for Esther to intercede with the king. She then proclaimed a three-day fast (Esther 4:16), which refers to the 13th, 14th and 15th of Nissan. On the third day, Esther went to the king, risking her life to invite him and Haman to a meal she prepared that day. That night (the eve of the 16th of Nissan), the king could not sleep, and the next day (the 16th of Nissan), during Esther's second meal, Haman was sentenced to death and hanged.

Note these dates: the 15th day of Nissan is the first day of Pesach; on that day, Esther went to the king. The night of the second seder was the king's sleepless night. On the second day of Pesach, Haman met his deserved doom on the gallows he had built for Mordechai. Thus, we see that 11 months before the designated day of destruction for all Jews (the 13th day of Adar), Haman had been eliminated.

However, pockets of die-hard anti-Semites remained and the Jews were still forced to defend themselves. Only when the danger had completely passed, on the 14th day of Adar, did they celebrate and this is the day we, too, observe as Purim.

It should not be forgotten that the events of Purim took place on Pesach. Indeed, we sing two songs at the Pesach seder that make reference to Purim (*Vayechi bachatzi ha'lailah* and *va'amartem*). As well, we are told by the Magen Avraham, "One should add something to the meal of the second day of Pesach to commemorate Esther's meal, for on that day Haman was hanged" (*Introduction to Orach Chaim*, 490).

Should Purim be on Pesach? No. But it should be remembered then, and indeed, it is.

Rabbi Weiss is the director of chaplaincy services at Jewish Family & Child Service in Toronto.

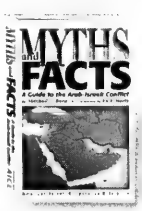
Israel paid dearly in Gulf War

MYTH:

Israel benefited from the Gulf War without paying a price.

FACT:

It is true that Israel benefited from the destruction of Iraq's military capability by the United States-led coalition in 1991, but the cost was enormous. Even before hostilities broke out, Israel had to revise its defence budget to maintain its forces at a heightened state of alert. It kept its air force flying around the clock as a result of Iraqi Scud missile attacks. The war required the defence budget to be increased by more than $500 million (US). Another $100 million (US) boost was needed for civil defence.



The 39 Iraqi Scud missiles that landed in Tel Aviv and Haifa caused extensive damage. Approximately 3,300 apartments and other buildings were hit in the greater Tel Aviv area. Some 1,150 people who were evacuated had to be housed at a dozen hotels, at a cost of $20,000 per night.

Beyond the direct costs of military preparedness and damage to property, the Israeli economy was also hurt by the inability of many Israelis to work under emergency conditions. The economy functioned at no more than 75 percent of normal capacity at the time, resulting in a net loss to the country of $3.2 billion (US) (*Near East Report*, Feb. 4, 1991).

The biggest cost was in human lives. A total of 74 people died from Scud attacks. Two died in direct hits, four from suffocation in gas masks and the rest from heart attacks (*Jerusalem Post*, Jan. 17, 1992).

In 1999, a UN committee dealing with reparations claims against Iraq, the United Nations Compensation Commission, approved more than $31 million (US) to be paid to Israeli businesses and individuals. That judgment stemmed from a 1992 Security Council decision calling on Iraq to compensate Gulf War victims (JTA, April 14, 1999).

In 2001, the UN commission awarded $74 million (US) to Israel for the costs it incurred from Iraqi Scud missile attacks during the war. It rejected most of the $1 billion (US) that Israel had requested (JTA, June 21, 2001).

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, www.jewishvirtuallibrary.org.*

Jewish Life

Enthusiasm for genius

***Genius: A Mosaic of One Hundred Exemplary Creative Minds*, by Harold Bloom, Warner Books, 2002, $55.00.**

Books
Bernard Baskin

Harold Bloom, perhaps the most celebrated of modern American literary critics, is close to indefatigable. His more than 25 books cover an impressive range of subjects. Some of the more familiar titles: *The Western Canon*, *The American Religion*, *How to Read a Book and Why* and *Kabbalah and Criticism*.

Feisty and outspoken, Bloom is vastly learned and often eccentric in his opinions. One critic has called him the "Zero Mostel" of Yale University's English department. He has long argued in favour of a canon of literature that consists mainly of famous, dead, white authors. This view is opposed by the new wave of critics who are eager to dethrone the old favourites and replace them with lesser known writers – often women or black writers hailing from Asia, Africa and South America.

In *Genius*, Bloom presents critical and biographical evaluations of 100 "makers and shakers" of the western mind. This figure, he admits, is completely arbitrary. This arbitrariness is also true of the authors he has selected. The essays run to five or six pages each, often with apt quotations from the author's work. Included in Bloom's pantheon of non-living authors are 12 women, no Canadians and four Jews: Franz Kafka, Sigmund Freud, Isaac Babel and Paul Celan. (Michel de Montaigne, who had a Jewish mother, might also be counted.)

Of course, the expected giants are here: William Shakespeare, Virgil, Chaucer, Samuel Johnson, Henrik Ibsen, Ralph Waldo Emerson, Mark Twain, Walt Whitman, Charles Dickens and William Blake. But one is surprised by such names as Walter Pater, Flannery O'Connor, Willa Cather, Iris Murdock, F. Scott Fitzgerald and Garcia Lorca.

What constitutes genius? According to Bloom, this slippery concept includes the ability "to recognize and hallow the God within us, and the gift of breathing life into what is best in every living person."

The following is a typical Bloom utterance – of special Jewish interest: "I do not know what the destiny of the Jewish spirit in the United States will be. The best American-Jewish poet remains Moshe Leib Halpern, who wrote in Yiddish; American English has yet to bring forth a Kafka or a Celan. But Kafka is of the eminence of Proust and Joyce, and Celan shares the greatness of Valéry and Mandelstam, both of whom he translated superbly. Though he is so difficult for the common reader, Celan is an essential poet, and hardly for Jews alone. His severe formalism teaches what poetry is: at once a rejection of barbarism and an assertion (however qualified) of the power of mind over every universe of death, whether natural or Nazi."

Turning to Kabbalah, Bloom divides his catalogue of authors into 10 *Sefirot*, or divine aspects of God – from *Keter* and *Chochmah* to *Yesod* and *Malchut*. Ten writers are placed in each category. None of this seems to make much sense and serves largely as an indication of his hermetic knowledge and idiosyncrasy.

In the end, what matters most is Bloom's contagious enthusiasm, his exuberant appreciation of enduring literature. After reading this book, the determined person will set off on his or her own voyage of discovery.

Buy Israel on Passover

By MARK MIETKIEWICZ

Passover is just weeks away, and as you gear up for the holiday, think about the difference your holiday purchases could make if you support Israel's economy. The Internet is like having an Israeli mall at your fingertips. And even if your local store carries Israeli products, you can use the Internet to send gifts to family in Israel. Today, a Pesach guide to shopping Israel on the Web.

Before shopping on the Web, always take a few precautions. Any page asking for credit card or other private information should be "secure" – that is, it should have a web address that begins with "http://." If you still nervous about ordering on the Internet, try fax, phone or mail. Always note duty and shipping costs and a Web site's privacy and return policies. If you have any doubts, ask for references. And don't be afraid to comparison shop. Many of the products mentioned below are for sale on several different Web sites. Note that I have not had commercial dealings with the sites in this column, so my mention of a site should not be considered an endorsement.

Where to start? There are sites that have scoured the Web to identify Israeli sites that ship abroad. Shop in Israel has links to dozens of sites that sell food, wine, honey and non-edible treats, **[http://www.shopinisrael.com/]** as does Austin's Shop Israel page. **[http://www.israelaustin.com/israelnow/shopisrael.asp]** The IsraelShop sells lovely glass, pewter and wood seder plates, and silk and embroidered matzah covers. **[http://www.israelshop1.com/passover.html]** OnlyIsraeli has beautiful kiddush cups if you (or Elijah) want something new at the seder. **[http://www.onlyis raeli.com/]**

Do you have friends or family in Israel you would love to surprise with a gift basket? Kosher 4Passover offers mouth-watering packages, from a chocolate-themed assortment (chocolate flakes, chocolate covered walnuts, etc.) to the magnificent "Connoisseurs' Selection," which includes three bottles of superior wine, a decanter, crystal glasses, corkscrew and a tablecloth. **[http://kosher4passover.com/shop/israelbaskets/cat8.html]** And here's an idea for someone in Israel you don't know. On the DashCham site, you can send a soldier a toiletry kit that includes shampoo, foot cream and a note that you are thinking of them this holiday. **[http://www.dashcham.com/idf.html]**

If you never have enough Haggadot at your seder or are looking for a new commentary, check out Books International. **[http://www.booksinter national.com]** You'll find more than 40 different Israeli Haggadot, both Hebrew-only and with translations – from traditional editions with commentary by Rashi to a reproduction used by prisoners in the Gurs Camp, France, in 1941, to a "pop-up" Haggadah based on the famous 14th century German "Birds' Head Haggadah" now in the Israel Museum in Jerusalem. **[http://www. jhom.com/topics/birds/haggadah.htm]** For something different, another site will sell you original Haggadot published by the Israel Defence Forces. **[http://geocities.com/haggadot/armypage.htm]**

If you can't stand the idea of cleaning and switching your dishes for Passover, dozens of Israeli hotels and resorts would love to do the work for you. The Totally Jewish Travel lists packages throughout the country including Jerusalem, Tel Aviv, Tiberias and Ashkelon. The Orchid Tropical Resort in Eilat, for example, not only boasts round-the-clock Passover kashrut supervision, it also offers an Olympic-sized pool, classes in Judaica and a spa. **[http://www.totallyjewishtravel.com/passover_resorts/israel/]** Because of economic and security uncertainties, hotels are slashing prices, as you'll see Israel Travel.net. **[http://www. israel-travel.net/special.html]**

Whether it's a trip or a Kiddush cup, marketing professional Jeff Dunetz says now is the perfect time to fight the boycotts against Israel. **[http://www.aish. com/jewishissues/jewishsociety/Buy_Israel.asp]** "[Passover] is a holiday that remembers that God took us out of slavery, unifying us as a people and ultimately gave us the Torah. As a people we will sit with our families at the Seder table, just as we did the night before our redemption. We need to continue to act as a people when we leave the Seder table. One way is to help Israel fight this economic war. It is up to us in the Diaspora to make a concerted effort to support the Israeli economy. We must seek out and purchase Israeli made products. BUY ISRAEL."

* * *

Mark Mietkiewicz is a Web site producer in Toronto with an interest in the Internet. He can be reached at highway@rogers.com.

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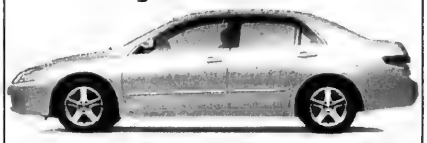

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The lectures will take place in the Founders Assembly Hall,
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The Wolinsky Lectures are sponsored by the Centre for Jewish Studies, the Faculty of Arts, and the Faculty of Education of York University in cooperation with the Toronto Board of Jewish Education.

Inquiries: 416-736-5823

Greater Toronto Area

Israel Mall returns to Toronto

By FRANCES KRAFT
Staff Reporter

Toronto is hosting its second Israel Mall, a four-day shopping fest, at the Bathurst Jewish Community Centre (BJCC) from March 23 to 26.

"The need is so great," said co-organizer Anne Maurer, referring to Israeli businesses that have been hit hard by Palestinian terrorism.

More than 75 Israeli vendors will be present or represented at the event. None of them took part in last August's Israel Mall here, which Maurer said was the most successful of its kind in North America, with an estimated 10,000 shoppers on the first day alone.

People line up to get into the Israel Mall in Toronto last summer.

Maurer, a board member of the Toronto Zionist Council, is working on the project with Izzy Kaplan, owner of Israel's Judaica Centre, and Eli Poch of Poch Parties and Events. The mall is a project of the Toronto Zionist Council and the Israel Now Consortium of UJA Federation of Greater Toronto.

Vendors will be selling food products and giftware for Passover; silver, ceramic and wood Judaica; books; puzzles; sportswear; skin-care products; posters; and architectural glass pieces, among other items.

"We're trying to have things that are exciting and different," said Maurer.

She added that organizers have taken into account the vendors' needs. Vendors will be billeted locally, local volunteer staff will be available to help, and vendors' food will be provided by Rachel's Café at the BJCC. Their only cost will be the flight from Israel, said Maurer.

The Israel Mall will run on Sun., Mar. 23 from 9 a.m. to 10 p.m. and on Monday, Tuesday and Wednesday from 11 a.m. until 10 p.m.

To volunteer or help sponsor the mall, call the Israel Mall hotline at 416-631-5851 or e-mail israelmall@sympatico.ca.

Toronto surgeon Ginsberg a cancer treatment innovator

By LEILA SPEISMAN
Staff Reporter

Obituary

Thoracic oncologist Robert Ginsberg died earlier this month of cancer. He was 62.

Ginsberg was chief of thoracic surgery at the University Health Network and chair of thoracic surgery at the University of Toronto. He had also served as chief of thoracic surgery and surgeon-in-chief at Mount Sinai hospital.

In the past, he served as professor of surgery at Cornell University Medical College and chief of thoracic service at Memorial Sloan-Kettering Cancer Center in New York.

Ginsberg developed many innovations in the treatment of lung cancer.

Shaf Keshavjee, professor of surgery at U of T and chief of thoracic surgery at the University Health Network, called Ginsberg "an extraordinary physician and extremely gifted mentor to so many."

Ginsberg was known as a talented and effective teacher of leaders in thoracic surgery in North America, and elsewhere around the world. A student recently praised him as "an inspiration as a surgeon, a teacher and as a man" who made his students "better clinicians, better scientists and better people."

Dr. Robert Ginsberg

Last year, his colleagues organized a symposium and dinner in his honour, which highlighted major advances in thoracic oncology and Ginsberg's contributions to the field. Participants came from four continents, five countries, 21 U.S. states and five Canadian provinces.

The University Health Network and U of T are establishing the Robert Ginsberg Chair in Thoracic Surgery in his memory.

Ginsberg was born in Toronto and educated at U of T's faculty of medicine.

In spite of his many professional obligations, he loved cooking and was said to know "all the best restaurants in all the best cities," according to a media release.

Ginsberg is survived by his wife Charlotte, children Karyn, Jordan and David, brother Stephen, his wife Susan, and his sister Linda Pelt. He was predeceased by his sister Sandra, wife of Joseph Rose.

Sniffer dogs sought to boost defence in Israel

By RON CSILLAG
Staff Reporter

Mike Freedland is hoping Israel goes to the dogs.

More accurately, Freedland wants Canadians to help provide Israel with a simple, innovative and relatively inexpensive way of bolstering its civilian defence.

The 41-year-old Toronto software salesman is the new Canadian campaign chair of Pups for Peace, a non-profit group that buys, trains and deploys explosive-sniffing dogs throughout the Jewish state.

"It's something many people wouldn't think of, but sniffer dogs are very effective," says Freedland. "Rather than watch terrorist atrocities on television, we now have a practical and easy way to help right here in Canada."

Pups for Peace was founded a year ago, in the wake of the Passover massacre at a hotel in the seaside resort of Netanya, in which a Palestinian suicide bomber murdered 21 people attending a family seder, and injured over 100.

Since then, more than 900 donors in several countries have contributed $1 million (US) to the group. There are currently between 200 and 300 trained sniffer dogs deployed throughout Israel, and the goal is to add 1,000 more in the coming year.

Supporters say the animals aren't intended to stop terrorist attacks, only to save innocent lives.

Freedland says the dogs are deployed in public places, such as crowded markets, bus stops, shops – anywhere a terrorist might strike.

Israel already has bomb-sniffing dogs in military and police units, but as terrorist threats increase, so too does the need for creative approaches to preventing attacks. The idea behind this effort is that strategic deployment of dogs and handlers could prevent some attacks, reduce the extent of others, and ultimately save lives, Freedland explains.

Each dog and handler team costs about $10,000 (US) to deploy, including the purchase price, veterinary care, kennel costs, travel and related expenses. The training period is three months.

The Canadian launch kicked off this month with the Pups for Peace Mitzva Challenge, which calls on individuals, schools, synagogues and companies to raise funds. Any group or individual that raises the amount needed for one dog and handler team will be allowed to name "its" animal and will receive a photo and a copy of the canine's graduation diploma.

The Canadian committee is composed of a core group of eight volunteers to date.

The dogs, limited to certain high-energy breeds, can be purchased in North America. Over the past year, the group has built a 60-dog training facility in the Los Angeles area, and another at an army base in the Golan Heights. The first pilot project graduated 16 dogs from the California facility last October, trained by Israeli handlers.

A Pups for Peace sniffer dog is trained at the Los Angeles facility.

It's all done with the blessing of local police, private security companies and the Israel Defence Forces' canine unit (Oketz), which has co-ordinated dog-buying trips to Europe with Pups for Peace.

For details, call 1-800-669-8930 or write pupscan@yahoo.com.

Greater Toronto Area

Jewish-Protestant relations explored in new book

By RON CSILLAG
Staff Reporter

A recent two-day conference on anti-Semitism at the University of Toronto focused extensively on the fact that the strongest Christian support for Israel today comes from religious as well as political and economic conservatives, as well as on what has been a complete reversal in the source of anti-Jewish and anti-Zionist sentiment and activity from right-wing nationalists to unions and the anti-globalization movement on the left.

But those of a certain vintage don't need to be reminded that in Canada, the Protestant left failed Israel a long time ago, and continues to do so. In a nice twist, an Israeli historian has now shone a light on a particularly sour epoch in relations between Canada's Jews and Protestants.

In *The Holocaust, Israel and Canadian Protestant Churches* (McGill-Queen's University Press, 320 pages, $49.95), Haim Genizi, a professor at Bar-Ilan University, paints a dispassionate, almost dry picture of the often painful relations between Jews and the four largest non-Catholic denominations in Canada.

Beginning with the churches' relative silence during the Holocaust and their critical reaction to the creation of Israel, Genizi proceeds to the main course: the bitter quarrel between the Jewish community and the United Church of Canada, the country's largest and most liberal Protestant church, during the late 1960s and early '70s.

Genizi examines the Anglican, Baptist and Presbyterian churches' relations with Jews and Israel, but zeroes in on the controversy that swirled around Rev. A.C. Forrest, editor of the influential *United Church Observer,* whose relentless and scathing anti-Israel editorials and articles helped stoke a firestorm of protest among officials of Canadian Jewish Congress and B'nai Brith Canada, as well as leading rabbis, professors and other journalists.

Community advocates had hoped all along that Forrest, a good writer but the most vigorous purveyor of anti-Zionist journalism in Canada, was simply expressing his personal opinion. But to the dismay of many Jews, although perhaps not to their surprise, Forrest eventually received the backing of the church's hierarchy.

Genizi shows that the seeds of the conflict between Canadian Jewry and the mainline Protestant churches had been planted before and during World War II, but were nurtured after Israel's victory in the 1967 Six Day War and the subsequent plight of Palestinian refugees. While imploring Arab countries to recognize Israel and cease their threats to destroy the Jewish state, Forrest was squarely on the Palestinian side, and his shrill anti-Zionism and classically ugly imagery was often a cover for his anti-Semitism (though he denied it). For one thing, he believed that Jews and Zionists controlled the western media, and that this bias justified his stance.

Forrest refused to knuckle under to his Jewish critics, and things came to a head in the early 1970s with the publication in the *Observer* of an openly hateful article, "How Zionists Manipulate Your News" by an American anti-Semite. Libel lawsuits between the church, the magazine, Forrest and B'nai Brith were duly filed, until cooler heads prevailed and a truce, of sorts, was declared in 1973.

Genizi's meticulous research (he scoured church archives, correspondence, speeches, news clippings and minutes of meetings) reveals the United Church to have been sometimes sympathetic, sometimes disinterested, but usually hostile to Jews and Israel. The explanation, believes the author, applies to other Protestant churches and resides in deep-rooted anti-Jewish Christian teachings. From these teachings spring conflicting feelings of guilt for Christian inaction during the Holocaust, and sympathy for Palestinians, many of whom are fellow Christians.

The United Church, for its part, has come a long way. In 1998, it issued a landmark document that called on members to completely re-examine their relations with Jews, and to stop interpreting Scriptures in a way that could lead to anti-Jewish stereotypes.

However, Genizi's book came out just a few months after statements made last spring by the heads of the United and Anglican churches that blamed Israel unequivocally for the current turmoil and prompted another rupture in Jewish-Christian relations. Perhaps a subsequent printing will address that – until the next tussle.

Heinz Canada trims kosher product line

Continued from page 6

"I want to reassure people that [for] the products that are currently kosher American products, this decision doesn't affect them at all… there's a whole range of beans available that remain kosher in the U.S., because it's a much larger market."

Regarding consumer feedback, Relyea said, "we've done as much as we can to retain the kosher designation where possible." She downplayed the change, saying "it's a small percentage [of products] that were 'de-koshered.'"

Rabbi Levin said Heinz simply "didn't do their homework very well. Consumers are complaining that there are no baked beans, or that other products that they're accustomed to using aren't available any more."

The move has caused confusion in the Jewish community, he said, and rumours have been circulating that the products are still under COR certification, but packaged without the kosher symbol.

Rabbi Levin said there is no truth to the rumour. "We don't endorse anything without the COR on the label, especially something that sensitive… only products bearing the COR label are acceptable."

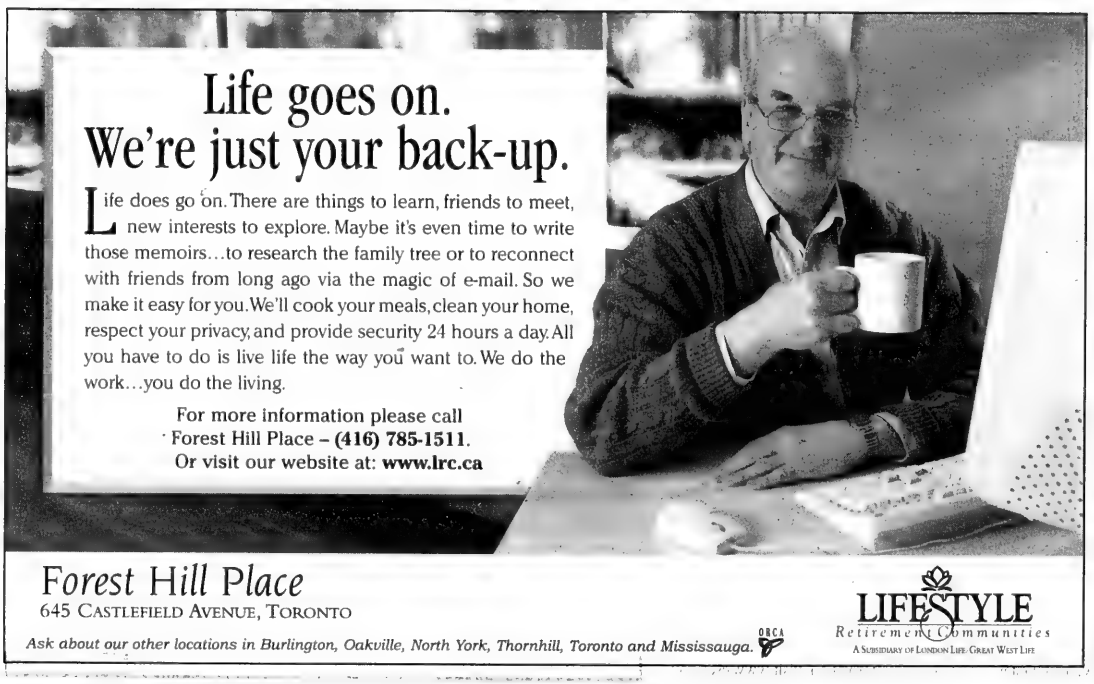
He said he is optimistic some Canadian Heinz products may become kosher again soon.

"We've asked Heinz to revisit [the decision]," he said.

Relyea said she is unaware of efforts that might have been made to find alternatives to de-certifying and wouldn't comment on possible future changes.

Meanwhile, COR is asking consumers to continue contacting Heinz to express their concerns.

"Hopefully," said Rabbi Levin, "we can get some of the products back on line."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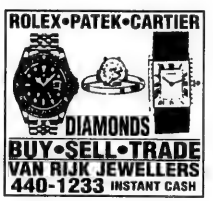

Greater Toronto Area

Reva L'Sheva: setting the stage for a spiritual revolution?

By MEREDITH HERMAN
Special to The CJN

Guest Voice

Jews from across the denominational spectrum recently packed the Reverb in downtown Toronto for a special concert by Israeli rock group Reva L'Sheva. Israel's spiritual rock gurus entertained the capacity crowd with hours of their electrifying Hebrew music.

Energized by the group's powerful lyrics and intense rhythms, both teens and adults let loose and felt their spirits soar. The purpose of the concert was not only to entertain, but also to raise money for "The House," a newly renovated storefront venue in midtown Toronto where young adults can gather for meaningful and compelling study, holiday and Shabbat celebration and to carry out a wide range of social action projects. (For more information about "The House," call 416-569-6647 or visit www.checkoutthehouse.com.)

While our community is filled with educational programs for high school students, singles and adults, those between the ages of 17 and 24 seem to be neglected. This is problematic, as it is during these crucial years that serious thought, or the lack thereof, takes place.

Today it seems that most Jewish teens view Judaism as a dated tradition that must be continued for its own sake. Few recognize that for a tradition to be intrinsically and eternally valuable, there must have been something of worth in it at the time it began. In order to re-ignite the lost passion for Judaism, we must delve deep into it and begin to discover the richness that has sustained our people for generations, as well as the many ways in which it is relevant in contemporary society.

While my generation is privileged to have learned from knowledgeable rabbis, teachers and community leaders, we are known for our apathy and ignorance vis-à-vis Jewish practice and belief. I attribute this partially to our having been fed Jewish facts and answers all our lives without ever being challenged to delve into the big questions about the purpose of our existence.

In the words of Richard Niebuhr, "There is nothing more irrelevant than the answer to a question nobody asked." The purpose of "The House" is not to spoon-feed us, but to get students to ask the big questions. Only when an individual asks the question and searches for an answer will it affect the way that individual chooses to lead his or her life.

I find it quite ironic that in such an uncertain and confusing era, we have lost our ability to be perplexed, and the art of asking questions. Countless numbers of my peers are travelling halfway across the world on spiritual quests in attempts to "find themselves." But is it really necessary to travel such great distances to infuse one's life with meaning? Will they find what they are looking for or will they simply return with an awareness of what they are missing? As the Beatles once said, "The farther one travels, the less one really knows."

It seems to me that there is a great need for "The House" among today's creative, energetic and idealistic, yet spiritually bankrupt, young adults. As I have heard nothing but rave reviews from my peers, I am confident that the Reva L'Sheva concert was the perfect start to a spiritual revolution.

Meredith Herman is a Grade 12 student at the Community Hebrew Academy of Toronto.

Senator's bill addressing anti-Semitism languishes

Continued from page 3

But so far, the senate has been cool to the idea. "People haven't been stalling it, but they haven't been moving on it," Grafstein said. "The Senate just moves slowly. I'm trying to light a fire."

Grafstein is hoping committee hearings will be scheduled by later this month.

Doing so would be consistent with the pledges adopted last July in Berlin by OSCE members. At the time, the OSCE's Parliamentary Assembly (PA) unanimously urged all member states to condemn anti-Semitism and take concrete measures to oppose it.

Delegates to the OSCE PA's Vienna winter meeting agreed that OSCE states "must play a strong, proactive role in combating anti-Semitism and anti-Semitic violence…We commit ourselves to work within our respective parliaments to promote specific measures to combat anti-Semitism and will remain in touch with our colleagues from other parliaments…We intend to use [the upcoming] annual meeting [in Rotterdam] to demonstrate that the participating states of the OSCE have developed a series of concrete measures to oppose anti-Semitism in all its form and that we are determined to continue this fight."

For more information, visit www.csce.gov.

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Centenarian judge honoured in Torah dedication

By FRANCES KRAFT
Staff Reporter

For Judge Abraham Lieff, who celebrated his 100th birthday on Mar. 5, Jewish values and his career have long been intertwined.

He believes "with all my heart" in the spiritual side of judgeship, he said at a recent Torah dedication ceremony in his honour at Beth Tzedec Congregation.

Sharing his thoughts in a 12-minute speech, Lieff discussed, among other things, the Jewish value of "*rachmones*," which he said he kept in mind during his career as the first Jewish Ontario Supreme Court judge.

The word *rachmones* can be translated as compassion, Lieff noted, but its root means "womb, and we are to understand that we treat another human being as if I personally had carried him in my womb. Isn't that more sensitive than saying pity or compassion?"

Drawing another connection between Judaism and the law, Lieff said that Moses "commanded us with the Torah, and that was the charter of rights, and here it is for all mankind."

Babylonian scholars wrote the Torah commentary known as the Talmud Bavli – the "charter of rights for mankind" – in what is now Iraq, "where we lived in peace for 500 years" while the commentary was being written, Lieff added.

The new Torah was presented in a traditional ceremony called a Siyyum HaTorah, which began with a chupah procession up the aisle of Beth Tzedec's sanctuary. The honorees – including judges, synagogue officials, and finally Lieff – each symbolically added a letter to the Torah, fulfilling the mitzvah for every Jew to complete a Torah in his or her lifetime.

Rabbi Avraham Kubayov, the scribe, dipped his quill in glistening black ink , completing individual letters only after each honoree recited a prescribed statement of intent and touched the quill or his hand to fulfil the mitzvah.

Joseph Kerzner, a friend who along with his family donated the Torah in Lieff's honour, noted that the new Torah mantle donated by Wolfe and Millie Goodman was adorned with four crowns, three of which represented the words "*Tzedek tzedek tirdof*" ("Justice, justice, shall you pursue"), the same words found on the Torah cover.

Other Torah accessories were donated by Lieff family members, and his daughter Lois commissioned a new rendition of *Etz Chaim He* by Beth Tzedek's Cantor Meir Finkelstein, which was heard for the first time during the siyyum.

Lieff is a remarkable man who dedicated his life to tzedek (justice) and to serving as an exemplar of Judaism, said Rabbi Baruch Frydman-Kohl, Beth Tzedec's senior rabbi.

He added that the Torah would be used not just at the synagogue, but at Camp Ramah. "The judge said it's for the '*kinderlach*,'" Rabbi Frydman-Kohl said as Lieff nodded in agreement. "I hope that they will be told of your work," the rabbi said. "And I hope there will be some young man or woman at Ramah who will be inspired by your story."

Lieff, the oldest of six brothers and one sister, was born in 1903 in Belarus – the horse-and-buggy age, noted event chair John Pollock, who also said that Lieff pioneered much of what is now known as pre-trial mediation in divorce law and helped establish the family law division of the Supreme Court of Ontario.

Following his mandatory retirement from the bench at age 75, Lieff continued to conduct mediation sessions until he stopped working full-time at age 88.

In addition to his legal career, Lieff – who immigrated to Canada with his mother at age one to join his father, a Hebrew teacher, in Ottawa – led the movement in 1948 to establish Ottawa's Agudath Israel Synagogue as the city's first Conservative congregation. He was instrumental in seeing that a Hebrew school was instituted at the synagogue, and also served as a president of Ottawa's Jewish federation.

An active member of Beth Tzedec since moving to Toronto in 1963, Lieff met his late wife Sadie, also a lawyer, at a Canadian Young Judaea weekend. At his Supreme Court swearing-in ceremony, he was the first judge to wear a kippah and to use a Chumash for the ceremony.

Judge Abraham Lieff, left, and Torah scribe Rabbi Avraham Kubayov, centre, prepare to write the final letter of Beth Tzedec Congregation's new Torah. Looking on is Joseph Kerzner, who donated the Torah in honour of Lieff's 100th birthday. [Frances Kraft photo]

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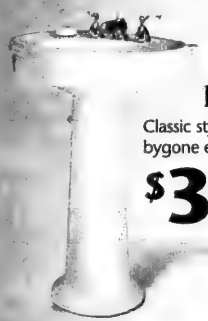

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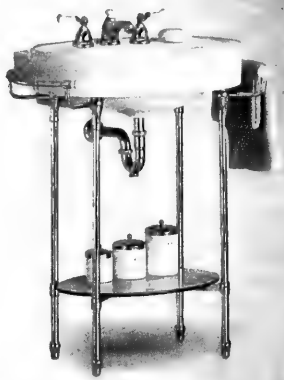

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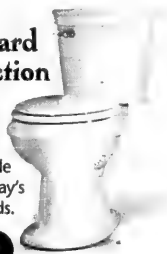

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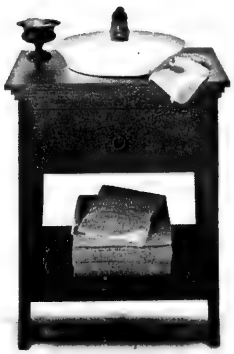

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U of T professor is retiring after a long satisfying career

By SHELDON KIRSHNER
Staff Reporter

Toward the end of his first year as an engineering student at McGill University, Henry Auster made a life-altering decision to specialize in English literature.

"I was slow to catch on," explained Auster, who retires this year as a professor of English literature at the University of Toronto.

"My father, an avid reader himself, was skeptical, but he went along with my change of plans."

Auster switched course because he thought the arts would be infinitely more fulfilling.

"I got the idea that literature could give me more than pleasure or entertainment. It occurred to me that it could engage the feelings, deal with ideas and challenge the mind at least as seriously as science and math, and over a wider range of experience."

After 37 years in the field, at both Harvard and the University of Toronto, he is leaving on a high note, exulting in the knowledge that literature has given him a "constant sense of discovery and intellectual excitement."

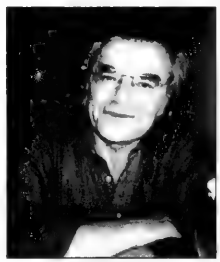
As an academic, Auster has explored a wide variety of topics, from Victorian fiction and the theory of the novel to the history of modern English criticism and Jewish writing in North America.

A member of the Victorian Studies Association of Ontario, he wrote his Harvard PhD thesis on the 19th century British novelist, George Eliot, the pen name of Mary Ann Evans.

"I came to George Eliot rather late, when I read *The Mill on the Floss* at Harvard," he said. "I was excited by her ideas about realism in fiction."

Auster was also impressed by her "remarkably thoughtful and systematic attention" to the social forces that shaped her fictional characters.

"She has a special feeling for the thin line between fulfillment and disappointment in life," he added. "I agree with the now-common view that she is one of the greatest novelists in English."



Henry Auster

Auster considers *Daniel Deronda*, which is suffused with Jewish themes, her finest work in parts. Eliot's treatment of Jews in that novel was serious, sustained, well-informed and sympathetic.

Jewish characters also frequent the novels of her contemporaries, Charles Dickens, William Thackeray and Anthony Trollope. "But they don't show anywhere near as thoughtful or sympathetic an interest in Jews or their lives as Eliot," Auster said.

Benjamin Disraeli, in his role as a novelist, took an interest in Jewish matters and in his own Jewish background. But in the final analysis, Auster said, Disraeli was always more interested in Britain's condition, "which, of course, led to his extraordinarily successful career as a politician and statesman."

In his quest to better understand North American Jewish novelists, Auster has focused on, among others, Henry Roth, Philip Roth, Bernard Malamud, Mordecai Richler, Saul Bellow and Cynthia Ozick.

Speaking of this stellar group, he observed: "They consistently engage with Jewish themes at a high intellectual and stylistic level. Their prose is lively, and at their very best, they are fresh, inventive, sophisticated, irreverent and very funny."

In his view, North American Jewish writing as "a distinct, self-conscious cultural phenomenon" is disappearing from the scene. The reason is self-evident: acculturation.

Auster is a fan of the late Nobel Prize laureate Isaac Bashevis Singer. "He is a genius as a storyteller, but his works have to be read in translation by those who don't know Yiddish."

Auster, whose parents arrived in Canada from Poland in 1951, finds that the Holocaust literature he appreciates most takes the form of memoirs and reflections. "I have no doubt that Primo Levi is the most powerful author in this genre."

The best Holocaust novels, he believes, turn on its aftermath. "To succeed artistically with this subject, a writer with talent and commitment needs to find a strategy to make its familiar horrors seem fresh again and moving to readers increasingly remote from them."

Auster admires the Israeli novelist Aharon Appelfeld, a Holocaust survivor. His retrospective and reflective novels "skirt the Shoah in order to approach it from the margins, though in ways that lead the reader back to the centre."

At the moment, Auster is working on a long-neglected task.

"I want to polish up for publication a little project on literary feasting and fasting that I've had on the backburner. It's provoked by an interest in some modern writers who use food in sacramental and festive ways and in some others, especially Jewish ones like Franz Kafka and Philip Roth, who use it as a sign of smothering material excess."

Auster, whose second language is English, was born in in Stanislavov, Poland, in 1938. The town is now in Ukraine and is called Ivano-Frankivsk.

Auster's father, Philip, drove Polish army petrol trucks that supplied tanks in the Allied assault on Berlin. After settling in Montreal, he earned a living as a taxi driver.

Rivkah, his mother, fled to the safety of the Soviet Union, his younger sister Nelly and himself in tow.

Auster's first wife, Ethel, is an academic. Their son, David, is in theatre management in New York. Auster's second wife, Jane Widerman, runs a communications company.

Auster is retiring because of the University of Toronto's mandatory retirement policy. But he can't really complain, he said, because he can look back on a career that engaged him and led to satisfying friendships.

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Edited by: ALEK SILVER

יידיש־ווינקל

רעדאגירט פון: אַלעק סילווער

אַריעל קאָפראָוו — אַ בן־תשעים

פון ש. סימכאָוויטש

זינט 1984 ווײַסט אַון אין טעקסט אין טאָראָנטאָ דער בעסאָראַבער ייִדישער שרייבער אריעל קאָפראָוו. אַ גע־בוירענער אין שטעטל קאָפרעשט, האָט ער גאָלעבט אין זינגע יאָרן אין קישינעוו און אין יאַס, ווו ער האָט זיך באַשעפטיקט מיט לערערײַ. די צוויטע וועלט־מלחמה יאָרן האָט ער דורכגעמאַכט אין די ריין פון דער רויטער אַרמיי, געווארן פאַרוווּנדעט אַון באַלויבט מיט מעדאַלן אַון אָרטשײַבענונגען. נאָך דער מלחמה האָט ער זיך אומ־געקערט קיין בעסאָראַביע אַון מיטגעאַרבעט אין אַרטיקע צײַטונגען אַון ליטעראַרישע אוסגאַבעס אין ייִדיש, רוסיש אַון רומעניש. אין 1974 האָט ער עולה געווען אין מדינת ישראל אַון פון דאָרטן געקומען צו זינגע קינדער אין קאַנאַדע.

„דער קאָפּ איז שוין גרוי אָבער פרישע דער זכּרון", שרייבט אריעל קאָפראָוו אין דער הקדמה צו זיין בוך „*נוחשן צווי וועלט־מלחמות*" (טאָראָנטאָ, 1991), וואָס אין געוויסמעס כולו צו באשרײַבונגען פון ייִדישן לעבן אין בעסאָראַביע, אין די שטעטלעך אַון יישובים צווישן די טײַכן דניעסטער אַון פרוט. אין דעם בוך זינגען איינגע־שלאָסן דערצײלונגען אַון נאָראַטיוון פאָעמעס סיי וועגן פשוטע ייִדישע פאָלקס־מענטשן אַון סיי וועגן בעסאָרא־בער ייִדישע שרייבער, לערער אַון אינטעלעקטואַלן.

דער מחבר דערצײלט אויך וועגן זינגע יונגע יאָרן, ווען ער האָט פאַרלאָזט זיין היימשטעטל קאָפרעשט אַון אָנגעקומען קיין קישינעוו, ווו ער איז געוואָרן היימיש אין דער סביבה פון ייִדישע שרייבער אַון לערער.

קאָפראָוס צוויטע בוך „*מאָראָל, מוט אַון גלייכע*" (טאָראָנטאָ, 1993), איז טעמאָטיש אַ המשך פון ערשטן בוך. דער מחבר זעצט פאָר זיין ליבע־נעמער צו זיין גע־בורטאָרט — די פרוכטבאָרע בעסאָראַביע ערד, ווו ייִדן האָבן גאָלעבט אַון געמיט זיך אין משך פון דורות אונטער פאַרשיידענע ממשלות: מאָלדאָוואָר, טערקישער, רומע־נישער אַון רוסיש־סאָוועטישער. טראָץ דעם אַנטיסעמי־טיזם האָבן ייִדן געלעבט בשלום מיט דער אָרומיקער באַ־פעלקערונג, פון וועלכער זיי האָבן געצויגן חיזנה.

פון גאָר אַן אַנדערן כאַראָקטער איז קאָפראָוס בוך „*אַ וועלט מיט חכמות*" (טאָראָנטאָ, 1996). דאָס איז אַ בריוו־טע פאָלקלאָר זאַמלונג פון שפּריכווערטער, פאָלקס־וועדטלעך, אַפאָריזמען אַון עפיגראַמען, וואָס שפּיגלען אַפּ סיי די אויסערלעכע באַדינגונגען, אין וועלכע עס איז אויסגעקומען ייִדן צו לעבן, אַון סיי דעם אייגנאַרטיקן ייִדישן לעבנסשטייגער אַון פּסיכישן צושטאַנד. קאָפראָוו פאַררופט זיך אויף דעם רומענישן־ייִדישן פאָלקלאָר פאַר־שער ד"ר משה גאַסטער, וואָס האָט געהאַלטן, אַז „שפּריכווערטער זיינען די חכמה פון אַ פאָלק, די פרוכט פון פראַקטישער קלוגשאַפט, דאָס פּרטימדיקע איך ליכט פון אַלגעמיינעם".

דאָס כאַראָקטעריסטישע פאַרן ייִדישן הומאָר, שרייבט קאָפראָוו, איז דאָס וואָס דער ייִד לאָכט קודם כּל אַפּ פון זיך אַליין אַון ערשט דערנאָך פון אַנדערע. בײַ די אומות העולם אָבער איז דער שׂרף פון הומאָר געווענדט פאַר אַלעמען קײַנגן דעם אַנדערן, דעם גר אַון תושב, מיט וועלכע די פעלקער קומען אין באַרירן.

אַריעל קאָפראָוו איז אין משך פון די אַלע יאָרן גע־וען אַ מיטגליד אין דער ייִדישער קולטור געזעלשאַפט. ער האָט זיך באַטייליקט, ווי אַ טאָראָנטער דעלעגאַט, אין די צאַמאַנפאָרן פון וועלטראַט פאַר ייִדיש אין מאָסקווע אַון אין קיעוו. לעצטנס איז ער געווארן אַ תושב אין דער בעיקרעסט היים פאַר עלטערע מענטשן. זיינע נאָענטע אַון פרײַנד האָבן אין מינט דעצעמבער אָפּגעצייכנט זיין ניינציקסטן געבוירן־טאָג אַון אים געווינטשן געזונט, אריכת ימים אַון וויײַטערדיקע ליטעראַרישע אויפטוען. איך וויל זיך אויך אַנשליסן צווישן זיינע גוטע פרײַנד אַון וויינשען נאָך לאָנגע, שעפּערישע יאָרן.

(דער רעדאַקטאָר פון „ייִדיש־ווינקל", אַלעק סילווער, אַ גוטער פּערזענלעכער פרײַנד פון בעל־הבּיבל, שיקט אים אַן אַלטן ייִדישן ווינטש: עד מאה ועשרים.)

Greater Toronto Area

A conspiracy theory that won't go away

According to Reports

By PAUL MICHAELS

Bill Keller's article "Is it good for the Jews?" (*New York Times*, March 8) deserves careful attention.

Keller dealt with the conspiracy theory that the United States is planning to unleash a war on Iraq to benefit Israel. Acknowledging that the idea "has received only fleeting attention in the mainstream discussion," Keller cautioned that, in fact, the notion the United States is doing Israel's bidding "is more persistent and more widely held than you may think."

On NBC's *Meet the Press* (March 8), host Tim Russert raised the topic with *New York Times* columnist Tom Friedman. Russert referred to a position paper co-written by U.S. defence advisor Richard Perle in 1996 for then-Israeli prime minister Benjamin Netanyahu that advised "removing [Iraqi leader] Saddam Hussein from power."

Russert wondered whether the 1996 report may be a factor provoking the present theory that an "elite" is pushing America toward war. Friedman replied, somewhat obliquely, that this war is indeed being pursued by an "elite of an elite," without naming anyone.

Keller's article fills in the details: The three American defence planners – Perle, Doug Feith and David Wurmser – who prepared the 1996 paper, happen to be Jewish. So is U.S. deputy defence secretary Paul Wolfowitz, who is well known for his hawkish views on Iraq.

Conspiracy theorists play on this coincidental fact, but they ignore the truly salient point that it is U.S. national interests, and not Israeli or Jewish interests, which drive U.S. foreign policy. Bush administration cabinet members Dick Cheney, Condoleezza Rice, Donald Rumsfeld and Colin Powell, who shape policy but who are not Jewish are typically ignored.

As Keller puts it: "A less conspiracy-minded observer might point out that longstanding Bushite animosity toward Iraq is complex and hardly secret, and the fact that our interests coincide with Israel's does not mean that a Zionist fifth column has hijacked the president's brain. But that would not satisfy the yearning for a simple story" – or a malicious one either.

"No one wants to feed the dangerous idea," says Keller, "that this is, as the jihad propagandists claim, a war of Americans and Zionists against Arabs and Islam."

There is no doubt about it: Israeli polls revealed late last month that a majority of Israelis favour war with Iraq. They do so not because they savour war for its own sake – indeed most Israelis are at the same time apprehensive about war. Israelis favour military action against Iraq because they face the reality that Saddam – who struck the country with 39 Scuds in the 1991 Gulf War, who supports terror and pays families of Palestinian suicide bombers to murder Israeli civilians, and who threatens to strike Israel with non-conventional weapons, including biological and nuclear arms – is a menace that must be eliminated one way or another.

After the trauma of Sept. 11, the United States has its own reasons for wanting to rid the world of Saddam and other state-sponsors of terrorism, both in the Middle East and beyond. Accordingly, a majority of Americans support the war effort for their own reasons.

There is a coincidence, but not a causal connection, between U.S. and Israeli interests. Once again, some cautious, careful thinking would go a long way to restoring some desperately needed clarity to the discussion about Iraq.

Paul Michaels is director of communications for the Canada-Israel Committee.

MUSIC APPRECIATION: The senior kindergarten students of Bialik Hebrew Day School were recently treated to a musical program by Chris Gongos of the Toronto Symphony Orchestra. Here, Gongos explains the intricacies of the French horn to a group of interested senior kindergarten students.

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DEADLINE REMINDER

What's New and About People deadlines: Monday, March 24, is deadline for April 3 issue and Monday, March 31, is deadline for April 10. I receive calls and sort my mail after 1 p.m. on deadline days only. Phone 416-391-1836, fax 416-391-0829, or e-mail rnadler@cjnews.com.

Thursday, March 20

PESACH EXAMINED

Rabbi Jay Kelman begins a class on the laws of Pesach, 9:00-10:15 a.m. every Tuesday and Thursday morning until Pesach. Beth Jacob Congregation, 147 Overbrook Pl., 416-633-5770

ABBA EBAN FILM SERIES

View *Heritage: Civilization and the Jews* by **Abba Eban** at Beth David Synagogue with introduction and commentary by **David Goldberg**. 8 p.m. at 55 Yeomans Rd. Call 416-633-3988.

Saturday, March 22

FESTIVE SING-A-LONG

Join **Mickey Lewin** and **Reuven Zemer** for an evening of Hebrew singing, Festive Sing-A-Long in the Spirit of Purim, at Beth Radom Synagogue, 18 Reiner Rd. at 8:30 p.m. Admission $10. Call 416-512-6726 or 905-881-7972.

YACHAD FUNDRAISER

Yachad, an organization that serves the developmentally disabled by bringing them into the mainstream of the Jewish community, is holding a fundraising evening at Putting Edge, 9625 Yonge St. Come for dinner and a glow-in-the-dark minigolf tournament. 9 p.m. Ticket $26, available at Aleph Bet Judaica or Israel's Bookstore-North, or call **Galya** 416-638-6235.

Sunday, March 23

CHRISTIANS AND JEWS

Temple Sinai Congregation presents **Prof. Marty Lockshin** on the topic Christians and Jews through an historical and textual approach. Services at 9:30 a.m. breakfast at 9:50, program at 10 a.m. All welcome.

THE BEE SEASON REVIEWED

Adath Sholom Sisterhood invites the public to a book review of *The Bee Season* by **Myla Goldberg**. 9:30 a.m. at 864 Sheppard Ave. W. $3 includes breakfast. 416-635-0131.

ISRAEL MALL 2

Support Israeli merchants at Israel Mall 2, which starts today and runs until Wednesday at the Bathurst Jewish Community Centre. 9:00 am-10:00 p.m. today and 11:00 a.m.-10:00 p.m. Monday to Wednesday. More than 75 merchants, with items such as art, music, books, Judaica, tapestries, wood products, jewelry, Ethiopian embroidery and more. Call 416-631-5851 or www.israelmalltoronto.ca.

SIMCOE PURIM PARTY

Am Shalom, Simcoe County's Reform Congregation, is having a Purim party at noon. Call 905-721-6126 for information.

BOOK COLLECTION SALE

Kehila Jewish Day School of Hamilton is selling a large private collection of books at a silent auction, some first editions from the1800s and early 1900s, 10.30 a.m. to 4 p.m. at The Burlington Art Centre. For map and info, see www.kehilaschool.com. All proceeds for bursary students of the school.

PARENTING YOUR PARENT

Dr. Michael Gordon, head of Geriatrics and Internal Medicine Baycrest Centre for Geriatric Care, will discuss caring for aging parents at Shaar Shalom Synagogue at 7:30 p.m. Lecture will be followed by a question period. Free.

SHPEELERS CONCERT

Shaarei Shomayim Brotherhood and the Entertainment & Cultural Connection holds their 8th annual musical evening of Jewish song with The Shpeelers and guest artists **Bill Berle, Gordon Lindsay, Gila Sasson** and **Daniel Bierstone**.

Continued on page 23

Spirituality - The Journey Begins Here

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Monday, March 31st
7:00 PM

Thursday March 27th at 6:00 PM at OISE - 252 Bloor St. Room 2289

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C O N F U S E D

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Time: 7:30 p.m.

Location: Associated Hebrew School
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Guest Speakers
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M.P.P. for Thornhill
Associate Minister of Municipal Affairs and Housing
Aaron Blumenfeld, Ira Walfish
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For information call: 416-816-3412

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Continued from page 22

8 p.m. Concert proceeds to Jews For Judaism. $10 per person.

THEORY OF EVERYTHING

Author and Aish Hatorah lecturer **Max Anteby** will look behind the scenes at the Unifying Force that makes the universe tick. 8 p.m. at the Dan Family Learning Centre, 949 Clarke Ave. W. $5. Call to register, 905-764-1818.

Monday, March 24

JWI EVENTS

My Women's Group is hosting a dinner and program about the JWI Residential Treatment Centre in Jerusalem. 6:30 p.m. $20 reservations required . Call 416-630-9313.

Negillah Chapter, 50+ single women only, general meeting with a homeopath to discuss Health and Nutrition. 7:30 p.m., Pride of Israel. $2. Call 416-638-4326.

ARAB-ISRAEL CONFLICT

Prof. Ed Morgan, of the University of Toronto's faculty of law, will discuss International Law and The Arab-Israel Conflict at 7:30 p.m. in the Darchei Noam sanctuary, 15 Hove St. Call 416-638-4783.

EXPLORE JEWISH IDENTITY

Beth Tzedec Congregation presents **Rabbi Donniel Hartman** of The Shalom Hartman Institute in Jerusalem discussing Who Are We? Who Will We Be? Jewish Identity in Canada and Israel in the 21st Century. 8 p.m. Call 416-781-3511.

MARRIED OUT BUT NOT OUT

Beth Tikvah Synagogue hosts a forum for intermarried or interdating couples and their parents and grandparents with facilitator **Moe Horenfeldt**, a concerned and affected parent. 8 p.m. Call Moe at 905-508-0135 (evening), 416-798-7133 (day) or mhorenf@idirect.com.

Tuesday, March 25

WOMEN'S BASKETBALL

The Women's Basketball Group at the BJCC invites women in their 30s to 50s to a basketball open house from 1:30-3 p.m. in Gym #1. BJCC membership not required. RSVP **Marilyn** 416-224-1165.

GILLETZ COOKING DEMO

Shaar Shalom Sisterhood presents Passover Cooking with Norene Gilletz. Boutiques from 7 p.m., cooking demonstration at 8 p.m. Prizes and refreshments. $25. For tickets call 905-889-4975.

RAKOFF ON SUFFERING

The Toronto Jewish Healing Project's series on suffering continues with **Dr. Vivian Rakoff** discussing Thoughts of a Psychiatrist. 7:30 p.m. at Beth Tzedec Congregation. Open to all. Call 416-944-3359.

GENEALOGICAL SOCIETY

Les Kelman will present Visiting Ancestral Shtetls in Russia and Ukraine: A Trip Through Time at the monthly meeting of the Jewish Genealogical Society. 8 p.m., 470 Glencairn Ave. $3 for non-members.

WOMEN'S SEDER

Beth Tikvah Sisterhood holds a women's seder to inspire your Pesach celebration. Women's Journeys Through the Pesach Experience: Celebration, Study and Practice will be led by **Anna Urowitz-Freudenstein, Sara Urowitz Kaufman** and **Rachel Urowitz** at 8 p.m. Reservations required, $25 per person. Dessert to be served. For details call **Glynis** 416-223-0570 or **Anne** 416-441-3660.

FILM: FLOWERS OF HOPE

Holy Blossom Sisterhood presents **Pat McCarthy**, human rights educator, who will show her film *Flowers of Hope*, a story of Israeli and Palestinian children growing a garden together. 8 p.m. For information, call 416 789-3291.

CHUG TANACH

Rabbi Pinchas Brumer will lead the group in a discussion of Ezekiel, Chapter 36. Beth David Congregation at 8 p.m.

SPRING TUNE UP

Adath Israel Adult Education is hosting a night of Jewish music with **Barry Craig**. 8 p.m. Free.

Wednesday, Mar. 26

BUBIE, ZAIDE AND ME

An interactive program for grandparents and pre-schoolers with early childhood educator Lorraine Sandler today at 10:30 a.m. Also April 2 & 9. At Beth Tzedec Congregation. Limited registration, $36 per family or $15 per sessions. 416-781-3514 ext. 25.

JWI MARKHAM-UNIONVILLE

JWI Markham-Unionville holds its monthly meeting. All welcome. Call **Gail** 905-294-9706.

PROSTATE CANCER FORUM

Brachytherapy will be the topic at the Prostate Cancer Awareness Meeting, 7:30-9:30 p.m. at Edward's Garden Civic Centre. Guest speaker will be **Dr. Juanita Crook** of Princess Margaret Hospital. All welcome. 416-932-8820.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

HAGADDAH REVIEW

Rabbi Moshe Stern conducts a seminar on the Pesach Haggadah at Shaarei Tefillah Congregation at 7:30 p.m. Also April 2 & 9.

JEWS OF INDIA

The Mature Adults Get Together Group of Kehillat Shaarei Torah invite everyone to an evening with **Ann Sampson** speaking on Jews in India. 8 p.m. 416-229-2600.

MULTI-FAITH ROUNDTABLE

An open discussion on today's religious issues with **Rabbi Martin Berman** of Shaar Shalom Synagogue, **Rev. Damian MacPherson**, Roman Catholic Archdiocese of Toronto, and **Imam Abdul Hai Patel**, Canadian Council of Imams. 8 p.m. at Beth Emeth Bais Yehuda Synagogue. Free. 416-633-3838.

More News

DYNAMIC SINGLES EVENTS

Join Dynamic Singles of Adath Israel, ages 21-35 for a Dance & Karaoke Night with **Zev Grossman.** Sat. Mar. 22 at 9 p.m. and if you are 35+, for a brunch featuring **Benjamin Schlesinger** and **Rachel Schlesinger** discussing Spotlight on Relationships: What's New? Sun. Mar. 23, 11:30 a.m. $10 if prepaid by noon March 21 or $15 at the door. 416 635-5340.

JVS SEMINARS

JVS Toronto and its Self-Employment Assistance Program are conducting seminars for anyone who has received unemployment benefits within the last 3 years. Thurs. Mar. 20 at 10 a.m., Mon. Mar. 24 at 1 p.m. and Mon. Mar. 31 at 11 a.m. Free. Call **Nicole** 416-661-3010 ext.317.

JEWISH SENIORS MEETING

The Association of Jewish Seniors general meeting will take place Thurs. March 27 at 9:30 a.m. at Shaarei Shomayim Congregation with a representative from Crime Stoppers. Call **Tammy** at 416-635-2860.

AUTHOR LOLETTE KUBY

Temple Har Zion Sisterhood will host **Lolette Kuby** discussing her book *Faith & The Placebo Effect*. 8 p.m. Thursday, Mar. 27. Free. Call 905-889-2252.

LAUGH OUT LOUD

An evening of comedy and delicious kosher food with Second City to support the Reena Foundation and Canadian Friends of Beit Issie Shapiro. Sat. Mar. 29. 8:30 p.m. at York Event Theatre. $75. Call 905-763-8254 ext. 3033.

JF & CS GROUPS

Jewish Family & Child Service Information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

Today's Woman, 4-session group for women wanting to make a change in their lives. Starts Tues. Mar. 25, 7-9 p.m. at Lipa Green 4600 Bathurst St.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 27, inside picnic. **Menachem Wallach** 905-731-7748.

LZA Seniors Cultural Club meets weekly on Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Earl Bales Seniors' Club: Saturday dances March 29 $2 members, $3 guests. Casino Niagara, March 27. 416-395-7881.

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Stories from the Heart with **Barbara Zigler**, Thurs. March 20, 12-1 p.m. in the library. Free.

Bingo, March 25, **Anna** ext.110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Lunch & Learn with **Prof. Michael Brown** discussing Today's Anti-Semitism, Thurs. Mar. 20 at noon. $5, lunch included.

Call for tickets and information on the Community Passover Seder, Thursday, April 17, 2003.Reservations by Friday, March 28

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Art, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Spring courses, register in class: Ballroom dancing starts Mon. Mar. 31, 10:00-11:15 a.m. Chai Dancers Mon and Wed. Ongoing,1:30-3:30 p.m. Current events Thurs. ongoing 1:00- 2:30, Drama Habima Players Mon. ongoing 1:00-3:00 p.m. Painting Mon. ongoing 1:00-3:00 p.m. Folkdancing Wed. ongoing- 10:00 a.m.-12:00 p.m.

March 20 to May 4, 2003 in the Koffler Gallery: Wendy Oberlander: Translating Esther. March 20 to March 30: Video screenings of Oberlander's awarding-winning documentaries.

Sun. Mar. 23: Free bus tour of the Art Gallery of York University and the Koffler Gallery, with a tour by Wendy Oberlander. Bus departs 1 pm from OCAD (main entrance), 100 McCaul St. Returns to OCAD at 5:30 pm. To reserve, call ext. 270.

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Coast to Coast

Concordia student arrested for making threats

By JANICE ARNOLD
Staff Reporter

A pro-Palestinian student activist was charged last week with uttering assault and death threats at Concordia University's downtown campus March 11.

Three Jewish students and a visitor, who were manning a Hillel information table on the mezzanine of the Henry F. Hall Building, testified that Nidal Al Alul told them that in "two days, two weeks or two months," he was going to be recruited by Hamas and "become famous" as a suicide bomber, said Concordia Hillel co-president Noah Sarna.

Al Alul, 19, a commerce student, appeared before municipal court the following day, after spending the night in a police lockup. He is a member of the Solidarity for Palestinian Human Rights (SPHR) executive.

Al Alul was released under conditions that included keeping the peace and not communicating with any of the complainants, and with the promise to reappear in municipal court April 7 for a possible trial date.

Sarna was on the scene about five minutes after the alleged threats were made. The four witnesses told him Al Alul had been trying to "bait" one of the Hillel members with personal taunts. Apparently frustrated when he was ignored, Al Alul put his finger in the face of the student and made the remark about Hamas, Sarna said.

The university's security was called and police later picked up Al Alul off campus, according to Sarna's information.

Concordia spokesperson Chris Mota said university security called the police after a complaint was made about the incident. "Security acted upon the complaint as it is required to do, but it was not our decision to go to the police and Concordia did not make the complaint to the police," she said.

"We are not saying anything further while the matter is under police investigation," she said.

"Even if he had not said anything about becoming a suicide bomber, it is implied that when you talk about joining Hamas, a terrorist organization, and becoming famous, it means blowing yourself and civilians up," Sarna said.

Hillel is disturbed that SPHR and Concordia Student Union (CSU) representatives quickly came to the defence of Al Alul. Hillel is calling on the two organizations to condemn Al Alul's remarks.

Sarna said the March 11 incident is "symptomatic of the hostile extremism of the anti-Israel leadership on campus and has to stop."

In other developments, four Hillel members have formed a slate to run for the executive of the CSU in the election March 25-27.

Justin Levine is president of the slate, which calls itself Aspiring Students Promoting Educational Responsibility. Running as vice-presidents are Benjy Levine, Josef Serfaty and Patrick Amar, a past Hillel president.

Justin Levine, a second-year arts and science student, said, "I just want to see some changes around the school and get our voice heard." He could not provide details about his slate's platform.

He did insist that this is a serious bid, despite the fact that the slate's acronym is ASPER. "It's just a coincidence," Levine said. CanWest Global head Israel Asper was the main sponsor of former Israeli prime minister Benjamin Netanyahu's appearance last September at Concordia, which was cancelled when a demonstration turned violent.

There's no doubt ASPER is using satire. The three VP posts are for "establishing a third floor," "public appearances" and "academic awareness."

A total of six slates for the CSU leadership entered their bids by the time nominations closed March 11. Levine said the one calling itself Clean Slate is the most closely identified with the current student government. Its president, Youri Cormier, represents students on the senate and board of governors this year.

Levine said he did not know at this stage if ASPER would form a coalition with other slates to defeat Clean Slate.

Sarna agreed that Clean Slate "seems like the same old clique."

Hillel, he said, is not taking any side officially in the election, because it is abiding by a rule that student clubs must be neutral. Hillel is urging all students to vote. The turnout for CSU elections is usually less than 10 per cent. All of Concordia's close to 29,000 undergraduates are eligible to cast ballots.

The other slates and their presidential candidates are: Evolution, Not Revolution (Natalie Pomerleau); Free Thinkers Parliament (Simon Reader); New Vision (Joseph Burchill); and Renaissance Concordia (Marc St. Martin).

Elections are also being held for the 30 seats on the CSU Council of Representatives. Several Hillel members are in the running, including Sarna, his sister Naomi Sarna and Steven Rosenshein.

The other Hillel co-president Noah Joseph is seeking one of the two student seats on the board of governors.

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Temple to share, then buy, church building

By JUDY SHAPIRO
Jewish Free Press

CALGARY — Temple B'nai Tikvah is about to purchase its own home – and at the same time embark on a journey of interfaith co-operation and tolerance that is unprecedented in Calgary.

A plan to buy the Living Spirit United Church won the overwhelming support of temple members in a vote March 2. The church, previously known as Riverview United Church, is housed in a 34,000-square foot-building.

According to an agreement in principle reached with the church, the temple will share the facility with the United Church for three years beginning this July. At the end of that time, the temple will assume full ownership.

"This is such an exciting day in the history of our synagogue," said Temple B'nai Tikvah Rabbi Howard Voss-Altman. "I'm thrilled that our membership is as enthusiastic as I am, as we move, after 24 years, into our first home."

If all goes according to plan, he said, Temple B'nai Tikvah will hold Rosh Hashanah and Yom Kippur services this year in its own building for the first time.

For close to 20 years, Temple rented office space and the auditorium of the Calgary Jewish Centre for Shabbat services, while High Holy Day services were held at other facilities. A third location, the Calgary Jewish Academy, was rented for religious school classes on Sunday mornings.

As Rabbi Voss-Altman describes it, "in the past, the three pillars of a synagogue have been separate – that is, a beit midrash, a house of study; a beit knesset, a house of assembly; and a beit tfillah, a house of worship. From July 2003, those elements will come together as one."

Temple president Adam Singer was equally excited.

"This is a watershed for Temple, for the Calgary Jewish community and for the city of Calgary," he said.

From a purely financial perspective, sharing the building for the first three years gives the temple time to raise the $2.6 million purchase price, and gives Living Spirit United Church time to build a new home to accommodate what is essentially a new congregation, resulting from the amalgamation of three separate United Church congregations.

"This is a win-win all around," said Rev. Gordon Churchill, one of four clergy at Living Spirit United Church. "It is good for the temple because it gives them a permanent home, and it's good for our congregation because it allows us to plan with security for the next step in our future."

But the benefits of the relationship will go far beyond dollars and cents – and its significance is not lost on anyone involved.

"We believe this partnership with the United Church of Canada speaks volumes," Rabbi Voss-Altman said. "After centuries of discrimination against the Jewish people, the United Church stands tall with us as partners.

"Both Living Spirit and Temple B'nai Tikvah are proud to learn about each other, participate in social action together, and to demonstrate to the city of Calgary that religious groups can share space in an atmosphere of respect, tolerance and good feeling."

Rev. Churchill agrees.

"This allows the Jewish congregation and the Christian congregation to make a positive comment to the larger community that religious people of a reasonable mindframe can work and thrive together."

Singer sees the partnership as a way to build bridges and improve the world.

"We are pursing a new kind of Christian-Jewish relationship through action. The symbolism of two faith communities co-habitating – not trying to convert each other, but supporting each other and learning from one another – sends a positive message to the Jewish community and the wider community."

So far, those involved in the negotiations between the two faith communities say they have been conducted in a spirit of tolerance and goodwill, and some potentially difficult issues have been resolved with ease.

For example, it has been agreed that the cross over the front door and the steeple and large cross outside the building will be removed (the steeple was found to be structurally unsound). And when the sanctuary is used as a synagogue, Christian religious symbols will be covered by curtains or tapestries.

"At no time will Temple B'nai Tikvah and Living Spirit hold joint services," Rabbi Voss-Altman said. "Religious services will be entirely separate according to our own calendars."

In resolving various issues, Rev. Churchill said, the clergy has already had "fascinating conversations," exploring the "philosophical building blocks of our world views.

"We view the world differently. It's not bad to be different. We just have to be sensitive to those differences."

He said both sides will have to work hard at "building relationships of understanding that work. But with goodwill and energy, we can do it."

While religious services will be separate, the two congregations hope to co-operate on social action projects, such as the "In From the Cold" program being run by the church.

Under this program, 15 to 20 homeless people are given a place to sleep and access to showers at the church once a week. They are also given supper, breakfast and a bag lunch before they leave. Once the sharing arrangement begins, Rabbi Voss-Altman said temple members will help out with the program and when the three years are up, he expects the temple to continue on its own, which would make it the only synagogue in Calgary to offer this service.

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UIA responds to anti-Israel sentiment

Continued from page 1

Recently, Hershell Ezrin – a public policy expert and chair and CEO of GPC International, a government and public relations consulting firm – was apppointed as a consultant.

"I am deeply honoured to have the opportunity to work with the business and community leaders that have volunteered for the emergency cabinet," he said in a news release. "I am, like all of them, highly committed to meeting the challenge of countering the disturbing trends in anti-Jewish and anti-Israel sentiment that has emerged in Canada over the past two years."

The cabinet was implemented to support existing institutions, not to organize its own programs, said Finkelstein. Funding comes from UJA/Jewish federation campaigns as well as from individual donors across Canada.

The missions program funded a Canada-Israel Committee trip to Israel for members of parliament last January. "It's really to bring people of influence to Israel," said Finkelstein. "It's not something new that we haven't done before. We just need to do a lot more of it."

Campus funding is geared to "strengthening the infrastructure" (staff and programming) of Jewish student organizations, said Finkelstein.

Coming up next week in *The CJN*:

Passover Food

Coast to Coast

CJC tries to build new relationship with students

By DAVID LAZARUS
Staff Reporter

Canadian Jewish Congress (CJC) has compiled a resource guide for Jewish university students nationwide to help them foster coalitions and counter rising levels of intolerance on campus.

The 18-page manual, called *A Resource for Canadian Campuses*, was written because of the surge in anti-Israel and anti-Semitic acts and theories on campus, which has left many Jewish students feeling "isolated and alone," said Brandi Epstein, director of CJC's public affairs department in Ottawa.

The publication says that following such events as 9/11 and the violent protests at Concordia University last September that forced the cancellation of a scheduled talk by former Israeli prime minister Benjamin Netanyahu, "all sides have the right to speak and be heard, but no one should be permitted to incite violence or preach racism."

Epstein said the guide will allow CJC to foster a more "substantive relationship" with Jewish students and to raise their awareness of how CJC can help them.

An example of CJC's interaction with students, Epstein said, was when the organization was granted intervener status in the lawsuit launched by Montreal's Hillel against Concordia University and its student union.

Epstein said she hopes the guide will also help build (or rebuild) a climate of trust and mutual tolerance among students, even if they disagree on issues such as the Middle East.

The CJC publication speaks of "the importance of being able to differentiate legitimate criticism of particular Israeli policies from slanderous attacks on the State of Israel or the Jewish people.

"It is fair and important to consider Israeli government policies and make judgments accordingly, but it is not fair and is in fact anti-Semitic if the intent or the effect is to deny the Jewish people its right to sovereignty in its ancestral homeland," the guide says.

"Similarly, there is a difference between fair speech and hate speech."

Epstein said Jewish students have felt "overwhelmed" and uncertain about which Jewish organization to approach for support or advice.

Copies of the guide, which CJC compiled with Jewish student groups such as Hillel, have been sent off to CJC's regional offices, with 300 additional copies to be distributed at campuses across Canada.

The core of the manual, Epstein said, is a "tool and tips" chapter, which advises students to "use" CJC by getting to know its staff people and by asking the organization for help.

CJC can help Jewish students and groups "recognize and combat anti-Semitism, build interfaith and cross-cultural dialogue and coalition-building; monitor and assist with responses to campus media, [and] bring people together to counter anti-Semitism or bias from staff or students," the guide states.

Among the ideas included in the guide are to start a lecture series, become active in campus political affairs, establish a "diversity committee" with other campus organizations and host discussion groups.

Other ideas are monitoring the media, staging rallies and writing letters to the editor.

The guide also includes lists of CJC resources, campus groups and leaders, Jewish federations, online resources and other Jewish organizations and Web sites that could be of practical use. Although Israel is mentioned several times, Epstein said it is not the manual's primary focus.

She said it is more about anti-Semitism, legal rights and protections, responding to media bias and building coalitions.

"It's about learning to anticipate things before they arise and being pro-active," she said.

Y applauded for staying closed on Shabbat

By JANICE ARNOLD
Staff Reporter

Community leaders and rabbis applauded the YM-YWHA for deciding to maintain its current policy of closing on Shabbat.

"I, together with the entire rabbinate, applaud the decision of the Y. It's in the best interest of the Y and of the Jewish community," said Rabbi Reuben Poupko, on behalf of the interdenominational Montreal Board of Rabbis.

"I hope this process has laid to rest an issue that has been the source of unnecessary divisiveness."

In an advertisement in *The CJN* last week, the Y announced that, after consulting widely with the community, its board of directors has endorsed the Shabbat policy review committee's recommendation to make no change to the current practice.

The committee was struck last May, "at the urging of some of [the Y's] members," and followed the multimillion-dollar renovations the Y has undergone in recent years.

"Notwithstanding the minority who might have wished to avoid discussing the issues, the review was conducted and completed in a manner of which we can all be proud," the ad stated.

Rabbi Poupko, spiritual leader of Congregation Beth Israel Beth Aaron, said he would like to see greater co-operation between the rabbinate and the Y to "strengthen its Jewish character."

Now that the Y has "demonstrated its sensitivity" to the community's concerns, he said, the rabbinate and synagogues should do what they can to help the Y, including encourage their congregations to become Y members.

Joseph Gabay, Canadian Jewish Congress, Quebec region (CJC-Q) president, said the Y has made "a very wise decision" and he commended it "for opening up the debate to the whole Jewish community."

Gabay disagreed that the decision represents a victory for the more observant elements in the community.

"Keeping the status quo is good for the integrity and integrality of the entire community. It's also important for the public face of the community."

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- Join thousands of Jewish students from around the world on the the March of the Living from Auschwitz to Birkenau on Yom Hashoah, Holocaust Remembrance Day.

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- Celebrate Israel's Independence Day together with all Israel on the streets of Jerusalem.
- Explore the relationship between the Holocaust and the State of Israel

For more information, contact:
Ivy Ackerman, iackerman@ujafed.org
Canada Israel Experience, **1-800-567-4772 x3**

Program only available to students who qualify for birthright israel programs. March of the Living alumni are not eligible for this program (though they are eligible for other birthright programs.) Please log onto **www.israelforfree.com** for a list of conditions of eligibility as well as information on other Israel experience programs.

Put some sparkle in your baked apples

By EILEEN GOLTZ
Special to The CJN

When kids like baked apples, you know you're catching a break, because not only can baked apples be served warm for dessert, they can be eaten cold for a quick and easy breakfast. In many ways, depending on the recipe, they are just as good for them as cereal and milk.

Baked apples can also be made pareve, and all of these recipes can be adapted for Passover. Just substitute Passover cookies where a recipe calls for regular cookies, and make cashew butter to replace the peanut butter in the peanut-butter-filled baked apple.

Make sure to score (make an X at the bottom of) the apples before you bake. Don't cut all the way through to the scooped section. This scoring will prevent the skin that remains on the apple from splitting by allowing some of the steam that comes from the baking process to escape.

ALMOND COOKIE APPLES (pareve)

You can substitute pears for the apples and crushed gingersnaps for the almond cookies.

6 baking apples
2 tbsp. of honey
1 cup of crushed almond cookies
½ cup orange juice
½ cup water

Preheat oven to 375. Core apples from the top without cutting to the bottom. Place the apples in baking dish. Combine honey and crushed cookies. Stuff the mixture into the cored apples. In another bowl, combine the orange juice with the water and pour the mixture over the apples. Bake for approximately 40 minutes or until apples are soft. You can serve the baked apples with ice cream, a spoonful of vanilla yogurt or sweetened whipped cream. Serves 6.

MAPLE BAKED APPLES WITH DRIED FRUIT AND NUTS
(pareve or dairy)

This is a simple, delicious dessert that also makes a warm and special brunch dish or breakfast.

⅓ cup firmly packed dark brown sugar
3 tbsp. roughly chopped dried cherries
3 tbsp. chopped dried figs
2 tbsp. roughly chopped sliced toasted almonds
2 tbsp. roughly chopped toasted pecans
6 large, firm baking apples, such as Cortlands, cored but not peeled
3 tbsp. margarine or butter, cut into 6 pieces
½ cup apple cider
2 tbsp. maple syrup

Preheat oven to 400. In a small bowl, mix together the brown sugar, dried fruit, and nuts. Place the apples in a baking pan or casserole dish and stuff their cavities with the fruit and nut mixture. Place a piece of butter on top of the stuffing. Pour the apple cider and maple syrup into the bottom of the baking pan and bake the apples, basting every 5 to 7 minutes, until they are tender, and bake for 25 to 35 minutes. When the apples are tender, transfer them to a serving platter and cover with foil to keep warm. Pour the pan juices into a small saucepan and bring to a boil over high heat. Simmer the mixture until it becomes syrupy and reduces to a sauce, about 10 minutes. Serve over the apples. Makes 6 servings.

BAKED APPLES
(dairy or pareve)

This easy-to-prepare recipe makes a great treat for kids or adults.

6 baking apples
½ cup peanut butter
1 tbsp. butter or margarine
¼ cup raisins
¼ cup miniature kosher marshmallows

Preheat oven to 350. Grease the bottom of a large baking dish. Core each apple, making sure not to cut out the bottom. In a mixing bowl, combine peanut butter, butter or margarine, raisins and miniature marshmallows together in a mixing bowl. Stuff each apple with equal portions of the peanut butter mixture. Place all the stuffed apples in the prepared baking dish. Bake the apples for 30 minutes or until brown and bubbly on top. Remove, cool and serve. Makes 6 servings.

PEACHY BAKED APPLES
(pareve)

6 apples
¼ cup peach preserves
¼ tsp. cinnamon
¼ cup apple cider or apple juice
¼ cup crumbled chewy oatmeal cookies

Preheat oven to 350. Cut apples in half and core. Place in 13 x 9 x 2-inch baking pan, cut side up. Combine preserves, cinnamon and apple juice or cider. Drizzle over cut sides of apples. Cover pan tightly with foil. Bake for about 35 minutes or until apples are just tender. Sprinkle crumbled cookies over cut surface of apples and drizzle with preserves mixture in bottom of pan. Bake 5 minutes longer, uncovered. Serve warm or cold with whipped topping, whipped cream, ice cream or frozen vanilla yogurt, if desired. Makes 6 servings.

BAKED APPLES WITH CHEESE TOPPING
(dairy)

4 small apples, cored
¼ cup chopped dates
¼ cup water
2 oz. cream cheese
½ tsp. vanilla
3 to 4 tsp. skim milk
Ground nutmeg or ground cinnamon

Preheat oven to 350. Cut off strips of peel from the top of each apple until its peeled approximately ¼ of the way down the apple. Arrange apples in a 9-inch pie plate. Fill apples with dates. Add water to pie plate. Bake, covered for 40 minutes or till apples are tender. Cool slightly. Meanwhile, for topping, in a small bowl combine the cream cheese, and vanilla. Stir in enough skim milk to make of thick frosting like consistency. To serve, dollop apples with some of the topping and then sprinkle the top of the sauce lightly with nutmeg or cinnamon.

Microwave directions: Prepare as above, except arrange apples in a microwave-safe 9-inch pie plate. Add water to pie plate. Cover with vented clear plastic wrap. Microwave on full power/high for 3 to 7 minutes, turning the plate once. Makes 4 servings.

Ready to rid the chametz

By RIVKA TAL
Special to The CJN

Now that Purim is over, our thoughts turn to Passover. We have exactly one month to rid our homes of chametz: bread, bread crumbs, crackers, pasta, most breakfast cereals, etc. Although not required by Jewish law, many people give their homes a thorough spring cleaning while they're at it, and it's a hectic time.

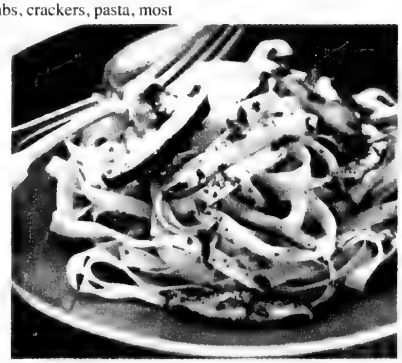
Now's the time to use up or "get rid of" that half package of oatmeal lurking in the pantry, the breakfast cereal that no one will touch, and the stale crackers and instant couscous.

Barley, oatmeal, or most other grains can be stirred into soups for added nourishment and for thickening. Use your pasta for cold salads as well as the usual spaghetti and cheese or meatballs. It doesn't matter if there are different types of noodles in one tuna casserole; use up all those half-packages (or am I the only one who has such things…)

Use any kind of crackers or even salty snack foods in place of breading for chicken schnitzel or fish fillets (use your judgment regarding saltiness). Toast those odd pieces of bread, rolls and pita and no one will know that they were from the freezer.

We feel conscientious when we use up, rather than throw out, don't we? Here is one recipe to help. Happy scrubbing!

This noodle dish can be a side dish alongside roast chicken or goulash. It could also be a main course with the addition of cottage cheese: stir it in at the last minute of cooking, until heated through.



SIMPLY DELICIOUS SIMPLE NOODLES

Quick, easy and pleasing.

2 medium onions, peeled
1 tsp. oil
1½ lb. canned mushroom pieces, well-drained
½ lb. thin noodles
salt, pepper to taste
paprika
½ lb. cottage cheese

Chop onions finely. Heat oil in a medium-sized skillet.

Stir-fry onions until golden brown. Add mushrooms and continue to stir-fry for a few minutes.

Add noodles and stir-fry carefully for 2-3 minutes. Add water to cover and salt and pepper to taste. Lower heat, cover and simmer for approximately 8-10 minutes or until noodles are cooked through. Check water level periodically.

Sprinkle with paprika and serve immediately. 8 side dish servings or 4 main course servings.

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Senior donates books to help Jewish day school

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — Lew Sherman, 88, the driving force behind a successful online bookselling business, has donated books worth more than $15,000 to a book sale sponsored by Kehila Jewish Community Day School.

Among the books he has donated are 150 out-of-print collectibles to be sold at silent auction. They include *Everybody's Boswell*, published in 1930, featuring illustrations by E.H. Shepherd, who is famous for his images of Winnie the Pooh; *The Sorcerer's Apprentice*, published in 1948; *Wise Encyclopedia of Cookery*, published in 1946; and *Cathedral Cities*, published in 1911.

Lew Sherman

About 1,000 books will be for sale March 23, 10:30 a.m. to 4 p.m., at the Burlington Art Centre, 1333 Lakeshore Rd., Burlington. All proceeds of the sale will be used to support students on bursaries at the Kehila Jewish Community Day School.

Sherman has turned a passion for reading into a lifelong venture. In a recent interview, he reflected on how long he has been collecting books.

"Eighty years," he said, with a twinkle in his eye.

He now runs Lewis Sherman Books and Art out of his home in Burlington, with an entourage of assistants, including a librarian and two secretaries. The ongoing demand for books is constant, requiring him to stock more than 8,000 books of all kinds, from out-of-print collectibles to current fiction and non-fiction.

He has collected "seriously" for about 50 years, initially buying books by authors he enjoyed, such as Graham Greene, Edna St.Vincent Millay and Gertrude Stein. He never considered buying books as an investment, he said; it was the love of reading that spurred him on.

When Sherman retired as co-owner of Allan Candy in 1986, he devoted more time to collecting books. He and his wife Ruth, who died in 2001, travelled all over the world, buying books at auctions and book fairs. They occasionally bought duplicates and triplicates because, since they had so many books, it was difficult to keep track of the ones they already owned.

Ruth's experience as a librarian at McMaster University provided her with the skill to catalogue the 8,500 books they eventually collected. She produced 17,000 cards for cross-referencing.

Buying a computer was a saving grace, although there was still a significant amount of work to be done. Ruth needed to download information on 8,500 books.

Now Sherman has five computers, and customers worldwide, from the United Kingdom to Tokyo. The number of books in his collection remains at about 8,000, because he buys as many as he sells.

The son of Russian immigrants, Sherman was born in the United States. He grew up in a "family of readers." Later he and his wife Ruth, to whom he was married for 65 years, instilled the value of reading in their five children.

Sherman has supported numerous Jewish institutions in Hamilton. His financial contribution was integral to the establishment of Kehila Community Day School. He established the Ruth Sherman Centre of Shalom Village, the local seniors' nursing home and residence, and he has donated funds for the purchase of two ambulances for Israel.

90 YEARS YOUNG: Birthday boy Joe Kates, centre, celebrates being 90 years young with his four sons, from left, Paul, Norman, Michael and Stephen at a recent birthday party with family and friends.

Hearing loss usually a gradual process

By MARILYN J. PIKE
Special to The CJN

Statistics provided by Health and Welfare Canada indicate that 50 per cent of Canadians 60 years and older have a significant degree of hearing loss. By age 80 the statistic is almost 100 per cent. Yet less than 30 per cent of people who could benefit from a hearing aid ever get one.

When is the best time to start thinking about hearing? By the time you reach age 60, it is a good idea to have a hearing test as part of a routine physical examination. If you also have difficulty answering questions or following a conversation without repetitions, then it may be appropriate to ask if your family notices that you are having difficulty hearing.

Since hearing loss related to aging comes on very gradually over a number of years, most people are not aware of their difficulties and attribute them to the way other people talk. Often they will wait until they are well into their 80s to try a hearing aid. But by then, it may be too late for optimal intervention.

Since we need to hear to communicate with others and stay in the mainstream, it is important that hearing aids be considered sooner rather than later. Adults between 50 and 65 who are still in the workforce are often much more motivated to consider hearing aids, because hearing loss can affect job performance and livelihood.

Hearing aids restore sounds and speech to more normal levels; as a result, it can take people time to adjust. Using a hearing aid effectively can be an exercise in retraining the brain as well as the ear, so the sooner one gets started the better the outcome.

In the last five years, hearing aids have become so sophisticated that even a very basic model can provide a measure of benefit and satisfaction for people with mild, moderate or severe hearing loss. If a hearing test indicates that you have a hearing loss, you will see an audiologist for a hearing aid evaluation to discuss your communication needs and the benefits that can be expected from a hearing aid.

Marilyn Pike is director of audiology at Hearing Solutions, a company that provides hearing health-care services in Toronto.

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Roast Chicken
Lockshen Pudding
Potato Pudding
Carrots Tzimmes
New Dills, Cole Slaw
Sweet Peppers
Honey Cake
Chocolate Cake
Cookies
Macaroons
Seder Plate
Charoses

$249.00 for 10 people

MENU #2

Gefilte Fish & Horseradish
Chicken Soup & Matzo Balls
Roast Chicken
Roast Brisket of Beef
Apple Farfel Pudding
Pan Roast Potatoes
Carrots Tzimmes
New Dills, Cole Slaw
Sweet Peppers
Lemon Roll
Chocolate Cake
Macaroons
Cookies
Seder Plate
Charoses

$285.00 for 10 people

MENU #3
Low Fat Menu

Gefilte Fish & Horseradish
Cabbage Borsht
Whole Roast Turkey (precarved) or Baked Chicken Breast
Farfel & Mushrooms
Candied Yams
Green Beans Almondine
Cole Slaw
Cucumber Salad
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Cookies
Seder Plate, Charoses
Only 20g Fat per person

$299.00 for 10 people

ADDITIONAL MENU SELECTIONS

MEAT DISHES

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Cabbage Rolls
Veal Roast
Flunken in Borsht
Cornish Hen
Roast Duck
Turkey Breast
Lemon Chicken Breast
Baked Chicken Breast
BBQ Chicken Wings
Honey Garlic Wings
Honey Garlic Veal Ribs
Chicken Fingers
Knishes - Potato or Beef
Kishke

VEGETABLE DISHES

Vegetarian Loaf
Matzo Lasagna
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Stir Fry Vegetables
Apple Farfel Pudding
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Green Beans Almondine
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Handmade Egg Noodles
Charoses

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An Urgent Campus Facility Takes Shape

CHALLENGE:
Anti-Semitism, anti-Israel rhetoric combine

Sometimes, swastikas are crudely scrawled in hallways. Sometimes, bathroom walls are defaced with anti-Jewish slurs. Often, campus newspaper articles decry Israel as a brutal oppressor. And most recently, a Jewish student at York University has alleged an assault at the hands of protesters denouncing war with Iraq. These are just a few of the incidents that have left their mark on Jewish students at Toronto universities this year.

Since the eruption of the Palestinian campaign of violence against Israel in September 2000, reports of vandalism and graffiti on university campuses have escalated. "One particular elevator had to be painted every two weeks for months," says **Shayna Allen**, Director of the Centre for Jewish Campus Life at York University. At Ryerson, students were chilled to see their *sukkah* sprayed with the words "How many more children are you going to kill?" An investigation into the incident by campus police led nowhere.

As troubling as these incidents are, those occurring inside the classroom can be even more challenging for students. "A handful of professors and teaching assistants have dropped offhand derogatory comments," says **Lisa Isen Baumel**, Allen's counterpart at the University of Toronto. "Students are very sensitive to it now."

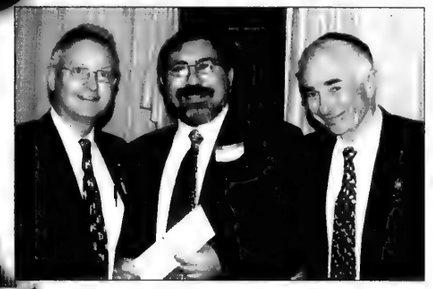
Inside and outside the lecture halls, Jewish students are often placed in the awkward position of confronting their teachers, while others shy away for fear it will impact their grades.

The unease Toronto's Jewish students are experiencing on campus is symptomatic of a larger ill that is pervading academic institutions across North America. Hating Israel has become acceptable, as sympathy for the Palestinian cause gains momentum. And, although some pro-Palestinian academics have protested that criticism of Israel is too readily labelled anti-Semitism, the two are often difficult to distinguish.

"Unfortunately, Jewish students now find themselves in a difficult position on campus. The new **Wolfond Centre** *will help them to stand up for Israel now and later in life."*

— Zac Kaye, Executive Director at Hillel of Greater Toronto

Jewish Toronto Tomorrow



Marvin Obar (left) and Gerry Halbert (right) of the Alpha Omega dentists fraternity present Zac Kaye with a cheque for the Wolfond Centre.

AN IMPORTANT SOLUTION

Wolfond Centre at University of Toronto to open this fall

UJA Federation

What began as a dream is becoming, in the most literal sense, a concrete reality. With its foundation walls completed and ground floor fully framed, the **Wolfond Centre for Jewish Campus Life**, a prized project of UJA Federation's Jewish Toronto Tomorrow initiative, is emerging as a visible structure at the heart of the University of Toronto. As this remarkable building takes shape, so too does a strong solution to the challenges facing Jewish students today.

At a time when anti-Israel and anti-Semitic sentiment is rising on campuses across North America, the Wolfond Centre will provide an educational, nurturing and supportive environment. Here the university's 4,500 Jewish students and faculty will be gathering to learn the latest Israel advocacy techniques at Canada's first-ever Israel Advocacy Centre on campus.

The Israel Advocacy Centre, a major Wolfond initiative, will provide students with multimedia material, allowing them to educate themselves on all aspects of Israel's culture, history and politics. The video library will contain instructional advocacy films. The media centre will be an informational hub for Jewish and Israeli communications, serving as a platform for workshops and seminars. The training and support provided by the centre will give students the confidence to not only defend Israel's interests, but also take a proactive stance on her behalf. Professionals at the Wolfond Centre will, in addition, track anti-Semitic incidents and keep students up to date on the latest trends confronting their counterparts around the world.

"Unfortunately, Jewish students now find themselves in a difficult position on campus," says **Zac Kaye**, Executive Director at Hillel of Greater Toronto, a UJA Federation-supported agency. "The new Wolfond Centre will help them to stand up for Israel now and later in life."

As the new 10,000 square foot building emerges at the northwest corner of Harbord and Huron Streets, its impact on the campus community is noticeable. "The structure itself is becoming something powerful to the students," says Kaye.

Construction began in late October, 2002. Despite unforeseen technical challenges and uncommonly bitter winter weather, Project Manager **Jack Chisvin**, a retired consulting engineer and past-president of UJA Federation, expects the building to be fully completed by mid-September, 2003.

"It's a wonderful, complicated little building that will make an environmental and physical statement. I can't over-emphasize its importance."

Masterfully designed by Toronto architect **Susan Friedrich**, the new facility will feature a fireside lounge, professional offices, a large multipurpose room, a library, and a spiritual centre. It's a lofty step up from Hillel's current quarters, a cramped basement lounge with two small offices.

The Wolfond Centre has come to life through generous donations and the dedication of volunteers. Still, additional help is needed. "The community understands the critical importance of this project," says **Agi Mandel**, Chair of Fundraising. "The Wolfond Centre has come a long way, but we have a lot more to do." A new committee of University of Toronto alumni, co-chaired by **Dr. Howard Price, Zack Fuerstenberg** and **Jessica Pelt**, is preparing to launch additional fundraising efforts geared to fellow Jewish graduates.

To find out how you can help build this urgently needed facility for Jewish students, please contact Hillel of Greater Toronto at (416) 785-1465.

CHALLENGE:
Standing up for Israel

The Palestinian wave of violence against Israel. Accusations of racism against Jews in Durban. Fierce anti-Israel demonstrations at Montreal's Concordia University. Events that have rocked the Jewish world — making Israel advocacy and a student centre to teach advocacy techniques more urgent.

At universities across North America, student groups and even respected academics continue to vilify Israel inside and outside the classroom. Support for the Palestinian cause has become increasingly vocal and, in some cases, more violent.

At the University of Toronto, York University and Ryerson University, many Jewish students have found themselves struggling to make sense of the issues and to speak out on Israel's behalf. Student participation in lunch-and-learns, lectures, retreats and other Hillel programs designed to promote Israel education and advocacy strategies has increased on all three campuses.

Jewish students are also sharing the messages they learn with the general campus community. They are deliberately foregoing demonstrations and rhetoric in favour of showcasing the positive aspects of Israeli life and culture. "People often have a view of Israel that's incorrect. It's our duty to correct it," explains **Adam Cutler**, Hillel's Student Coordinating Committee Chair at U of T.

As Israel continues to face its gravest challenges, Jewish students are refusing to stand idly by. Instead, they are seeking new ways of taking bold steps to stand up for Israel.

On Campus

Jewish students protest NDP panel on Israel at UBC

By ARIEL ZELLMAN
Special to The CJN

VANCOUVER — More than 100 members of University of British Columbia's Jewish community attended the university's NDP club's forum, "Beyond the Headlines: Palestine/Israel" last week to demonstrate against a panel of outspoken critics of Israel.

The event was billed as a chance to get "beyond propaganda" to examine the causes of the current intifadah. The speakers were Khaled Barakat of the Palestine Solidarity Group, Gabor Maté of Jews for a Just Peace, Vancouver East NDP MP Libby Davies, and Burnaby-Douglas NDP MP Svend Robinson.

As a form of non-verbal opposition, the group of 100 Jews held up signs that said "I disagree" when a speaker made a contentious statement about Israel.

Robinson said the best way to oppose the "fundamentally illegal" Israeli occupation is to "go to a checkpoint, go to an Israeli soldier, and say that this is not your land."

Svend Robinson

The three other speakers echoed Robinson's view.

Maté said that while most Israelis are willing to leave the West Bank and Gaza Strip, the country's leadership "has decided that the pre-1967 borders are not enough [and that] they have a right, or even a duty, to colonize and take over what remains of former Palestine."

Davies spoke about her recent visit to the West Bank and Gaza Strip that was sponsored by Palestine House in Mississauga.

Barakat said no Israeli government has ever recognized a single path to peace other than "ethnically cleansing its Palestinian population."

Libby Davies

After Barakat spoke, some audience members yelled out, but no violence occurred.

Later, during a question and answer session, all the speakers said Israel's need for security against terrorism had nothing to do with its implementation of checkpoints.

Vancouver Hillel executive director Eyal Lichtman said he was upset with the lack of balance on the panel and felt it did not serve the students' interests.

"They had over one hour to speak, utilizing anti-Israel rhetoric, while we got approximately four questions. So we got four minutes in comparison to about an hour-and-a-half of anti-Israel rhetoric."

Naomi Frankenberg of the Vancouver Israel Action Committee said the speakers neglected to mention that the West Bank and Gaza Strip were defined under international law as disputed, not occupied, territories and that the Palestinians under leader Yasser Arafat refused a "very generous offer" for peace and statehood by former Israeli prime minister Ehud Barak.

Arash Ben Shaul, president of the UBC Israel Advocacy Committee, said he was highly disappointed by the "blatant partisanship" of the speakers and that "their lack of understanding of the fundamentals of history" were very misleading for an uninformed audience.

In response to Robinson's remarks, former Vancouver NDP MLA Bernie Simpson said, "I'm very disappointed in the NDP federally with how it has evolved, but I do not feel that Robinson has correctly stated the policy of the NDP in regards to the Israeli-Palestinian conflict. I don't think it [NDP foreign policy] is as pro-Palestinian as he has stated it."

Muslim speaker discusses dangers of Islamic fundamentalism

By LEORA ISRAEL
Special to The CJN

VANCOUVER — At a time when Jews and Americans are being blamed for the situation in the Middle East, a voice from the Muslim community has a different opinion.

Fazil Mihlar, deputy editorial page editor of the *Vancouver Sun*, came to speak at the University of British Columbia as part of the Israel Advocacy Committee of UBC's Israel week on March 5.

In a talk to a small group of students on Stemming the Tide of Islamic Fundamentalism, Mihlar, who is a Sunni Muslim, argued that Islamic fundamentalism is a problem and outlined its source and the ways it can be eradicated.

Fazil Mihlar

Islamic fundamentalists, he said, represent only a small segment of the Muslim community and they have misrepresented and distorted Mohammed's true message.

They have created a "World Wide Web of terror," and they not only hate Americans, Christians and Jews, they also hate anybody who practises Islam differently from themselves, Mihlar said.

The source of this extremism, which "refrains from teaching critical thinking skills," comes from 18th-century Saudi Arabia. He said this version of Islam is called Wahabism, whose adherents spread their version of Islam through their vast oil wealth.

In Arab schools, a large portion of the curriculum is geared toward indoctrination, Mihlar said.

"Indoctrination is what passes for education in many Arab countries. That means kids get biased ideas without having the ability to express any skepticism or raise any questions. This kind of education is dangerous for not only them, but to us."

Mihlar disagreed with the notion that Arab poverty and western wealth are to blame for Islamic terrorism, citing studies that have found perpetrators of these terrorist attacks to be better educated and wealthier than most Arabs.

"For all those who still think that it is poverty and American foreign policy which is causing all of this terror, I have a simple question," Mihlar said. "Americans have intervened in Latin and South America. Income inequality and poverty is a much bigger problem there than in the Middle East. How come you don't see South and Latin Americans wanting to bomb the hell out of us?"

Contrary to popular belief, Mihlar said, it is not the West's fault that many in the Middle East are poor. The blame lies with those who are in power who "siphon off funds for their ostentatious living and build massive mosques rather than putting money into productive enterprises," he said.

The underlying problem in Arab countries, he argued, is that they lack political and economic freedom, modern education systems and women's rights.

On the latter point, Mihlar said, "When you have 50 percent of your population not being put to productive use, it is a problem."

Regarding the encouragement of violence by Arab leaders, Mihlar said, "We in the West should stop rationalizing this kind of barbaric behaviour. This is not the way to settle political differences.

"The short-term solution to this is simply a military one. We have to get to them before they get to us. The long-term solution is education and democratic reform, but military war will be for naught if we don't do something about the Arab education system, religious teachings and archaic political and economic structures."

Mihlar said reform in the Arab world will take time. "The West will have to take this on as a project. It's a massive project, this whole idea, changing people's minds about how they should look at the world. It sounds really daunting, but you have to reach for the moon."

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Anti-Semitism report: Muslims carried out most attacks

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Foreign Ministry's annual report into anti-Semitic incidents around the world, published Sunday in Jerusalem, claims that most of the reported attacks on Jews and Jewish interests were carried out by Islamic elements.

The report says the most severe was the attack by the Al-Qaeda organization on the ancient synagogue in Djerba, Tunisia, in April last year. Twenty people were killed, among them German tourists and local citizens.

The report's authors also found that there was a marked rise in the number of anti-Semitic incidents in April and May, at the height of the IDF's Defensive Shield operation in the West Bank. This led to the conclusion that "in many instances criticism of Israel turned into unbridled attacks against Zionism and the Zionists, and implicitly against the Jews."

Prepared by the Co-ordination Forum for the Struggle Against Anti-Semitism, the report reaches three main conclusions from its analysis of anti-Semitic incidents during 2002: "that world jihad has set the Jewish world as its preferred target for terrorist attacks; anti-Semitic propaganda in the Arab world has become more extreme, frequently making use of classic anti-Semitic symbols; [and] the radical left and the radical right grant unqualified support to the Palestinian cause in its conflict with Israel."

In Europe, the document listed an increased number of reported incidents of anti-Semitism, and noted that France "stood out as the country in which the greatest number and most serious incidents occurred in comparison with other countries in the world."

In North America, the report said there was a "highly visible exacerbation of anti-Semitic and anti-Israel rhetoric," culminating in a call on academic institutions to divest from companies trading with Israel.

Violence, death mark weekend in Gaza

By ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Five Kassam rockets were fired from Gaza at Sderot and other towns in the Negev Monday afternoon, several hours after seven Palestinians were killed, among them a four-year-old girl, when 30 Israel Defence Forces (IDF) tanks and armoured vehicles supported by Apache attack helicopters, raided the Nusseirat refugee camp in the Gaza Strip.

One of the rockets hit a bus in Sderot, but there were no injuries.

In a separate IDF operation in Gaza, Palestinians reported that two residents of Beit Lahiya were killed as hundreds were rounded up for questioning.

Later on Monday, two activists from the military wing of Palestinian Authority (PA) president Yasser Arafat's mainstream Fatah movement were killed in an explosion in a warehouse east of the West Bank city of Tulkarm. Three others were also injured in the blast.

In Nusseirat, Palestinian sources said a four-year-old girl, Hanan Assar, two teenagers and at least two gunmen were among the dead, and that three of the wounded were in critical condition.

There were no reports of Israeli deaths and the IDF had no immediate comment.

Mohammed Saafen, 34, a camp leader of the Al-Aqsa Martyrs Brigade, a militant group affiliated with Fatah, was killed inside his home, which the forces later blew up, officials and witnesses said.

In the West Bank town of Jenin, troops backed by some 20 armoured vehicles conducted house-to-house searches for militants, residents and officials said. Gun battles erupted in the town's eastern neighbourhood, a stronghold for militants. No casualties were reported. Israel Radio reported that IDF troops arrested four wanted Islamic Jihad activists in the city.

The killing of an American peace protester, Rachel Corey, 23, from Olympia, Washington, on Sunday by an IDF bulldozer, was a "regrettable accident," an IDF spokesperson said.

Corey was killed when she ran in front of the bulldozer to try to prevent it from destroying a house in the Rafah refugee camp in the Gaza Strip.

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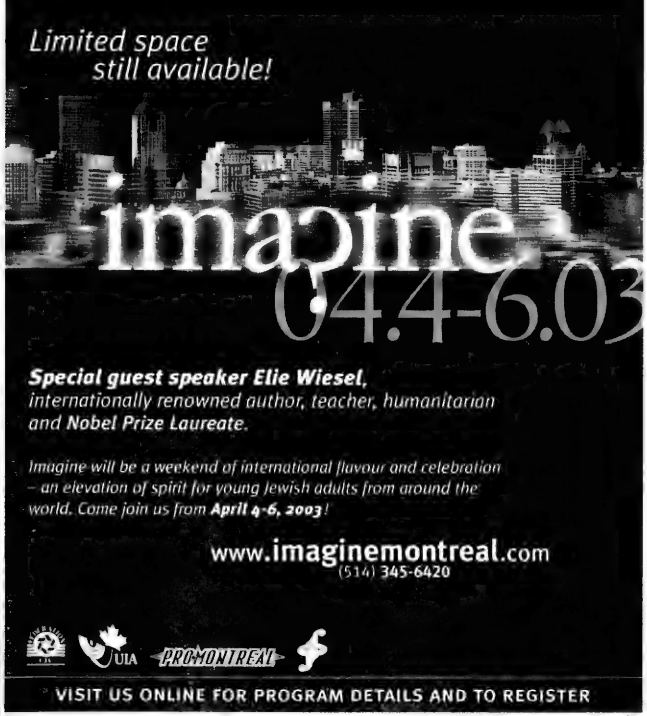

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Extremist Muslim group spreads to Holland

By RACHEL LEVY
Jewish Telegraphic Agency

AMSTERDAM — An anti-Semitic Belgian Muslim organization is spreading its influence in Holland, where it plans to run in local elections.

The Arab European League was established in Belgium in 2000 to "strengthen Arab and Muslim identity" and fight perceived discrimination against Arabs and Muslims.

Earlier this month, the league opened a branch in Holland. At the end of a week of lectures by the league's extremist leader, the Lebanese-born Dyab Abu Jahja, the league said it had signed up some 600 members in Holland and plans to run as a political party in local elections scheduled for 2006.

Abu Jahja, 31, aroused the suspicions of Belgium's government last year with his extremist remarks. Apart from advocating Arab rights and demanding that Arabic be recognized as an official Belgian language, the former Hezbollah fighter incited Moroccan immigrants to riot against local Belgians and Jews.

He also calls for the destruction of Israel and the end of what he calls the "Israeli-American imperialist world domination of the last 50 years."

Both Holland and Belgium have large Muslim immigrant populations, predominantly of Berber Moroccan descent. Some 1,000 people in Belgium have joined the league, officials claim.

The establishment of the Dutch wing of the Arab European League attracted broad attention among Holland's Moroccan community, as well as from society at large.

For more a week, Abu Jahja lectured at universities, community centres and debating halls around the country. His tour aroused heated debate from the beginning.

In a newspaper interview in the prestigious daily newspaper *NRC Handelsblad*, one of the league's board members, Naima Elmaslouhi, 23, expressed sympathy for slogans such as "Hamas, Hamas, put the Jews in the gas."

The slogan has been used regularly in recent years by Moroccan youths during riots and pro-Palestinian or anti-American demonstrations in Holland.

"Such expressions are not effective, but I cannot denounce them," Elmaslouhi said. Other board members expressed their wish that "Americans return in plastic bags from Iraq."

Abu Jahja refrained from commenting on such statements. During lectures, however, he sought to denigrate Zionism as racism, rejected the Jews' right to political independence and openly called for the "dismantling" of Israel.

On March 7, CIJO – the youth department of the Center for Information and Documentation Israel, the Dutch equivalent of the Anti-Defamation League – organized a demonstration against Abu Jahja.

About 150 Jews came to the University of Amsterdam, where he was to lecture.

"We came to protest against Abu Jahja and to try to talk to the AEL-sympathizers," said Irith Markens, 23, a psychology student and CIJO board member. "Unfortunately, we received very little willingness to talk from our opponents. They continued to call for the destruction of Israel and the establishment of one state of Palestine."

Markens said she had received at least 200 e-mails from Jews and non-Jews who couldn't come to the protest but wanted to express their support.

Abu Jahja refused to meet with the Jewish group, saying he doesn't talk to Zionists.

Inside the auditorium, when several Jewish youths tried to ask questions after his lecture, Abu Jahja refused to answer them, stating that Zionism was racism and that he would not answer Zionists.

"I think it's important not to ignore the AEL, but I think it poses a greater danger in Belgium and, once it is has been established over there, in France," Markens said. "They have larger and more violent Muslim communities than in the Netherlands."

CIJO, meanwhile, is making an effort to establish good relations with more moderate Muslim groups, meeting in Jewish or Muslim venues or restaurants.

"We talk about things like religion, but also regular things that are important to youths," Markens said.

"Ultimately, I think Jews have more in common with Muslims than with Christians. So we will do all we can to consolidate our contacts with them, and hope that not the AEL but the Muslim organizations we know and befriend are indeed the mainstream Muslim community."

Career of 'Canadian' Israeli actress takes off

Continued from page 1

"Two years ago, when I was 19 years old, I was at the Jerusalem Film Festival," she said. "I went there with my friends to see scores of movies, because I have always loved the cinema. I happened to find myself at the film festival awards and I saw a young [Israeli film] director named Rani Blair receiving one of the directors' awards. I looked at him and I thought to myself, 'He's the first director I want to work with.'

"He looked like a really nice man and I decided to go speak with him," Rubin said with a big smile. "I introduced myself and told him that I know he does a weekly television drama series on Israel's Channel 3 network called *Shabbatot and Chagim* and I said I would like to be in the series. He was rather taken aback, and I explained that I had just enrolled in two part-time acting schools, one in Jerusalem and one in Tel Aviv.

"He said, 'Let me have your phone number,' so I gave him my number. 'Who cares,' I thought to myself. What did I have to lose? I thought he probably wouldn't call anyway.

"The next day his secretary called and she said, 'Let's make a date for an audition.' A few days later, I came for the audition, which lasted three hours. The following day, [Blair] phoned to say I had got a part. I was really happy."

After her success at the audition, theatrical agent Ran Turgeman saw Rubin in *Shabbatot and Chagim* and was so impressed that he contacted her and asked to represent her.

Rubin was considering another agent at the time, but she said she had a good feeling about Turgeman and knew his reputation, so she signed with him on a trial basis.

A week later, Turgeman received the script for a new television series called *Wings*. He sent the synopsis to Rubin, who said, "I have to do it."

The auditions took about six weeks, because 300 other young actresses were also hoping to star in the new series.

"I was very excited when I heard that I had got the part," Rubin said. "Nobody knew that I had been for all these auditions, not even my family. I just didn't believe there was something to talk about if there was nothing to talk about.

"When I heard that I had got the part, I was on the way to meet my brother and my father at the beach in Tel Aviv and I couldn't wait to tell them. They were so happy for me."

Rubin's parents made aliyah from Canada 33 years ago. Until a year ago, her father, Ilan Rubin, was secretary-general of the Jewish Agency. She has two sisters, Dana, 26, who is her flatmate in Tel Aviv, and Lori, 13, who goes to school in Jerusalem. Her brother Moti, 24, is studying business administration at McGill University in Montreal.

"My whole family lives in Canada, mainly in the Toronto and Vancouver areas, and so we go there about twice a year. Although I was born in Israel, I grew up in a house where my parents had a Canadian mentality, as well as being strong Zionists.

"When I go to Canada, nobody guesses that I am from Israel. My grandmother, Berte Rubin, lives in Lower Forest Hill village [in Toronto] and she has been so enthusiastic about my success.

"My grandfather Alex Rubin, whom I was always very close to, passed away about three months ago. Every time I spoke with him on the phone, he was really excited and wanted to know all the details. He kept asking me, 'When are you going to send us the tapes?' I couldn't because it was still being edited.

"Unfortunately, the first episode was aired just two days after his funeral. At the shivah in Toronto, I told my family that in my heart I dedicated the series to him for all his love and support."

Once confirmed as the female lead in *Wings*, Rubin had to work hard to understand the part.

Because she suffers from celiac disease, a genetic digestive disorder that damages the small intestine and interferes with the absorption of nutrients, Rubin was not permitted to do regular army service, so she had no first-hand knowledge of the rigours of national service and had never been in uniform.

As she was unable to join the army, Rubin did voluntary service. "For a year I worked with blind and deaf children in Jerusalem, then I joined [Magen David Adom], took a medic's course and worked for three years on intensive care ambulances."

> ***'I grew up in a house where my parents had a Canadian mentality'***

Rubin also began working out more often to improve her fitness, as the part was physically very demanding.

The shoot for *Wings* lasted five months. "We were often up in the middle of the night, we were shooting in the water, out of the water – it was physically demanding and challenging, but I loved it," Rubin said.

She describes her desire to act "as an explosion from inside, with a huge passion to act and study. It was if it came from nowhere. That's when I signed up for acting school."

As part of her study program, she has written a play set in a mental institution. Its three main characters each have a mental disorder and must prove their sanity to a committee in order to be released. Rubin has made the audience the committee, leaving them to judge whether the characters have made their case.

Rubin is very focused on her studies, but she is keeping one eye open for a career in film and is thinking about looking abroad for work after completing her studies.

Yet, she said, "some great things are happening in Israel now, and there is a gathering momentum that is encouraging many new ideas in Israeli films."

Rubin treats her new star status with equanimity. She has gotten used to strangers coming up to her in the street and telling her how much they enjoy her in *Wings*. "The first time I saw my picture on the cover of a newspaper, it was very weird," Rubin laughed.

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March 10

• The Palestinian Legislative Council approved the creation of the post of prime minister. Israeli officials welcomed the appointment of Mamoud Abbas to the position but cautioned they would wait to see the nature of his duties before passing judgment on the development.

March 11

• The toll from the recent bus bombing in Haifa rose to 17. Moran Shoshan, 20, of Haifa, died of injuries sustained in the attack.

• The Israeli army decided to increase its presence in Hebron. The decision followed a firefight with Palestinian gunmen Monday night in which Staff Sgt. Tomer Ron, 20, was killed on the road between Kiryat Arba and the Tomb of the Patriarchs. Five soldiers were wounded in the clash.

March 12

• Some 1,945 Palestinians have been killed since the current violence began two-and-a-half years ago, according to the Israeli army. Figures released by the Palestinian Authority put the fatalities at 2,929, including suicide bombers and people the Palestinians say died because delays at roadblocks held up medical care. The army said it was not clear in all cases that the civilian casualties were killed by Israeli fire.

March 13

• Two Israeli security guards, Yoav Doron, 22, from Jerusalem, and Yehuda Ben-Yosef, 22, from Ma'aleh Adumim, were killed in the Hebron area as a result of a mistake by Israeli Defence Forces troops who were scouting for terrorists, the IDF's senior commander in the area said.

March 14

• Eleven Palestinian gunmen were killed by Israeli army operations in the Jenin area over a period of 24 hours.

Files from JTA and Ha'aretz

Mass murderers depicted as heroes by PA

By ITAMAR MARCUS

Palestinian Media Watch

On March 11, 1978, Palestinians led by a female terrorist, Dalal Mughrabi, hijacked an Israeli bus. The hijacking ended with 36 Israelis being murdered, along with American nature photographer Gail Rubin, whom the terrorists shot when they spotted her taking pictures.

For Palestinians, the large number of Israeli civilians killed turned this act of terror into "one of the greatest successes of the struggle" [*Al-Ayyam*, March 9, 2000], and it turned Mughrabi into the Palestinians' heroic, ideal woman: "Dalal is a symbol for the Palestinian nation" [PA TV, Aug. 30 2000]. Summer camps, schools and colleges, police and military courses are now named for Mughrabi, and annual ceremonies and television broadcasts commemorate the day of her terror mission.

Last week, on the anniversary of her terror attack, the Palestinian Authority's daily newspaper again wrote an article glorifying Mughrabi's mass murder. The following is the text.

"On the morning of March 11, 1978, a woman Palestinian fighter [fedayeen], Dalal Mughrabi, created a legend that would be taught for many years when she and her fedayeen unit infiltrated the Palestinian coastal plain near Tel Aviv [Note:the Palestinians routinely define all of Israel as "occupied Palestine"], causing tens of killed and injured, after taking Israeli passengers as hostages on a bus along the coastal highway.

"She and her unit opened fire at the military vehicles in the vicinity, resulting in hundreds of injuries among the occupying soldiers, especially because this highway is frequently used by military vehicles transporting soldiers between the Zionist colonies in the suburbs and Tel Aviv. [Note: Palestinians define all of Israel's cities as illegal "colonies."]

"The army, headed by [Ehud] Barak, and with the assistance of tanks and helicopters, pursued the bus until it was finally stopped near the colony of Herzliya. A real battle took place between Dalal and her unit and the occupation forces... Journalists' cameras captured the blind hatred that overcame Barak and his soldiers during the operation...

"Twenty-five years after this heroine's death as a shahida [martyr for Allah], many Palestinian women are following in her footsteps every day. Examples include Wafa Idris [the first female suicide bomber] and Ayyat al-Akhras, [the second female suicide bomber], who performed acts of shahada [seeking] during the blessed al-Aqsa intifadah to protect the homeland. The shahida Dalal Mughrabi shall remain one of the symbols of the Palestinian national struggle" [*Al Hayat Al Jadida*, March 11, 2003].

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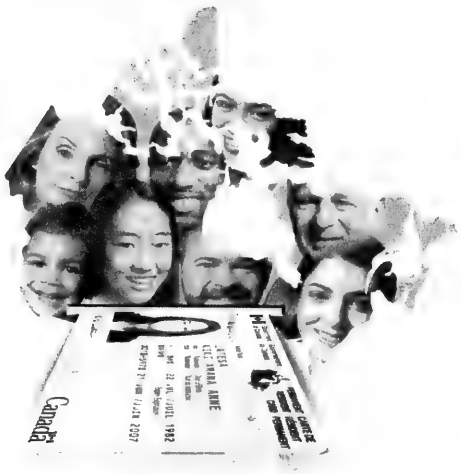

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- **When does the PR Card become mandatory?** Permanent residents returning to Canada as of December 31, 2003, by airplane, boat, train or bus, must show their PR Card to carrier personnel when boarding to prove their permanent resident status in Canada.

The PR Card replaces the IMM 1000 Record of Landing form, which will no longer be valid for travel purposes.

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Canada

Swedish Wallenberg inquiry blames own gov't for hero's fate

By RON CSILLAG
Staff Reporter

For the first time, a Swedish commission of inquiry into the disappearance of World War II hero Raoul Wallenberg has blamed its own government for sealing the hero's tragic fate.

This month's report accused the Swedish foreign ministry of "a palpable lack of interest in the security of diplomat Raoul Wallenberg during the critical months after his disappearance in January 1945" in Budapest.

"The absence of activism is remarkable and extremely unfortunate," the report said.

The commission was appointed in late 2001 to examine Swedish efforts to solve the mystery of Wallenberg's fate. The report found Sweden could have taken action after the war to retrieve him from Soviet custody, but failed to act.

Wallenberg disappeared into the Soviet gulag when the Red Army invaded Budapest in January, 1945. He had been sent to the Hungarian capital in 1944 by the U.S. War Refugee Board to rescue as many Jews as possible from the Nazis. In six months, he issued some 30,000 fake Swedish passports and spirited their holders to safe houses. He also persuaded the Nazis to call off the destruction of Budapest's Jewish ghetto, with its 70,000 inhabitants.

The Soviets repeatedly said that Wallenberg, who was named Canada's first honorary citizen in 1985, died of a heart attack in 1947 while in prison, despite alleged sightings of him into the 1980s.

The new Swedish report said a lack of leadership in the Swedish foreign ministry resulted in a failure to adequately investigate leads on Wallenberg.

"Whatever the explanation, this passiveness in the first months is not defensible [and] deserves criticism," said commission chairman Ingemar Eliasson.

He said the ministry should have demanded that Wallenberg be sent home. "Instead they, on several occasions, made it understood to Moscow that they believed he had died."

The report says Sweden was informed as early as 1946 about the possibility Wallenberg was in Soviet custody "and that some kind of compensation for his release was being demanded by the Soviet side."

The report cites evidence the foreign minister at the time read the reports. "Despite this, he took no initiative to try to find out the truth behind these Soviet moves for negotiations."

The commission said it can't draw conclusions on the minister's failure to act, but the report states flatly that "given the information to which he had access, his passivity appears incomprehensible and remarkable."

A joint Russian-Swedish report, issued in 2001 after a decade of research, arrived at separate conclusions, neither shedding new light on the file. The Swedes said that without hard evidence to the contrary, Wallenberg should be considered a missing person, and that it's impossible to draw definite conclusions about his fate. The Russian report repeated that Wallenberg had died in 1947 in prison.

But the Russian report seemed to support the conclusions in the latest Swedish inquiry that Stockholm must shoulder blame. It pointed to a June 1946 meeting between the Swedish ambassador to Moscow and Soviet dictator Josef Stalin, saying the Swede's incorrect perception that Wallenberg had been killed led him to miss an opportunity to press for his release.

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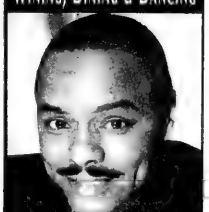
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'Love is lovelier, the second time around'

By CYNTHIA GASNER
Special to The CJN

"Love is lovelier, the second time around," Frank Sinatra sang.

Second and third times around have become more common in recent years, as people live longer and outlive a spouse, the rate of divorce increases – 50 per cent in the United States and 45 per cent in Canada – and more singles marry later in life and marry someone who is divorced.

Vivienne Segelbaum, 56, a French immersion teacher with three children, was born in London, England. Gidon Tankus, 62, a marketing consultant who has two children, was born in Haifa, Israel. They were both divorced when they met at an older singles (40+) dinner at Shaarei Shomayim Synagogue in February 2001.

There was an instant attraction, but Segelbaum, who divorced 16 years ago says that as their relationship grew, she had some apprehensions, recalling a marriage that fell apart.

They married last November. "I hope to feel like a bride for the rest of my life," Segelbaum told *The CJN*. "All my life, I felt as though I was looking for something, but I didn't know what I was seeking.

"When I met Gidon, it was like two halves of a zipper and we came together as a complete whole."

She says you come into a second marriage with more life experiences. "I was so innocent and unworldly when I got married the first time."

Segelbaum was brought up in an Orthodox home. Tankus was a member of the Reform movement.

"I began examining my Jewish heritage after my mother passed away in 1999," Tankus says. "I went to study with a Lubavitcher rabbi."

He studied engineering technology at Technion University in Israel, moved to Canada in 1968 and settled in the Hamilton area, where he worked in marketing and management.

Tankus' cousin, a member of Shaarei Shomayim, convinced him to go to the older singles' event in February 2001. "There were a lot of people in the room," he says, "but no one had a face after I saw Vivienne."

Their first date, Segelbaum says, "didn't feel like a first date. I found we had many things in common, but I had doubts because I had been hurt and I didn't want to be hurt again."

Tankus changed her mind, however. They chose to have a home wedding, and although their guest list consisted of family and a few special friends, they agree that it was the most beautiful day in their lives.

Most love stories are written about first marriages. But this bride and groom believe their marriage was even more exciting.

"I felt like a young groom," Tankus says. "If there was an elevation above cloud nine, I was there."

"And I was truly blessed," Segelbaum says, "because my 92-year-old father Saul Goldstein walked me to the chupah."

They agree that when people remarry later in life, they have many more issues to deal with – children, finances, in-law families and more. These issues, they say, should be resolved before a couple makes a commitment.

Their advice to others is that each person should define his or her priorities, try to understand where the differences are and come to terms with those difference.

A key element is to "like the other person and have respect." This, they say, is at the top of their priority list.

They have this advice for singles. Keep an open mind when meeting people of the opposite sex. "And try to involve yourself in many diversified activities. You could be content with your life. But you never know what could happen, often unexpectedly."

And as Sinatra concludes, "I'm so glad we met, the second time around."

Wedding day for Vivienne Segelbaum and Gidon Tankus

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Spring Fashion

The **promise** of spring

You can smell it. Tomorrow is officially spring. And while in this part of the world, that may not mean much, we know that good weather is just around the corner.

Yes, spring. Time to shed the parka and gloves, for something nicer. Goodbye toque, see you later snow boots, have a good holiday. See you next year.

Over the next few pages we offer you some tips on looking and feeling good this season.

To start with, pictured (far right) is an outfit from the Maxfield line available at the Bay. The top and twill belted pant is casual, sophisticated and very contemporary.

Also from the Bay (right) is this Easy Spirit crochet top and stretch pant, for a lifestyle washed in easy comfort and subtle details.

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How to match **hair** colour to **skin** tones

Has this ever happened to you? Your best friend just changed her hair colour for the upcoming season. You immediately rush out and purchase it only to look in the mirror later and ask yourself: "What was I thinking?"

You are not alone.

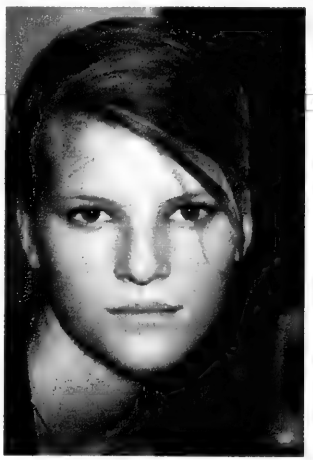
What happened? No matter what the fashion trends are, there is a fundamental thing to remember when choosing a new hair colour – a hair colour that complements natural skin tones will always look best.

Clairol Canada provides the following advice:

There are two types of skin tones – cool and warm.

Skin tone is usually cool if

- It can be described as olive, fair, rosy or porcelain;
- Eyes are hazel, blue, blue-grey or deep brown; and
- Favourite jewelry tends to be silver and most flattering clothes colours are blue, purple, burgundy, pink, turquoise, blue greens, white and lemon yellow.



Complimentary hair colours for cool skin are the ash or neutral tones. Cool skin tones also look great with the cool reds (red/violets with burgundy undertones).

Skin tone is usually warm if

- It can be described as fair to medium with golden undertones, peaches and cream, golden brown or darker, or you have freckles;
- Eyes are deep brown, golden brown or hazel; and
- Favourite jewelry tends to be gold and favourite clothes colours are golden yellows, khaki, olive, yellow greens, browns, orange, reds, peach and cream.

Complementary hair colours are gold, warm blondes and browns, auburn or red. Warm skin tones can also use the natural or neutral shades.

Did you know that...

51 per cent of women colour their hair to cover grey, while 67 per cent of women colour their hair to make themselves look better and feel more beautiful.

Tips from the Clairol pros for getting the best grey coverage:

- When hair goes grey, skin also gets paler. This means the most complementary hair colour will be one or two levels lighter than your original natural colour.
- Never use an ash shade to cover grey.
- The best grey coverage is always given by neutral shades, but if you don't want a neutral shade, try this:

1) Choose the red or gold shade you want.

2) Choose a natural shade one or two levels lighter.

3) Use half of each dye and add them to one bottle of developer. Apply the colour as directed. Adding the neutral shade to the gold or red shade will make sure you don't get brassiness or off-tones.

Pictures courtesy of Clairol Canada, a division of Procter & Gamble.

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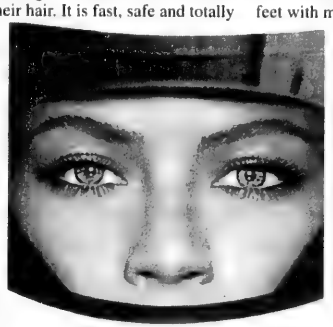
BEAUTY SHOP

By CAROL WISE

NEWS, NEWS, NEWS... The spring 2003 palette is bold and breathtaking. You can be as daring as you like. There is something for everyone – but it has to be colourful. The overall look will be fresh, free and very feminine. Orange seems to be most prominent colour this spring. Eyes will sparkle with highlights of black and dashes of white. Lips will be less lined but still polished and glossy.

Micro Point by **Cyberhair** is the latest hair volumizing process being done in Toronto. Continental Hair on Avenue Road (416-923-7747) is bustling with men and women who want to add thickness to their hair. It is fast, safe and totally non-invasive, you won't even know it is there.

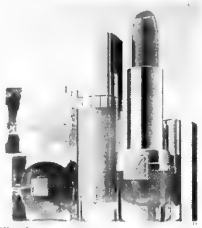
Hair Support and *Micro Point Link* by **Cyberhair** are two of the latest advances for treating hair loss and thinning. When used together, this amazing combination will prepare your scalp to have the optimum condition necessary for healthy hair growth and instantly increase the volume of a single growing hair by 400 per cent. The process actually ties two or three strands of real hair to your natural hair strand creating instant volume.



Estée Lauder Perfection Correcting Serum is as remarkable as its benefits.

Roger Edwards recently launched his incredible sports fashion collection for spring 2003. The jersey jackets and T-shirts, long and short, were sensational. The show was staged with gorgeous female and male models dancing in the Edwards garb to none other than the Roger Edwards band – a multi-talented guy!

A great time was had by all and talk about the fashion cognoscenti... well, everyone was there, including Toronto's own fashion diva Jeanne Bekker.



Estée Lauder's Pure Colour Gloss is very sexy.

The most exciting event in **Biotherm's** history takes place this spring with the launch of *Skin Loving Colours*, a makeup line that loves the skin, evokes the senses, animates with spirit and enhances beauty with colour. Check it out!

Returning to Toronto March 21, 22 and 23 are the country's top cosmetic surgeons, dermatologists and cosmetic dentists. They are once again gathering at the cosmetic enhancement, anti-aging show, New You 2003. This will be the second year of the remarkably interesting anti-aging show. Doubled in size, it is expected to fill 120,00 square feet with more than 250 exhibitors and speakers informing us about every aspect of self-enhancement from full surgical facelifts to nutrition, yoga and even anti-aging hairdos. This show is not to be missed. It's at the Metro Convention Centre with $12 tickets available at the door or call Ticketmaster and reserve.

CAROL'S TIPS

SKIN CARE: Get your body ready for spring by exfoliating all your leftover dead skins cells from the dry winter months. Thank goodness for **B. Kamins'** *Maple Sugar Scrub*! It is so delicious and does it ever do the job. Another sensational product from **B. Kamins** is their cellular renewal serum – check it out!

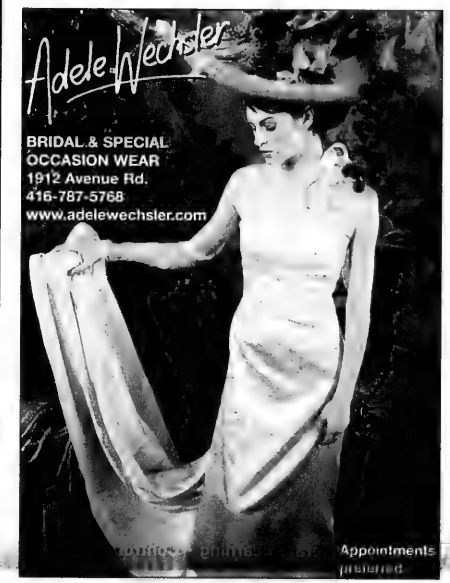
Estee Lauder's *Perfectionist Correcting Serum for Lines/Wrinkles* is a gentle, fast acting formula that goes beyond conventional anti-wrinkle formulas. It contains the exclusive BioSync Complex, a patent-pending Estee Lauder technology that synchronizes information sharing in the skin. It goes on the skin like velvet and immediately improves its appearance.

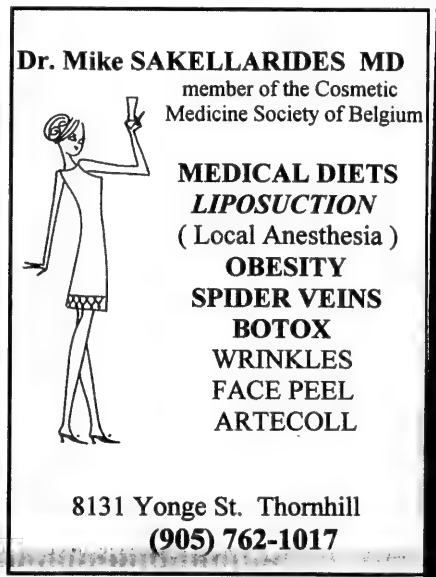
Variety of beauty products from Clinique.

Shiseido's *Body Creator* aromatic gel is formulated with their breakthrough sense-stimulating SLM fragrance and caffeine. This combo activates on contact – an instant lift for senses and skin. The advanced technology gives an intensely refined, toned appearance to your whole body.

Skin wakes up looking rested, revived and supercharged after a night of luxuriating in **Clinique's** new boosting repair trio called *Repairwear*. It's available in cream or lotion complete with a jump-starting, turbo charged booster serum.

Continued on page 42





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Wendy Rayner of Newmarket drops 45 lbs.!

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Fashion Statement

Marina Carrot of Toronto regains wedding day form!

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Edel Sykora of Brampton relaxes away 33 lbs.!

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Cont'd from page 40

BEAUTY SHOP

BY CAROL WISE

Orlane's *B21 Absolute Skin Recovery Concentrate* emergency care for eyes will help alleviate dark circles, puffiness and fine lines caused by fatigue. Used only once or twice a week, depending on the degree of fatigue, it actually completes the action of *Absolute Skin Recovery Care Eye Contour*, which is used daily.

Essence des yeux anti-cernes for under-eye circles from **Clé de Peau Beauté** is absolutely star-like. It's a creamy essence that energizes eye contour skin and relieves dark circles, fine lines and fatigue. It counteracts both poor microcirculation and uneven skin tone.

Biotherm introduces *Age-fitness for Men* and once again includes the miraculous pure olive leaf concentrate that goes right to the heart of the skin, providing protection and leaving the skin firmer with a youthful energy – treat your special guy!

Orlane's *S.O.S Scrub Body Corrector* helps to detoxify the skin by eliminating surface impurities and dead cells that block the renewal of the epidermis. It also facilitates cell exchanges through a draining action that clears the cells by regulating their metabolism. It's a dense foaming gel that's lightly scented and leaves your skin as fresh as a daisy.

Lancôme's *Absolue Night* is a new dream cream for mature skin. It maximizes the valuable, restorative night time hours. This yummy cocktail is a combination of wild yam, soy and sea algae that in harmony replenish moisture and improve firmness.

Lancaster's *Aquamilk Beyond Moisture Essence* is the ultimate skin quencher and perfect for the spring and summer months.

FOUNDATION: Lancôme unveils a fabulous new foundation that indeed lives up to its name – *Adaptive*. The formula optimizes the action of the sebo-regulating powders on oily areas and that of pro-hydrating agents on dry areas and maintains this balance throughout the day, without touch-ups.

Canderm introduces *Sunsation Insta-Tan* for that "just back from vacation" look all year round. It claims to contain a higher percentage of DHA than any other brand, making it more effective, streak-free.

Chanel's new product *Irréelle Soleil* is an effective silky bronzing powder with a very fine texture containing silica beans and nylon powder. The light-reflecting pigments create a healthy glow and help to minimize the appearance of fine lines – a little dash on your cheeks and brow will give you that sun-kissed look.

Essence contour des yeux anti-cernes for under-eye circles from Clé de Peau Beauté.

CHEEKS: Delicate petals of rosy blush shades surround a golden highlighter in **Estee Lauder's** must-have beauty item for the season – *Pure Eden Blush Petals* – exquisite!

MAC's *Fab Floral* shades are quite sumptuous looking and give you a very natural look-Pinch of Peach is quite chic.

NARS springtime *Torrid* blush is a warm coral with a gold shimmer that is just stunning.

Crème Blush Duo from **Lise Watier's** Flower Power collection is easy to apply, on your cheeks or your lips with equally excellent results.

Clinique's new *Colour Rub All Over* lustre for the entire face is fabulous. Just blend it all over for a gorgeous glow.

NAILS: Lightwash your nails with **Clinique's** new *Glosswear Nail Enamel* trio. Choose from three flirty colours in White Wash, Adobe Pink and Pinkini.

Check out **Revlon's** *Instant Attraction* collection. The limited edition sparkle nail glitter is just fabulous for those club nights.

Revlon's *ColourStay Always on Nail Enamel* does exactly what it promises and the spring shades are gorgeous.

The nail colour *Triomphe* from **Chanel** is a wonderful textured white polish that can be used all over your nail or just for a sexy french.

EYES: Estee Lauder's *Pure Collection* introduces garden greens and soft pink eye shadows in the sexiest little containers- the ultimate in femininity.

MAC's Petalescent eye shadow from their *Fab Floral* line just says springtime is here.

Clinique's *White on White Quick Eyes* pencil will give your eyes a definite boost of brightness-wear it alone or with colour.

NARS eye shadow duo compact with the name "rated r" are pretty wild colours of green and blue, but as makeup expert Michelle Gilbert explains, they can be used as vividly or softly as you like. She also suggests that the Istanbul eyeliner is best used in the inner membrane of the eye — totally stunning.

Estee Lauder launches *Magnascopic Volume Mascara*. It is really quite extraordinary and promises to increase your lash volume 300 per cent. The secret seems to be in the unique formula and triangular shape brush design.

Continued on page 43

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Continued from page 42

BEAUTY SHOP

By CAROL WISE

Lancôme's *Palette Mix* in its Supernatural Collection is fabulous for touches of coverup all over your face and is particularly good for discolouration under the eyes and magic for blemishes. Their new colour Bronze adorns their *Stylo* waterproof collection, which is quite frankly one of the few waterproof claimers that really work – swim, cry, it remains perfect.

LIPS: Estee Lauder's *Pure Colour Gloss* in Waterfall offers dripping wet shine that is very sexy!

NARS lipstick in Klute is a colour for everyone; it is natural and glistens with vulnerability.

The double duo lipstick and gloss from **Revlon's** *Instant Attraction Line* is a real time saver and great for travelling!

From its *Monaco Spring Lights* spring grouping, **Lancaster** introduces a stunning globe-trotter.

HAIR: Did you know that **Redken** is becoming quite the celebrity favourite, with Cate Blanchette loving active *Express Flash Wash Shampoo* and conditioner, while Britney Spears' favorites are *Headstrong* and *Extreme*, just to name two. This season, **Redken** treats us with yet another hair delight called *Rough Paste 12*, which creates bold ragged texture and holding separation. It stays pliable so you can work and rework it through your hair.

Our hair maven Terry Ritcey (**Terry Ritcey Salon**, 416-926-0123) tells us that hair will have a gypsy passion with a provocative suggestion of escape – tousled and carefree with shapes leaning towards a more rounded style. Most popular will be chunky cuts with scissor clips left behind for panache. Dominant colour tones will be frothy chestnuts, dark auburn and terra cotta.

Kerastase presents *Elasto-Curl* which is a new range of hydra-toning treatments for dry and curly hair. It provides excellent nutrition, conditioning and keeps styling fluid and light – perfect for the new relaxed looks of spring 2003.

FRAGRANCE: Clinique's *Happy Heart* is the first sister to the #1 selling *Happy*. Its floral bouquet evokes happiness in the spirit of love and joy.

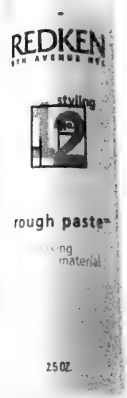
Shiseido's *Zen Perfume Radiance Body Cream* is a velvety body treatment cream of fresh-budding florals spiritualized by peaceful influences of the east. It includes nutrients and detoxifying abilities to provide a very special radiance.

Chic is a new fragrance from **Carolina Herrera**. It's in the "woody floral and sensual" fragrance family, which is both stirring and energizing at the same time.

KORS' *Michael Kors* is a new and distinct fragrance designed for very chic women. It is a delicious combination of florals accompanied by rich notes of sheer port wine and dashed with a touch of cognac.

Lancaster presents a new fragrance for men called: *Joop! Rococo*, which is simply irresistible. It's a luscious, woody-spicy-floral composition. Another treat from **Lancaster** is a cute little trio of *Davidoff Cool Water Woman* goodies including a spray, body sorbet and a fresh shower breeze – a wonderful little gift.

Chic, both stirring and energizing.



Redken's Rough Paste 12, another hair delight.

lip paint called *Rouge Grace Lipstick*. The colours and texture are both terrific.

Chanel's Star Product Spring 2003 unveils *Essentiels de Chanel*. This limited edition is a palette of six signature colours. All can be blended, mixed or used for high contrast on every part of your face – a great little

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Spring Fashion

The do's and dont's of career fashion

Working women today want to climb the corporate ladder and they know they must make a good impression. This means looking stylish and dressing in good taste.

North American women surveyed by *Cotton Incorporated's Lifestyle Monitor* Tracking Report, which surveys more than 300 people a month and has compiled 34,000 interviews, revealed they seek value and quality and prefer to buy comfortable, casual clothing they can wear in the office, on a night out or at home.

More than three-quarters of the women polled reported that their workplaces have casual days and that they want to dress comfortably but still convey a professional demeanour. This presents a challenge for today's female workforce. As casual days grow, a number of women said that there are no clear rules. Asked whether people dress too casually on casual days, 42 per cent agreed, though 87 per cent said casual day dress was appropriate.

In *Casual Power: How to Power Up Your Nonverbal Communication and Dress Down for Success*, author Sherry Maysonave says a person's image from her hair to her toes speaks volumes about her before she says a word.

"It's true and more important today than ever before, including when you work in a 'business casual' environment," says Maysonave. "The impression you make is critical. Via your image, you send signals and create lasting impressions that affect your income and your career opportunities."

Learning how to dress well for the office has become a perplexing problem, notes *Cotton Incorporated's Lifestyle Monitor.* Many company dress codes walk a fine line between buttoned up and buttoned down.

In *Cotton Incorporated's* recent survey, women indicated what works and what doesn't and they also clarified some misconceptions about suitable attire for the workplace:

Casual rules: the human resources perspective

Women have come a long way from the days when climbing the corporate ladder required a two-piece suit and classic pumps. Nevertheless, business casual doesn't make it any easier to advance.

Rules vary within the same company between departments and also between levels in the corporate hierarchy. "In a law firm, you could find a lawyer who is about to go to a meeting wearing a suit, and just down the hall, you might see someone in the firm's accounting department wearing something more casual like khakis," says Kristen Bowl, spokesperson for the Society for Human Resources Management (SHRM), the world's largest association serving human resource professionals.

L'Oreal USA has a business casual dress code that restricts employees from wearing denim, shorts, athletic wear, sneakers, sweats and flip flops. But as Kimberly Nassau, a human resource manager at the company reports, there are distinct differences in how individuals within various departments interpret the dress code.

"Our accounting department tends to be much more conservative than the marketing department. Conversely, to have credibility, our marketing professionals, who are working in the world of beauty, need to be in touch with fashion trends," says Nassau.

Situational factors also affect the dress code. "There are always elements to consider: Is the employee dealing with the public? Are they in a position where they might suddenly be called to give a speech or attend a meeting?" Bowl says. "These factors influence what a person thinks is appropriate to wear on a particular day or daily."

On BlueSuitMom.com, author Maysonave reports that some companies have adopted a "situationally sensitive or business appropriate policy that incorporates different levels of business attire that depend upon the situation at hand."

Maysonave finds it is becoming increasingly common for companies to require their employees to keep a change of formal business clothing in their offices for meetings with clients, particularly for unexpected situations.

Other companies entrust employees to make decision themselves. Gerry Nobile, director of human resources at Playboy Enterprises, told *Cotton Incorporated's Lifestyle Monitor*, "We have never had a dress code. We expect our employees to use

Continued on page 45

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The colours of spring: serotonin-induced clothing?

Since it began, this season has been one of snow, slush and stress. When we are surrounded by grey skies, it seems that we are in need of some serious uplifting.

By RANDI BERGMAN
Special to The CJN

Although Mother Nature hasn't quite heard our desperate call for help yet, the malls sure have. As the snow continues to fall outside, stories have been filling up with every colour from coral and turquoise to lime.

When people walk into these stores, their muscles relax, their eyes open wide and their wallets open wider.

Now this gets me thinking. How can a simple change of colours cure us from any ailment we thought we had?

What exactly is it about the white of bikinis that makes the white of sweaters seem so unappealing?

Artificial serotonin is what I like to call it.

Somehow, the fashion bigwigs have figured out just how to capture the feeling of a sunny day. That unmistakable aura given off by the sun is now available in everything from tank tops to flip flops.

Just catching a glimpse of these little bursts of the tropical rainbow can make your mind spin out of control. While in this thrilling state, you're capable of doing anything!

Try on the whole store? Probably. Max out your parents' credit cards? Who knows?

Either way, I say you cannot be held responsible for your actions.

Though the actual material possession will only thrill you for a fleeting moment of time, it is guaranteed to lift you out of the never-ending *gulag* that is winter.

Seeing bright colours brings back the sense of hopefulness and excitement that had been locked away in hibernation. There *is* light at the end of the tunnel, and thanks to the fashion industry, it seems closer than ever.

This season, whatever the trend – whether it be cargo or chinoiserie – I guarantee it will be bright.

The fashion business has found the key to a girl's heart – happiness. Whether or not they've pulled the wool over our eyes this time, they are raking in the dough.

Spend as much as you want. Whether or not you can see it, spring is just around the corner.

The **do's** and **dont's** of career fashion

Continued from page 44

common sense and give them the benefit of the doubt to dress according to what their day dictates."

Regardless of where women work, they should make sure their choice of clothing does not interfere with the bottom line. Ultimately, the focus should be on the employee's work, not her attire. Companies should train supervisors to deal with inappropriately dressed employees, say these aforementioned experts.

According to Maysonave, mass e-mails or memos are not the best way to convey dress policy details – they're perceived as dictatorial and thus, encourage rebellion. Smart companies provide motivational workshops that get employees excited about following the guidelines, showing employees how and why their workplace attire affects their opportunities for promotions and raises, and the company's overall success.

Placing the emphasis on the business reasons for having guidelines, such as the non-verbal communication aspects of clothing and grooming, diffuses the issue and helps employees understand the consequences of a company's image.

But even under these circumstances, problems inevitably arise as fashions come and go. Maysonave recommends that human resource directors create PowerPoint presentations that depict updated visuals of a company's list of "acceptable and not acceptable" apparel and accessories, making it much easier to confront those who are pushing the envelope.

As a last resort, Maysonave says, "It's legal for an employer to establish and enforce a dress policy. Therefore, you can send employees home to change and even dock them a vacation day for the time."

Given these kinds of headaches, how do employers scrutinize the appearance of job candidates?

"Up until three years ago, I would expect someone to come to an interview wearing a suit," says Nobile. "But then it got to the point where people would call and say, 'My company is casual, and if I show up in a suit, they'll know that I'm going to an interview.'"

Nobile also finds there are benefits to this change.

"When someone comes to an interview wearing something casual but professional, it creates a more relaxed environment. I think it allows me to get to know the candidate better, whereas a suit can sometimes make candidates less distinguishable."

Greg Giangrande, senior vice-president of human resources for HarperCollins Publishers Inc., says the most important thing for an employee to remember is that "it's all about the whole presentation.

Continued on page 46

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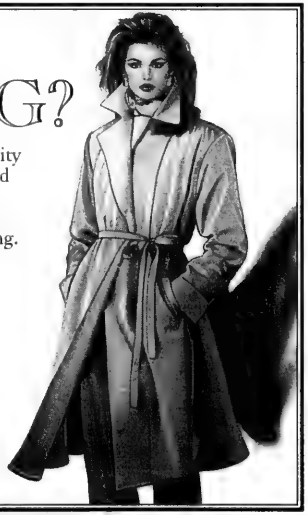

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Spring Fashion

A breeze, these summer skirts

Ha'aretz Daily Newspaper Ltd.

Smiling models on the catwalk, waving and expressing joy with every step are a pretty rare sight. Usually, they are long-faced, and walk with a demonstratively bored look and a general demeanor that says – get out of my face, and fast.

And the clothes? Usually, they are designed with the sexy bad girl look or, more threateningly, the accessorized rich bitch or the gloomy neo-Gothic style. No wonder then, that the fashion magazines covering the new summer collections are eloquent about the joy, optimism and enthusiasm emanating from the catwalks, like a breeze on a warm summer day.

"It's a revolution! The girls on the runways are laughing, waving their hands in the air and ecstatically flouncing their flowery and colourful skirts," *Vogue* reported and rushed to back up its assessment with explanations from the designers.

"I wanted to raise people's morale," said Marc Jacobs, whose delightful collection designed for his own label has as its sole competition the one he designed for Louis Vuitton.

Soft flowery pastels in pink, lavender, yellow and ivory, or rainbow-bright colours, flooded the runways, with cuts that are feminine, alongside refreshing combinations from the world of sport.

Past fashions, when the world was less threatening, have been sprinkled into the dot and flower prints in shades taken from other eras: 1950s-style, knee-length flair skirts, 1960s mini-dresses and 1980s narrow straight skirts.

This summer, there will be no avoiding buying a dress or at least a skirt – which reawakens the issue of length. All the designers presented mini-dresses and mini-skirts, but the length changed somewhere near the knee.

"During this season, the main thing is the legs," declared Tom Ford, whose mini-dresses designed for the Gucci collection were very short. Miuccia Prada acknowledged that the dresses she showed were originally longer, but were shortened at the very last minute: "When I saw it all together, shorter seemed fresher," she explained.

Nicholas Ghesquiere, who designed sporty mini-dresses for Balenciaga with surfing motifs, also had not meant to make the dresses so short.

"It's what came out in the end. I wanted to balance between sandals with a broad heel and exposure for the models' long legs," he said and suggested wearing the short dresses as a tunic over leggings.

Nonetheless, the minis in the summer 2003 collection are a suggestion only, and are in no way an order that should be followed without carefully considering the result in the mirror, along with such factors as age, weight and height. The mini that is intended for the catwalk and not necessarily for the street will in any case have to be lengthened for the commercial collections.

Gucci's skirts, for example, will be lengthened by at least 10 centimeters en route to stores. However, as in the case of the cropped blouses exposing the belly – intended for the young and shapely and adopted by women of all ages and sizes – the mini fad will probably also lead to some exaggeration.

The aim is not to stifle the joy and hide the legs, but to choose equally attractive skirts that flutter around the knee. Marc Jacobs offers a delicate look that just touches the knee with a slightly flared skirt and also a sexy version that falls just above the knee, as in the pastel satin dresses he designed for Louis Vuitton.

England's Jessica Ogden embroidered delicate flowers on knee-lengthy fluttery skirts. Donna Karan designed flattering knee-length skirts, as did Paul Smith, Narciso Rodriguez, Michael Kors and Betty Jackson.

The **do's** and **dont's** of career fashion

Continued from page 45

"Your clothes help people form an impression of you and you want to be noticed for the right reasons. You want to exude confidence, and clothing is just one of many tools with which to work."

One axiom that holds true is that it is always better to err on the side of being overdressed for an interview.

"Whether you're interviewing with human resources or a hiring manager, certain things are expected. Keep it standard, simple, unfettered, timeless and classic," says Giangrande.

"Regardless of whether the company is notoriously liberal, don't try to match the dress code. Even if you're going to be wearing ripped jeans once you're on the job, the interview is not the place for it."

Of course, wearing an outfit that's neither comfortable nor reflects your style isn't the route to go either.

"Look like you've worn the outfit before," Giangrande says. "Don't act like you're a seven-year-old wearing a wool suit for the first time in the middle of August. You have to look like you belong in the clothes you're wearing."

The candidate's choice of outfit must communicate to the interviewer – who may be dressed more casually than the candidate – that they take the job opportunity seriously. And the hiring manager may point out the difference in dress styles as a way to discuss the company's dress code style policy.

Since many professionals have scaled back on the amount of suits that they purchase, experts point out that taking a job at a company that does not permit casual attire involves an added investment for the prospective employee. Hence, casual attire is literally a "savings account."

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Spring Fashion

Haute couture at the ROM

Suit and blouse by Christian Dior. French, 1950. Gift of Mrs. Saul Silverman.

Until May 4, Toronto's Royal Ontario Museum is hosting Elite Elegance: Couture Fashion in the 1950s. This ROM-curated exhibit features the crème de la crème, approximately 60 pieces of its couture collection, and examines the social context of couture in Toronto in the mid-20th century.

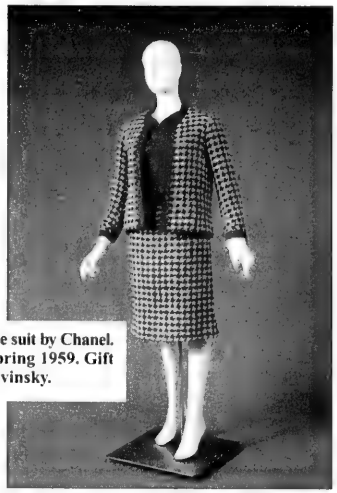
In examining the years between 1945 and the early '60s, the last golden age of haute couture, the exhibit follows the women who wore couture clothing and the great designers who created the fashions.

During this time, couture was required dress for entry into society. Etiquette was far more prescribed then than now, and the time of day and season determined appropriate dress, requiring a wide range of attire from coats and suits to cocktail dresses and formal wear.

Elite Elegance looks at the garments created in Paris and Europe and examines what happened to them once they left the design houses and were worn by Canadian socialites.

The decidedly feminine fashions of the 1950s, a mood launched by Christian Dior's New Look in 1947, represented a dramatic change from the functional, masculine fashions that prevailed in earlier decades. The evolving new style was based on traditional notions of femininity: small corseted waists, rounded shoulders and long, full skirts.

Admission to the exhibit is included with general admission. Group rates for 10 or more are available. Call 416-586-5859 or 1-800-724-6420.



Three-piece suit by Chanel. French, spring 1959. Gift of Alex Levinsky.

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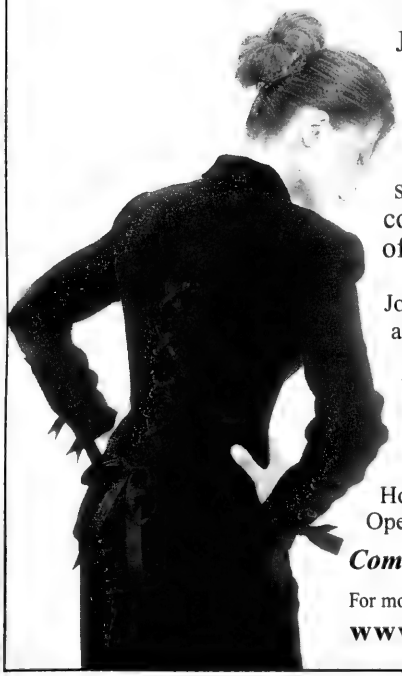

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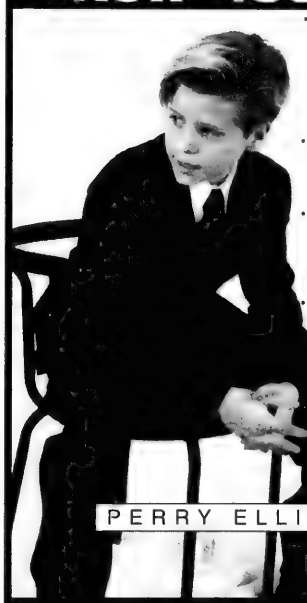

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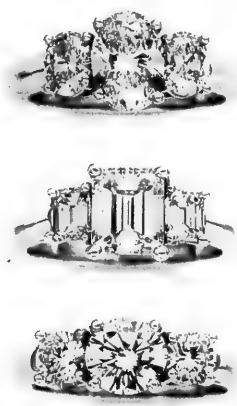
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Spring Fashion

Zeta-Jones appointed

By CAROL WISE
Special to The CJN

I felt privileged to attend the recent Elizabeth Arden brunch at Toronto's Four Seasons Hotel.

Scott Beattie, the president and CEO of Elizabeth Arden, introduced guest speaker, actress Catherine Zeta-Jones, as the ambassador of the cosmetic brand and their international asset who brings with her not only rare beauty but talent, intelligence and great enthusiasm.

Zeta-Jones is without doubt all this and more; she is, as her character Velma in the Toronto-shot movie version of *Chicago*, might say, "All that jazz."

Zeta-Jones is really quite magnificent, with her rich, dark tresses that frame a peaches-and-cream complexion. She is relaxed, open and friendly. Clad in an elegant pin-striped suit, a lightweight red sweater and red stiletto pumps, she held true to her self-described style of being glamorous yet classic.

In her talk, she reminisced about how, when she was 10 years old, her mother told her to comb her hair and put on a little blush. Ever since, she said she has loved makeup. She told me that some years ago, her weekends were often filled with getting makeovers at department stores, even without a penny in her pocket to buy a lipstick. She loved every minute of it and I bet the makeup artist did as well.

Catherine Zeta-Jones

Today, when she is at home running after her two-year-old son, she is frequently without a drop of make-up – "Just jeans and tee-shirt," she said.

Taking hot fragrant baths with lots of the Arden Green Tea Scent is high on Zeta-Jones' priority list. She said she finds it very soothing and very relaxing. She adds to this pampering a cream she massages on her pregnant tummy – the ceramide capsules are great, she said.

Zeta-Jones' beauty regime is quite simple. She removes her makeup diligently, using regular cleansers and then lathering with sometimes more than one cream, and periodically exfoliating with Arden's Peel and Reveal Mask. The morning is just cleanse and moisturize.

The Peel and Reveal Mask, one of Zeta-Jones' favourite products, is an award-winning mask that helps to exfoliate dead cells on the surface of the skin and leaves a woman's face looking clear and fresh.

Zeta-Jones said she also adores Arden's famous Eight-Hour Cream (introduced 65 years ago) and uses it for just about every skin problem she has, from chapped lips to scrapes on her son's knees. She added it would be great for someone who might have augmented lips or other facial injections as it is quite healing.

Another of her favourites is the Ceramide Advanced Time Complex Capsules. These tiny capsules are at the bottom of her purses and makeup bags –basically, she said, she never leaves home without them. They are a fabulous answer to the hot lights of the movie set.

Zeta-Jones' love of cosmetics was evident when she explained her involvement with Elizabeth Arden. A company shareholder, she said she loves to be involved right at the inception of a new product. She often works with Arden's chemists, shares her thoughts and although she does not have final say, she certainly has input.

She said she loved walking around with the little vials of the new scent Arden Beauty at the various stages of its development and said it made her feel part of the finished product. She also recently helped formulate Arden's latest Eight-Hour Lip Tint. She said she loves it and applies it constantly throughout the day.

A woman has an imperative to maintain her beauty, Zeta-Jones said. Today, she said, it is accepted for a woman to be gorgeous, smart and successful. When I asked her how she felt about cosmetic surgery, she said that if cosmetic surgery helps to maintain your beauty, then it might be a good idea. But, she added, she believes that a woman's beauty comes from within.

Much like the ethereal presence with which she graces the silver screen, Zeta-Jones described her thoughts on being the image of Elizabeth Arden as "part real, part reality and part illusion" – an exceptional analysis from an uncommon beauty.

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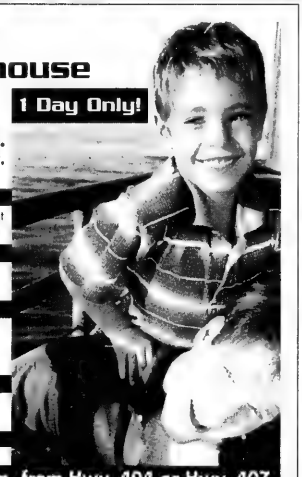
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Spring means it's time for Tom's sale

Right on schedule for spring, The Miles Nadal JCC in Toronto is hosting the eighth annual Tom's Spring Warehouse Sale.

Tom's Place is a popular store on Baldwin Street in Kensington market. Every spring, Tom's Place stages the warehouse sale, a huge clearance of famous name designer clothes, women's business attire, leather coats, trench coats and classic tailored suits for men, at the JCC.

A portion of the sale proceeds will be donated to the JCC.

The Miles Nadal JCC is at 750 Spadina Ave. (at Bloor). The sale runs April 2 to April 6.

Spring Fashion

ICRF's C3 raises funds for adolescent oncology

By FRANCES GOODMAN PELLATT
Special to The CJN

The excitement mounted as another fashion show extravaganza got under way at the Shaar Hashomayim Synagogue last month.

Superior Sound/Kloda Productions revved up the music and lighting. Backstage, several performers attempted a last minute run-through as guests filed in for the ninth annual fashion show – C3 (Come Cure Cancer) – put on by the Next Generation division of Israel Cancer Research Fund.

So what was on display for spring/summer 2003?

The baggy look is definitely gone, but bare midriffs are still the rage. Making a comeback are slim-fitting, boot-cut, low-waisted slacks and jeans for both sexes matched up with plaid shirts and coloured Ts and, of course, solid white and black.

A not-so-new look for the guys is striped shirts and white shirts with coloured collars and cuffs.

Then there's classic preppy-chic; the idea is to mix knitted tops, such as those from Miss Maggie, with sophisticated slacks or skirts for a neo-preppy look. Haven't we been there before?

And shades of the '60s are leaping in as the miniskirt makes a revival. Dressed up in pleated linen or playful casual denim, the micro-mini is back for young girls. Topped with a matching jacket, the look is young sophistication.

But it seems any length goes. The female models danced on stage in flared skirts, below-the-knee straight skirts and a to-the-knee swing skirt with metallic beading from U&I that was reminiscent of the felt poodle skirts of yesteryear. There was even one outfit with a full crinoline.

Once again the age-old expression, "Everything old is new again," comes to mind. But something different this time for consumer wear is the Spanish-influenced skirts from Eva B. The sexy outfits have thigh-high slits with flounced edges for the gals, and front-ruffled shirts in all colours for the guys.

The fashion/dance exhibition had two shows to accommodate the close to 2,000 adolescents, teens and adults who came out in support of the young volunteers. This was double the number of spectators of past Next Generation events and raised almost $20,000.

The co-producers, Mark Diamond, Izabel Czuzoj-Shulman and Jessie Bensoussan, led a team of more than 50 peers to put on a show that was perhaps more subdued than in previous years, but energetic and fast-paced nonetheless.

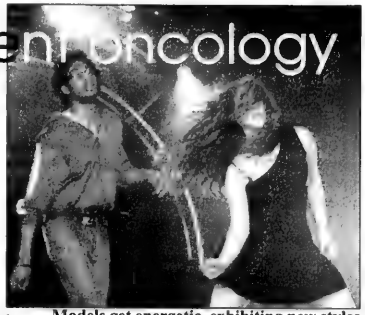
"It makes all of us feel good to give time for cancer research," said Diamond, 19, "and we get the opportunity to meet new friends."

Bonnie Ostrov, one of the longtime advisers, noted that more people were involved this year than ever before and the teenagers were slightly older than previous participants of the Next Generation fashion shows.

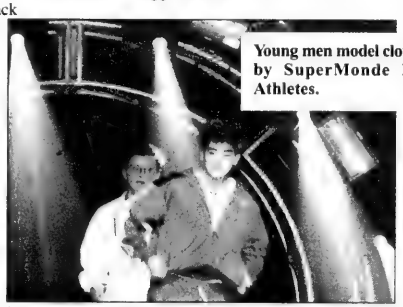
"They were more independent, more in charge of the show and details," Ostrov said.

"It's for a really good cause and I loved doing the show," said 19-year old Czuzoj-Shulman, who is currently pursuing a BA in psychology at McGill University.

Many of the volunteers have had experience with high school shows and bring learned skills as well as innate abilities to the Next Generation division. The co-ordinators were Sara Rosenblatt, Maggie Aron, Gillian Eliahoo, Jarred Zucker, Erik Langburt, Helen Costin, Sabrina Kadoch, Marisa Kraus, Jessica Sharafi, Liat Cartman, Anu Gill, Lianne Kopel, Celia Outmazguine, Dan Hadad, Carrie Levitt and Ivy Rotchin. Among the dancers were Jason Ansel, Valerie Bouzaglo, Lynn Cohen, Perry Gilman, Oren Langburt, Omar Sharif, Kern Mayers, Robin Wiviot, Lisa Schwartz, Ronnie Malewski, Genevieve Golt, Leslie Feldman, Alicia Crelinsten, Candice Simpson, Lauren Povitz, Alyssa Lefcort, Stephanie Gladman, Lauren Feiden, Shawn Corber, Sasha Czuzoj-Shulman, brother of one of the producers, and Bram Paperman whose mother Heather is a past president of ICRF.



Models get energetic, exhibiting new styles from Energie.



Young men model clothes by SuperMonde Des Athletes.

Moda Maquillage did the makeup for the girls while Ken Men worked on the faces of the guys; hair was by Angels Spa de Beauté.

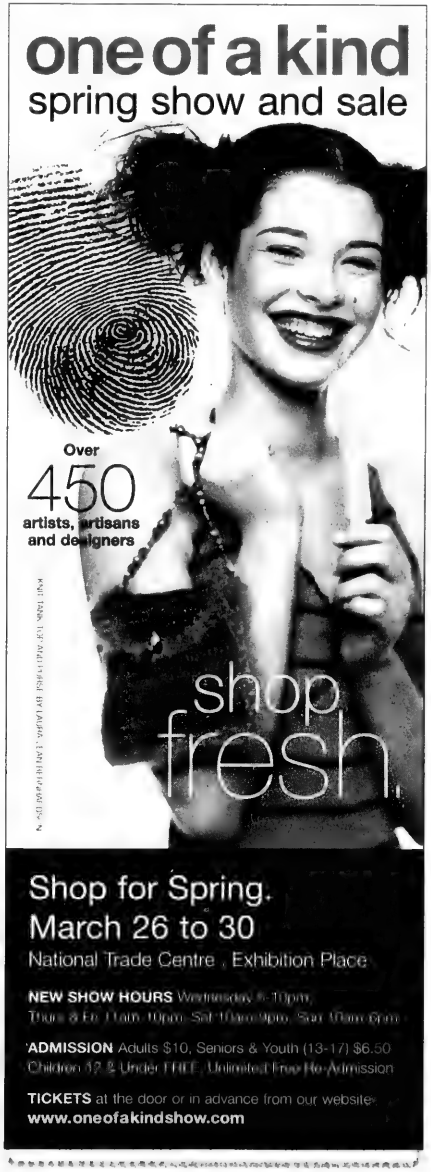
An added attraction this year was a performance by the students from Bonnie's School of Dance. The elementary school age dancers may be the future for Next Generation shows.

Members of the Next Generation division of ICRF are aged 18 to 23 and are committed to the fight against cancer. The proceeds from this event will go to the Montreal Children's Hospital for research into adolescent oncology.

Randi Kupfert, Melissa Anders and Samantha Hollinger.

The young models pranced on stage and down the runway with enthusiasm and ease, showing off the easy-to-wear clothing from local fashion retailers including Club Monaco, Jessie May, Rebelle Couture, Diesel, Fly, Juicy Couture and Miss Sixty/Energie.

The models included Julia Berdugo, Claudia Ohayon, Patrick Zagury, Kim Cola, Julie Kotler,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Arts & Travel

Photo exhibit tries 'to capture resilience of Israelis'

By JOSEPH SERGE
Arts Editor

Award-winning photographer Beverley Abramson says her new collection of pictures from Israel emerged out of a determination to understand and document the complexities of life in the Jewish state today.

"I'm trying to capture the everyday life of an Israeli," the Toronto-based photographer says of the exhibit, titled Israel Now, which runs until March 29 at the Prince Arthur Fine Arts Gallery in Toronto.

"I tried to capture the resilience of the Israelis, their determination and their frame of mind."

As a picture of an elderly couple at Fishman Beach in Tel Aviv shows, Israelis continue to live as best they can, despite the problems they face.

The photographs were taken in Israel last summer during a trip that was in sharp contrast to her previous one in 1998. Then, she saw a jubilant nation celebrating its 50th anniversary. Last summer, she found a changed nation that was facing the ravages of the intifadah.

"There's a light side and a dark side to Israel now," she said. "On the light side, the country shows the prosperity and revitalization of the community, but there's a dark side, a concern about the uncertainty and volatility. One never knows what's going to occur.

"My pictures show a bright attitude – Israelis expressing humour, having fun and enjoying life."

Proceeds from the show will be donated to the Medical Exchange Program at Toronto's Hospital for Sick Children and the Sachler School of Medicine at Tel Aviv University. The $1-million project, launched in January, will help facilitate joint research and programs between the two institutions.

Dr. Gideon Koren, one of the physicians involved in the project, will speak at the exhibit's opening reception March 20 at 9 p.m.

Call 416-944-2671 for details.

An elderly couple soaks up some rays in Tel Aviv.

"No really, mom, it is just tobacco." A young Israeli enjoys her nicotine through a hookah pipe in Tel Aviv.

A violinist of engaging skill

By MORDECHAI BEN-DAT
Editor

Sandwiched in between the Toronto Symphony Orchestra's playful and pleasing recent rendition of Hector Berlioz' *Roman Carnival Overture* and its solid, reliable performance of Tchaikovsky's *Symphony No. 6 in B Minor, Pathetique*, conducted by Eiji Oue, young violinist Maxim Vengerov commandeered centre stage with his virtuoso solo performances in Benjamin Britten's *Violin Concerto, Op. 15* and Maurice Ravel's *Tzigane*.

Born in Novosibirsk, Siberia, 28 years ago, Vengerov has been playing the violin for 24 years. He gave his first recital one year after he picked up the instrument at the age of five. Since then, he has won many awards and public distinctions, including the 1995 Record of the Year and Best Concerto by *Gramophone Magazine* for his recording of the Prokofiev and Shostakovich violin concertos.

Vengerov's age, however, has been no impediment to his maturity of talent and bearing. Britten's three movement concerto is technically demanding of both performer and audience.

The first movement, the Moderato, is a multi-themed complex that weaves between sombre ornament and dream-like reverie. The second movement, Vivace, is like an excursion through a dark forest, with sounds whose effects are occasionally disorienting and even ominous. The third movement, the Passacaglia, concludes the concerto with large profusions of sound that slowly dissipate in a tonally startling ending.

Vengerov's skill was masterful, rising high with every severe challenge that the music posed, his bow drawing across the strings, alternating between tender and aggressive, but always precise movements.

Swaying in emphatic unison with the music, he brilliantly evoked the wild, flippant emotions of Ravel's *Tzigane*. In appreciation, the audience held the violinist onstage with an ovation that lasted almost 10 minutes.

Vengerov's maturity is as much offstage as on. For the last six years, he has dedicated a great deal of time and effort on behalf of children. In 1997, he was appointed Enyoy for Music by UNICEF, the first classical musician to have that role.

He has played for abducted child-soldiers in Uganda, disadvantaged children in Harlem, drug-addicted children in Thailand and children caught in the ethnic conflict of Kosovo. He also frequently provides masterclass lessons to young musicians.

The concert's second star performance belonged to the theatre's acoustics. The quality of the sound in the recently renovated theatre was remarkable – absolutely crystalline in its clarity. The music rose from the stage, never muffled, never smothered, in virtually tactile lines of sound. It was a thoroughly enjoyable evening.

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Gerron faced 'Faustian dilemma' in wartime bid for survival: filmmaker

By SHELDON KIRSHNER
Staff Reporter

Kurt Gerron, the German-Jewish cabaret performer, actor and film director, was an unknown entity to two-time Academy Award winner Malcolm Clarke when he signed on to make *Prisoner of Paradise*, a documentary about Gerron's ultimately tragic life that is now playing in Toronto.

"I'd certainly never heard of him," said Clarke, the 50-year-old British-born, Montreal-based filmmaker whose riveting movie has been nominated for an Oscar in the best feature documentary category.

Gerron, who co-starred with Marlene Dietrich in the classic *The Blue Angel* and who sang *Mack the Knife* in the original production of the *Threepenny Opera*, was a master of populist, commercially successful films in Weimar Germany.

Forced to leave Berlin after Adolf Hitler's accession to power, Gerron lived in France and Holland before being deported to the Nazi "show" camp Theresienstadt.

There, in a bid to save himself from certain death, he agreed to direct a cynical propaganda film, *The Fuhrer Gives a City to the Jews*, which was designed to whitewash Nazi wartime crimes.

Gerron, Clarke observed, was no Jewish saint. "He was simply a man of extraordinary talent who was presented with a Faustian dilemma. He clearly hated the Nazis, but he clearly loved life. He wanted to survive."

Clarke, who wrote and co-produced and co-directed *Prisoner of Paradise* with longtime collaborator Stuart Sender, believes that Gerron's story has "wider implications and contemporary resonances."

In the final analysis, he explained, the film "concerns the role of the artist and the difficulties of creative individuals who must somehow survive and exist within a hostile political system."

Clarke, who began his career at the British Broadcasting Corporation, was originally asked by Sender to be executive producer, in charge of fundraising.

Clarke was then writing a script for Steven Spielberg, who urged him to get more creatively involved.

"Since I found myself being increasingly drawn toward the challenge of how to make a morally complex film such as this, I finally decided to jump in."

Previously, Clarke directed the Oscar-winning documentaries *Soldiers in Hiding*, a portrait of Vietnam veterans, and *You Don't Have to Die*, which turns on a young boy's successful battle against cancer.

He also made *Terror in the Promised Land*, an investigation into the workings of Palestinian suicide bombers, and several episodes of the immensely popular syndicated drama series *Upstairs, Downstairs*.

Prisoner of Paradise was a challenge inasmuch as it required him, for the first time ever, to direct a film with a great deal of "library material" at its core.

"I was obliged to use a different skill set than I was used to."

Clarke and Sender found a vast amount of file footage in Poland, Russia, the Czech Republic and the former East Germany.

"The difficulty we faced was in actually screening all that never-before-seen-in-the-West footage. It was completely overwhelming. We sifted through over a million feet of film and saw images that were completely breathtaking. The challenge was to keep one's eyes on the ball and not allow any of this amazing footage into the film unless it absolutely served Gerron's story."

Clarke wrote the script incrementally over a nine-month period, and the shoot in the United States, Britain, France, Germany, Poland and the Czech Republic lasted from September to November 2001.

Finances posed a problem from the outset because some feared that *Prisoner of Paradise*, which cost $1.5 million to make, would be an apologia for a Jewish traitor.

"Portraying Gerron fairly, without tipping the scale either way so that the audience walks out asking themselves what they would have done under similar circumstances, is what we strove for," he said. "We certainly laboured hard and long not to make up the audiences' mind for them.

"I hope the film dignifies Gerron and his appalling dilemma and allows us to examine and honour his extraordinary life and work without emotionally manipulating the audience."

Though he thinks that Michael Moore's entry, *Bowling for Columbine*, will win the Oscar for best documentary feature, Clarke plans to attend the Academy Award ceremony on March 23.

"We really cannot compete with the juggernaut of Moore's publicity machine," said Clarke, who nevertheless respects Moore's film. "Still, we have a 20 per cent chance like everyone else, and I'd like to think that we, too, have made an accomplished and intellectually stimulating film."

He and Sender are currently in Berlin for the premiere of *Prisoner of Paradise* in Germany.

"We are to show it on the actual sound stage from which the Nazis removed Gerron in 1933. Strange how things sometimes come full circle. It is something of an emotional homecoming."

Malcolm Clarke (right) and Stuart Sender.

The pair are now in the process of developing another film with a Jewish theme, the true story of a Nazi guard and a Jewish inmate who fled together from a concentration camp in Poland. Its working title is *Escape from Auschwitz*.

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A remarkable tribute of remembrance

By TAMMY STONE
Special to The CJN

There is no final word on the Holocaust, no final story to tell. Survivor testimonies, biographies, scholarly interpretations and wartime ghetto poetry are just some of the layers that circle around the endlessly unfathomable, great tragedy of the 20th century.

This year alone, several films, including *Blind Spot, Hitler's Secretary*, *The Pianist*, *Prisoner of Paradise*, and now *The Last Letter*, point to a profound and continued need to understand our present by way of the past through art.

Documentarian Frederick Wiseman addresses this need in *The Last Letter*, his first fictional feature. Based on a chapter of Russian writer Vasili Grossman's heart-rending novel, *Life and Fate*, the film began as a play Wiseman directed 15 years ago. (A new theatrical version recently toured Paris and Toronto.) The result is a spare and striking work that belies a complex weave of narratives.

The film is composed of a mother's love letter: ghetto-locked physician Anna Semionovna addresses her son Vitya, a physicist living in Moscow. The Germans have just invaded her Ukrainian town; she tells her beloved son that she'll be dead by the time he receives the letter.

What follows is a chronicle of the last chapter in Anna's life. When the Germans invaded, they forced the Jews into a ghetto, where Anna discovered a newfound communion with other Jews. Then came the terrifying realization that mass graves were being built for them, and the next realization, astonishment: the survival instinct allows life to go on, despite, or in spite of, imminent death.

A recounting at the end of a life will inevitably be infused with musings, reflection, sentimentality and bewilderment, and Anna's letter – a brilliant piece of writing – adds to these qualities a chilling analytic tone. Hers is not a plea to be pitied or remembered, nor is the film striving for easy emotional reaction.

Rather, Anna appeals to her son in the only way she can – by turning her life into a story. Posterity is only an indirect, though significant, consequence.

She remarks that she has considered herself less a Jew than a Russian, and marvels that she would be persecuted for a faith and identity she never held – until now.

She describes life in the ghetto with her new friends as marked by fear, not hopelessness, and tells her son about the little things. She continues to tend to the sick. But she can't look into their eyes anymore; where she once saw physical diseases there, she now sees the soul.

These anecdotes present a dramatically understated character. Veteran stage actress Catherine Samie gives a subtle performance that often touches on the sublime. She is able to cry without sobbing, to describe horrors with the kind of detachment seen in people who have experienced situations just beyond the realm of credulity. With her hoarse voice, dignified but humbled posture, black garb and conspicuous yellow star, she is a visible emblem of both strengths and frailties; she is at once speaking of herself and for many others.

Wiseman's astute cinematography captures this duality – Anna as Individual and Anna as Everyperson – sustaining it right to the last dramatic plunge into darkness. Shot in high contrast black-and-white, Wiseman uses throw lights to cast Samie into shadow, to arresting effect. At times, there are two or three "Anna's" behind the actress; at times, as many as seven or eight. She either faces the camera, full-bodied, in close-ups of hands and crinkled face, or in shadows, as though talking to a vague, fading audience.

In the end, Anna has no answers, but is not overtaken. Brimming with the passion of one who has lived well, she accepts the flaws and flourishes of human nature she has witnessed in the ghetto, and withholds commentary on the evil that is now ending her life – this is her unique power over it.

The Last Letter, or *La Dernière Lettre*, is a masterfully directed and remarkable tribute to the people behind such stories. It is being screened at Art Gallery of Ontario's Jackman Hall, 317 Dundas St. W, March 29, 8:45 p.m., March 30, 4 p.m and April 1, 6:30 p.m. For more information, call 416-968-FILM ext. 2, or visit www.bell.ca/cinematheque. It will then play at Toronto's Regent Theatre on Mount Pleasant Road.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 59.

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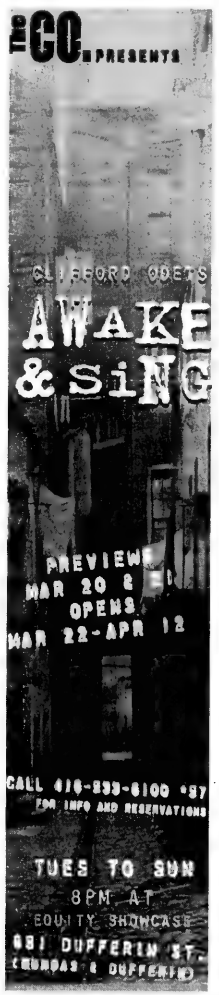
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Clowning around in a man's world

By RUTH SCHWEITZER
Special to The CJN

A weekly competitive improv show in a back room of a tavern at Bloor and Bathurst streets features a new generation of comedians who deliver almost non-stop laughs.

At the show, *Catch 23*, held at Clinton's Tavern on Monday nights, three teams of two comedians each use the ideas that are shouted to them by a raucous audience to create several skits over the course of an evening.

The "catch" is that each team gets 23 minutes on stage during the night. Points for the skits are awarded by a judge and the audience, whose response is rated by a referee. The team with the most points after four rounds is the winner.

Iron Cobra, the first team on stage on a recent Monday, and the previous week's champions, is made up of Becky Johnson and Graham Wagner. They ask the audience for a setting for their skit and people respond with "Dairy Queen" and "jungle."

Johnson and Wagner use both suggestions in a skit that seems pointless and silly to me. But I'm in the minority. The judge gives it three out of five and the referee determines, by the crowd's hooting, clapping and cheering, that the audience also awards it a three.

Two other teams follow and then Iron Cobra is back for round two. This time, Johnson tells the audience they intend to do something serious. She asks for a subject and an audience member yells "grandmother."

Iron Cobra then does a dialogue between two siblings, talking after their grandmother's funeral. Johnson and Wagner switch roles with lightning speed each time they get a laugh. The audience gives it a three. I'm with the judge, who gives it a four. By intermission, Iron Cobra is leading.

Iron Cobra did win, Johnson tells me later.

At 25, Johnson has been doing improv and comedy for 10 years. She's performed at fringe festivals across Canada, and recently she toured England.

As a high school student in Vancouver, Johnson discovered she had comedic talent and started doing improv, a male-dominated theatrical form in which female comedians are in demand as partners.

"If you're willing to perform with guys, they need women who are funny," she says.

She says performing in a spontaneous and unscripted situation doesn't faze her because she started so young.

After high school and a year at California's Dell'Arte International School of Physical Theatre, Johnson began working in comedy full-time.

Like improv, the comedy scene, in general, attracts mainly men. "It's considered more attractive for men to be funny, rather than women," she says.

Johnson has found jobs plentiful because of the shortage of female comics, but acknowledges that the comedy scene can be "cruel to women" and that male partners are sometimes unsupportive.

Johnson toured her critically acclaimed one-woman show, *Underground*, across Canada in 2001. *Underground* stars a clown named Ruby, who Johnson describes as depressed, terrified and lonely.

"Ruby is essentially me, or elements of me expanded," Johnson told *Faces in TO* last year, "so I'm not that person. I'm not that character, but everything she's concerned with are things I'm concerned with. Her behaviour is not my behaviour, but at the root of it, everyone's clown is sort of themselves."

Johnson is considering creating another full-length show for Ruby, setting her in a world that has been destroyed by a flood. Ruby can sometimes be seen at clown cabarets at Toronto's Clown Hall (clownhall.cyberflunk.com).

Johnson has acted in more than a dozen independent films and had parts so small that she jokes about it on her Web site (becky.theatre-in-a-box.com). Recently, she had substantial roles in *The Affected Turtleneck Trio*, a film that pokes fun at pretentiousness in the arts scene, and in *Secondary High*, which she calls "a crazy high school comedy, bizarre and surreal."

Johnson's latest project is *Schmigeggy: Nightmare*, a stage show developed through improv. Four performers, including Johnson, rehearsed for only 36 hours before the show opened March 15 at The Space, 489 Dupont St. More performances take place at 8:00 p.m., March 21 and 22.

"It's structured improv, but not every line will be scripted," she says.

Eye on Arts

By Bill Gladstone

CANADIAN EMBASSY IN WASHINGTON PRESENTS SHOWCASE OF CANADIAN JEWISH THEATRE

As part of a campaign to promote our national talent, the Canadian Embassy in Washington, D.C. staged a 90-minute showcase of Canadian Jewish theatre last week, as a collaborative effort with the local Theatre J.

The event was meant to bring together "some of Canada's most distinguished playwrights for a brief jaunt through a selection of brand new work on Jewish themes," an embassy statement explained. It occurred March 11 in connection with Spreading Our Wings, a four-day international conference for the Association for Jewish Theatre.

The showcase included scenes from **Jason Sherman's** new play *The Remnant*, **Anton Piatigorsky's** *The Eternal Hydra*, **Howard Wiseman's** *The Year of the Flood*, **Kendra Fanconi's** *The One That Got Away* and **Jonathan Garfinkle's** *Walking to Russia*.

Brief video clips from *Filler Up!* by Toronto-based actor **Deb Filler**, and The Yiddish Theatre's Young Actors for Young Audiences program were also presented, after which **Aron** and **Benji Gonshor** of the Dora Wasserman Yiddish Theatre sang. A reception followed. Attendees included conference delegates as well as local theatre professionals.

Co-chairs were **Kayla Gordon**, artistic director of the Winnipeg Jewish Theatre, and **Bryna Wasserman**, artistic director of the Saidye Bronfman Centre Theatre and the Dora Wasserman Yiddish Theatre of Montreal. Artistic directors were **Randy Baker** and **Jenny McConnell**.

* * *

Stand-up Comedy: The Bernard Betel Centre presents the *Morris "Nafty" Naftolin Komedy Kabaret*, at which amateur comedians and raconteurs may claim their "five minutes of fame." Everyone is welcome. 1003 Steeles Ave. W. Refreshments, free admission. Thursday, March 27, 2:30 p.m.

* * *

The Holocaust in Cinema: The Goggio Chair of Italian Studies and the Chancellor Rose and Ray Wolfe Chair of Holocaust Studies of the University of Toronto present The Holocaust in Cinema, an afternoon symposium featuring talks by a variety of professors on subjects ranging from Italian film and Holocaust memory, to a comparison of *Schindler's List* and *The Pianist*. **Michael Marrus** offers closing remarks.

The symposium is free and all are welcome. St. Michael's College, Room 100, Alumni Hall, 121 St. Joseph St. April 4, 1 to 6:30 p.m. Details at www.utoronto.ca/italian/sympos.

Presented in conjunction with the symposium, a Holocaust in Cinema Film Festival is offering these free screenings: *Canone inverso/ Making Love* (Monday, March 24, 5 p.m., reception and lecture to follow); *Perlasca, un eroe italiano/ Perlasca, an Italian Hero* (March 27, 7 p.m.); *Concorrenza sleale/ Unfair Competition* (March 31, 5 p.m., reception and lecture to follow); *Il cielo cade/ The Sky is Falling* (April 2, 5 p.m., reception and lecture to follow); and *Weapons of the Spirit* (April 3, 5 p.m., with director **Pierre Sauvage** in attendance.) All films have English subtitles. Details at www.utoronto.ca /italian/cinema.htm

* * *

What's Doing at Israel's: Cheryl Tallan, co-editor of *The JPS Guide to Jewish Women (600 BCE-1900 CE)*, discusses this contribution to the study of Jewish women throughout history, recently published by the Jewish Publication Society. Free admission, refreshments. Israel's Judaica, 897 Eglinton Ave. W. Sunday March 23, 8 p.m. 416-256-1010.

* * *

Arts Briefs

• **David Gale**, host of the W Network series *Loving Spoonfuls*, seeks single mothers in their 40s or 50s, with grown children over 17, to appear in a pilot for a prospective dating show that "explores the reality of being single with children in a warm-hearted and fun way." Downtown Toronto, Sunday, March 23. Dayo, 416-929-2260 or dayo@lovingspoonfuls.com.

• **The Shpeelers**, a two-family klezmer-type band that consists of **Les Aaron**, **Marty Zatzman**, **Josh Charlat**, **Leslie Train** and **Shayne Train**, perform a Jews for Judaism fundraiser. Shaarei Shomayim Sisterhood Hall, 470 Glencairn Ave., $15; $25 per couple. March 23, 8 p.m.

• **Diane Flacks**, **Stella Walker**, **Shoshanna Sperling**, **Ali Eisner**, **Linda Kash** and **Barbara Karsky** are among the 50 funny females enlivening this year's March of Dames in aid of numerous local charities. Second City's Tim Sims Playhouse, 56 Blue Jays Way. $15-$20. March 25 to 30. 416-343-0011.

• Chrylark Arts and Music Series presents **Vladimir Orloff** in a cello recital with pianist **Dorothy Sandler Glick**, playing **Beethoven**, **Grieg**, **Valentini** and **Srul Irving Glick**. Heliconian Hall, 35 Hazelton Ave. Adults $15. Thursday March 27, 7:30 p.m.

* * *

At the Galleries

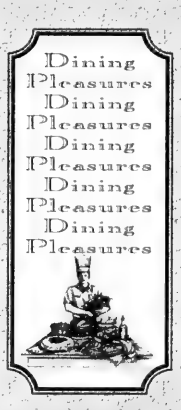
• The Women of Temple Sinai present their First Gala Art Auction & Sale, March 22. Preview with refreshments, 6:30 to 7:30 p.m., live auction from 7:30. Temple Sinai, 210 Wilson Ave. Admission $20, door prize. All proceeds to Temple Sinai youth. 416-485-2061.

• Wendy Oberlander's Translating Esther uses video, audio and sculptural elements to examine the legacy of **Esther Brandeau**, the first Jewish woman to arrive in New France. Koffler Gallery. Opening reception, March 20, 6 to 8 p.m. Until May 4. 416-636-1880.

* * *

Ben Ezra Project: Phyllis Lambert, founder of the Canadian Centre for Architecture, presents an illustrated lecture on The Ben Ezra Synagogue Restoration Project, of which she has been the director since 1980. The medieval Cairo synagogue is famous for its dusty Geniza, from which hordes of antiquated Hebrew documents were retrieved. Reception and book-signing to follow. Library and Archives of Canada Auditorium, 395 Wellington St., Ottawa. Free admission. Sunday, March 23, 2 p.m.

AWAKE AND SING:The Bronx: work is scarce, wages are low, poverty is high, companies are corrupt, labourers are enraged and families are desperate. Clifford Odets's Depression-era play about a Jewish family's difficulty during the Depression gets a revival at Equity Showcase Theatre, St. Anne's Parish Hall, 651 Dufferin St., Toronto from March 20 to April 12. Directed by Dean Gabourie, the play features Don Allison, Danielle Bourgon, Heidi Weeks Brown, Adrian Griffin and Aaron Willis. For tickets, times call 416-533-6100 ext. 57. Pictured above is an archival picture of the play's production by The Group Theatre.



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60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
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78 SHORT TERM RENTAL AVAILABLE
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81 APARTMENT TO SUBLET
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84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
145 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
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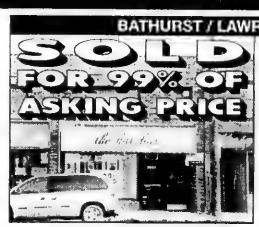

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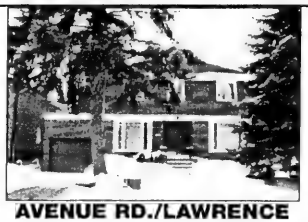

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Rebecca Rappoport Wilensky celebrated her 90th birthday Jan. 15 at Parkwood Hospital Palliative Care Unit, London, ON. and died peacefully February 11, 2003. Predeceased by her adored Dr. Hyman Wilensky, survived by sister Pnina of Toronto and brother David of Los Angeles. Devoted mother of Drs. Beryl and Noam Chernick, London, ON, Dr. Alan and Judi Wilensky, Seattle WA, Drs. Lieba and David Lesk, Toronto, ON and Drs. Marshall and Patricia Wilensky, Vancouver, BC. Beloved Bobie to grandchildren: Dr. Elisheva Chernick and Paul Forster, Yonina Chernick and Andrew Filion, Aviva Chernick, Ann Wilensky, Drs. Dena Wilensky and Barry Ross, Debra Wilensky, Joshua Lesk, Ari Lesk, ShiraRose Wilensky, Eve Wilensky and to great-grandchildren: Talya Chernick Filion, Timothy and Omri Filion and Raphaela Chernick Forster. Funeral took place February 13, 2003 with burial in London. Donations welcome to the Doctor Hyman and Rebecca Wilensky Memorial Fund c/o Or Shalom Congregation, 534 Huron St., London, ON N5Y 4J5

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Arts & Travel

Keeping up with the hectic pace of Bangkok

By BARBARA KINGSTONE
Special to The CJN

BANGKOK — Experiences are as important as sightseeing.

It's an hour or so past dawn. So early, it's hard to tell whether the sun will break through the Bangkok smog. It gives me something to think about as I wait in a small courtyard of a Buddhist temple, Keaw Jamfa, in downtown Bangkok.

I'm here to donate food to three young Buddhist monks who have been told of my visit- the only meal they will eat before noon until the next morning.

The temple is modest and not far from the Royal Orchid Sheraton Hotel where I'm staying. The hotel's obliging kitchen prepared and packaged the assortment of allowable food for my donation. Since the monks throughout the country depend daily on these offerings, those who donate add merits to their afterlife.

It would be a stretch to say that this philosophy fits mine, but the generosity of the Thais make this a suitable reason for their serenity.

There are rules while handing over the food –don't touch the monks or their robes, don't look at them which I find difficult since they are so young and sweet faced (I admit, I peek.) And while placing the food in their stainless steel pot, don't take too long.

The still warm plastic bagged cooked rice is placed at the bottom followed by vegetables also packaged and then the still warm chicken. Today the fruit is a banana ending with a small container of water.

Just before they walk off in their flowing saffron robes, I hand them picture- perfect white lotus flowers. It all happens so quickly but I feel spiritual for the rest of the day.

The hotel has arranged with their chef to take me to the very early morning local market.

I take the public "express boat", the city's convenient water bus, on the Chao Phaya River. When the Thais say express it means getting both feet well placed on the boat before it takes off at breakneck speed.

In a bustling city of 10 million, this is probably the fastest means considering the constant traffic jams on the city streets.

However, the Chao Phaya isn't exactly appetizing. It's darkish brown with floating vegetation which I am told, actually grows in the river.

At Memorial Bridge, about 15 minutes from our embarkation, we fast-pace it off the 'bus', walk through a small garden, the last patch of green I'd see for hours, an oasis which seems to make this a cosmic fantasy.

By the time we arrive at the market, about 7.30 a.m., it is still frenetic but the busy time is far earlier.

Chef Charoensri leads the way. He points out his favourite stalls and vendors, the unusual fruits and vegetables. Since I'm searching for curry paste, he suggests a vendor whose dry spices and herbs he considers best.

There are odd shaped and unusual produce such as lemon grass, Kaffir eggplants (tiny little green balls,) dragon fruit, galangal that looks like ginger. The market streets have deep potholes filled with water from the rain during the night plus the washing down of the produce. I hopscotch, stepping and jumping over puddles. Everyone seems in great spirit and it still isn't 8 a.m.

Chef Charoensri warns me about not spending too much time at the meat counters, – a few minutes of seeing the beheading of an animal was long enough – so we make our way to the street filled with colour.

Flowers galore at the famous floral market and so many species , colours I didn't know existed in the world of flora (e.g. black).

Patiently, women sit making the most intricate garlands on wire with jasmine and roses for festive occasions.

After a pre-arranged cooking class at the Royal Orchid, there are still many hours left in the day. I decide to visit the spa belonging to and across the river from the Oriental Hotel.

At the entrance, there is still a mystic silence. Everyone whispers. The appointment is for three hours.

San, the diminutive, waif thin esthetician leads me into a standard-sized room.

There is no time for modesty. San's directive is to undress, lay on the mat. I am covered with a sheet, temporarily. The first application is an extract of chamomile and mint which she spreads over my entire body, except on the paper panty supplied by the spa.

After the shower I am smeared with sterilized seaweed and water. The fishy smell permeates the air until San envelopes me like a sardine, in a plastic cover topped with an electric blanket to "retain the heat and detoxify the body".

This concoction is more difficult to wash off but with strong liquid soap and loofah mitt, the mission is accomplished

She asks if I want a light or heavy Thai massage. I consider her size and confidently say "strong please". Big mistake It's a session I won't forget, nor will my muscles which ached the next day. The palms of her hands press either side of my spine, her fingers find every vein and artery in my legs and arms. I want to shout 'uncle' but I don't think she'd understand this expression.

I can't leave without sourcing the Oriental Hotel shopping arcade. It's a one step luxury retail therapy stop, especially Lotus with the most unique jewelry designs including jewelled scarabs.

With still some time, I visit the small Orthodox Bet Elishiva Synagogue and meet Rabbi Kantor, who is getting ready for a religious holiday meal. There are only about 300 Jewish people in Bangkok.

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Junior hockey has been good to Sherry Bassin

By ELI SHUPAK
Special to The CJN

Sherry Bassin has held just about every position imaginable in the Canadian junior hockey ranks, but the opportunity to ply his trade in the millionaires' world of the National Hockey League intrigues him.

The owner and general manager of the defending Ontario Hockey League champion Erie Otters, Bassin was in the running last summer as head of a group interested in taking over the Buffalo Sabres, but the group never did submit a formal bid.

The NHL took over operating control of the club in June after Sabres' owner John Rigas was accused of stealing hundreds of millions of dollars from Adelphia Communications, the cable television company he founded.

The league first awarded Mark Hamister, owner of the Arena Football League's Buffalo Destroyers and chairman of National Health Care, the right to purchase the team, which is under Chapter 11 bankruptcy protection. But that bid collapsed and Rochester businessman B. Thomas Golisano, owner of Paychex Inc., has reached a deal to take over the team.

Last August, however, it looked like Bassin's group was on the verge of submitting a bid. His chances of moving into an NHL executive suite seemed even more promising when the group added Frank DuRoss, owner of the American Hockey League's Providence Bruins.

But the bid never came to fruition.

Rumours surfaced in Buffalo that Alan Maislin, the Montreal trucking magnate and one of Bassin's money men, couldn't get his house in order.

Sherry Bassin

"We sure mishandled the process," Bassin told the *Toronto Sun* at the time. "I'm not saying it was him or anyone else. The question within the group was about what it was worth or what the value was. It was an easy, solvable thing. It bogged us down, but there was active, honest interest and capability. You could say we fumbled it."

Bassin said he did "a lot of the preliminary work and research" for his group, and his role in the process was mainly as an advisor.

Bassin, a former Durham College professor in the legal and sports and business administration programs, is widely regarded as having one of hockey's top minds.

Despite that, the only NHL experience on Bassin's resume is a two-year stint as assistant general manager of the Quebec Nordiques before the club moved to Colorado. With his three children growing up at the time, he chose to stay closer to home to spend more time with his family rather than move with the club.

"[The NHL's] the one level I've not been in total charge, but I wasn't going to go there just to satisfy my ego," said Bassin in a telephone interview from his Oshawa home.

"I had other opportunities to get involved in the league, but it's dangerous when your children are younger, because it takes total commitment."

While with the Nordiques, Bassin was involved for the second time in trading Eric Lindros, having previously moved him in junior hockey when he refused to play in Sault Ste. Marie, where Bassin once served as the team's director of operations.

Bassin was a finalist for the general manager's job with the expansion Anaheim Mighty Ducks back in 1993, but he said it was not a good match for him. Jack Ferreira was instead awarded the position.

Bassin hails from Semans, a small community of 400 people in central Saskatchewan, 80 miles from Regina.

He said "you died of boredom" if you didn't play the game where he grew up in Western Canada.

His parents, Mal and Molly, who were married 63 years, brought him up in a strictly kosher home – the family had to have their meat shipped in from Winnipeg. His parents also made sure Bassin took Hebrew lessons, which in his hometown was not an easy task.

Bassin is a pharmacist and lawyer and has a master's degree in hospital administration, but hockey has always been his true passion.

"Hockey's been very good to me," said the two-time Canadian Hockey League executive of the year who has made six trips to the Memorial Cup (winning with the host Soo Greyhounds in 1993) and who won two gold medals with the national junior team.

"It's given me the opportunity to travel North America coast-to-coast and all through Europe."

Bassin has made his mark in junior hockey over the past three decades – as a coach, general manager, league governor and league commissioner.

He is especially proud of his ability to put together championship teams in the three OHL organizations he's worked for.

In Oshawa, where he now owns three restaurants, the club set a modern-day record in the 1980s by having a first-round NHL draft pick five years in a row.

It was matched by Erie in 2001 when the Leafs selected Otters defenceman Carlo Colaiacovo.

"I'm kind of proud having first-place teams in three different locations," said Bassin, whose Otters have won the OHL's Midwest Division regular season title for the the past three years.

"I credit that to surrounding myself with a good, strong staff. A lot of them are good enough to take my job. Not only are they good, capable people, but they're good character people. We make a point of trying to search for that."

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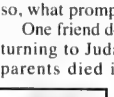
NUMBER ONE

For the second consecutive year, Bialik Hebrew Day School's boys' basketball team has emerged victorious in the Jewish Day School Inter-School Basketball League. The team beat second place Netivot Hatorah in the finals. Pictured here are the excited team members, along with their coach, Charlie Charalambous.

My own Jewish identity



By JODI KOVITZ

I began to question my identity as a Jew after I finished my undergraduate studies. During the shift from the safety of school to the real world, I was able to enjoy new liberties for the first time, but I had to take on adult responsibilities and make scary, life-altering choices on my own. Up until that point, my parents made many decisions for me, such as how I practised Judaism.

Given that I was going through the rite of passage from youth to adulthood, it was natural for me to challenge my Jewish identity along with the rest of my values, beliefs and interests. I asked myself questions such as, "Who am I as a Jew? Am I spirituality fulfilled? Why am I not observant? Should I be? Everything else is changing; don't I have to change my Jewish ways, too?"

I never once doubted my love for being Jewish, my commitment to Israel or my identification culturally as a Jew. But I questioned my place on the spectrum of Jewish observance. I thought I possessed typical Jewish values, but at the same time, I did not feel obliged to be observant. Although I felt somewhat guilty for not being observant, I really didn't understand how others felt compelled to simply start observing Jewish laws if they had not done so before.

As soon as I became interested in exploring my Jewish identity, I became hungry for knowledge. I took classes, attended lectures and read books. I talked to as many people as I could about their experiences building meaningful, spiritually fulfilling Jewish lives. I asked questions such as, "Have you changed how you identify as a Jew? If so, what prompted that change?"

One friend described his experience turning to Judaism after both of his parents died in the same year. He explained, "It was not a conscious choice, it was just in me. I had never felt particularly compelled to be observant, but after my parents died, the only place that I wanted to be was in synagogue. The practice of saying *Kaddish* gave my collapsing world order when it felt so out of control."

Another friend who lives in New York said she turned to Judaism after the Sept. 11 attacks. "My world was shaken," she said. "My self-concept was up in the air as I began to question what my priorities had been prior to Sept. 11 and what I wanted them to be going forward. I found both comfort and direction through immersing myself in an Orthodox way of life."

After a three-year search, I remain a non-observant Reform Jew. I found that I did not have to "change" my identity or my Jewish practice to become more spiritually fulfilled. If and when I need to make that change, I think I will know it, as others have discovered and described to me. To find spiritual fulfillment, I simply had to ask the right questions and explore the many answers out there. This process in itself was spiritual and nurturing for someone who is not committed to observance.

I also found comfort in my Jewish identity at a time when my life was in a state of flux. I guess sometimes what we are looking for can be right in front of us. I continue to welcome your feedback at jlkovitz@hotmail.com.

SNOW PEA-CITRUS SALAD W/POPPYSEED DRESSING

Salad:
4 cups fresh snow peas (ends snipped)
1 cup whole red seedless grapes
1 cup fresh orange sections
1 cup fresh grapefruit sections
1 green pepper, cut in julienne slices
1 small red onion, sliced into thin slivers
1/2 cup dry-roasted sunflower seeds

Poppyseed Dressing:
2 cups white sugar
1 1/4 cups white vinegar
3 1/3 cups vegetable oil
8 tsps. poppyseeds
1/4 cup dried onion flakes
2 tsps. dry mustard
3 1/2 tsps. salt

Salad: In large bowl, combine all ingredients. Toss salad with 1/2-3/4 cup dressing, or to taste. Yield: 8 to 10 servings.

Dressing: Stir sugar into vinegar; mix until blended. Whisk in oil. Add poppyseeds, onion flakes, dry mustard and salt. Mix well. Store in refrigerator for up to 3 weeks.

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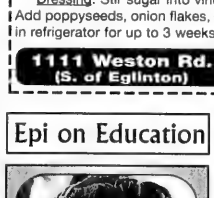


Seymour Epstein

Purim is, and always has been, one of my favourite holidays. Yet there is something problematic about our current Purim celebrations. We think of the holiday as having special significance for children because of the masks and costumes and carnival-like atmosphere that have permeated our parties. While educators are obliged to make all Jewish life relevant to children, we have perhaps at times overdone it at the expense of an adult understanding and appreciation of our rituals and traditions.

Purim is not a simple victory holiday. Earlier scholars noted that the mitzvot of Chanukah are primarily spiritual (lighting the chanukiah and reciting *Hallel* – this before Chanukah gelt!) while Purim customs are mostly material (mishloach manot, matanot le'evyonim and the seudah).

One explanation for this difference is that on Chanukah our souls were threatened, while on Purim our bodies were at risk. Indeed, the victory celebration in Megillat Esther is one of drinking and feasting rather than of prayer or thanksgiving. The famous rabbinic order to become so intoxicated that we do not distinguish between the villain Haman and the hero Mordecai is also very strange. The medieval burlesques and parodies that were written for Purim, some of which rewrite our most sacred hymns and prayers in a jocular tone, are another sign that we always knew that the victory of Esther, Mordecai and the Jews of Achashverosh's kingdom was a somewhat shallow victory. These complexities are not easily communicated to children.

As with all Jewish ritual, it is important to make as much of it as possible relevant to children while maintaining an adult appreciation that is more complex. If we practise "pediatric Judaism," our young people will later reject a religion that ceases to be relevant once they have matured into adulthood.

One piece of Purim Torah that both adults and young people can appreciate is the teaching that Purim will outlast Yom Kippur in the days of the Messiah. That is because Yom Kippurim is a day like Purim (*Ki Purim* is Hebrew for "like Purim"), but Pùrim is the genuine article.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

CROSSWORD PUZZLE

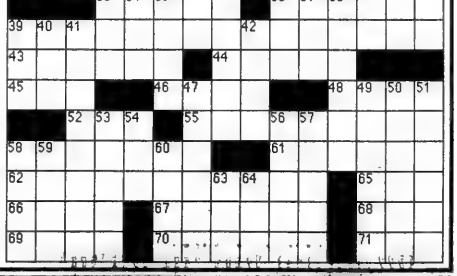
(Answers to the crossword are on page 52.)

The Canadian Jewish news

Fashions Afire
© 2003, R. Bernard Mann

Across
1. O'Toole, for short
4. Coco
10. Runner, ending in -nter
14. Poetic contraction
15. Get oxygen into
16. Island group off Galway Bay
17. Facial movement
18. Formidable fashion figure
20. Hockey, in a way
22. Crimean port, et al
23. Star runway figure Hutton (with first initial only)
26. Acronyms used on inapplicable sections of a form
27. Kett, comic strip heroine
28. Type of electronic tube, for short
30. Chi. state
33. "... be, _____ be", Beatles long refrain
36. Massachusetts governor
39. Swimsuit & gown photos
43. Pub, as a stopping-off loc.?
44. Backs of necks
45. Prison
46. Wear often designed by a fashion figure
48. Fashion show visual record
52. Three, for an Italian fashion figure
55. Hours spent by robin on eggs
58. Treacherous one
61. Not long ago
62. Formidable fashion figure
65. U.S. defense strategy department
66. Friend, to a French fashion figure
67. Compares
68. Pop
69. Dissolved 20th century empire
70. ___ ___ Grassi, fingerstyle guitarist
71. Broadway sign

Down
1. Fashion figure dress size
2. Fashion wool knit
3. Party for the invited at a fashion show (abbrev.)
4. Where chocolate comes from
5. Shama, in English
6. ___ Natl. Cemetery
7. Arm., Mar.'s, and ___
8. Starter for ___gy, science of determining causation
9. "_____ me your ears"
10. Dance or sauce
11. Tailor's final task
12. Hebrew for beloved or friend (f.)
13. Caravanserai
19. Barbie's friend
21. Category of guys way down the line from A-type
24. Warhol actress Sedgwick
25. Series of invocations and congregational responses (Fr.)
29. Coffee-grinder setting
31. Confederate general
32. Ol prefix
34. M ending, in a thaw
35. Airline absorbed by AA, et al
37. Cockney's abode
38. Pasty or resinous material
39. Cartographic sheet
40. Hurrah! at a bull fight
41. Prevotella _____, tooth-decay bacterium
42. Shucks!
47. Remove porch edging
49. Edits
50. To think, in Chihuahua
51. Chihuahua or Nuevo Leon
53. More mature
54. Old English 3rd person verb ending
56. Statistical movement
57. Up tight
58. Matic preceder
59. Flock males
60. Spanish pot
63. Arthur Godfrey's little instrument
64. David's appellation, in Latin



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This Week

National

Federation may expedite annual campaign. ***Page 3***

Mould forces Miles Nadal JCC to close doors. ***Page 5***

Passover Food Ideas

Our writers share their cherished childhood memories. ***Page 25***

Arts & Travel

Academy Award winning film tells story of German Jews in Africa. ***Page 52***

Eitz Chaim graduates revel in doing 'Odd Jobs' on TV. ***Page 54***

Sports & Leisure

Hockey league caters to Sabbath-observant kids. ***Page 62***

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 14
Passover Food Ideas 25
On Campus 41
What's New 42
Coast to Coast 44
Israel & the Jewish World 49
Arts & Travel 52
Health & Lifestyles 56
Classified 57
Sports & Leisure 62

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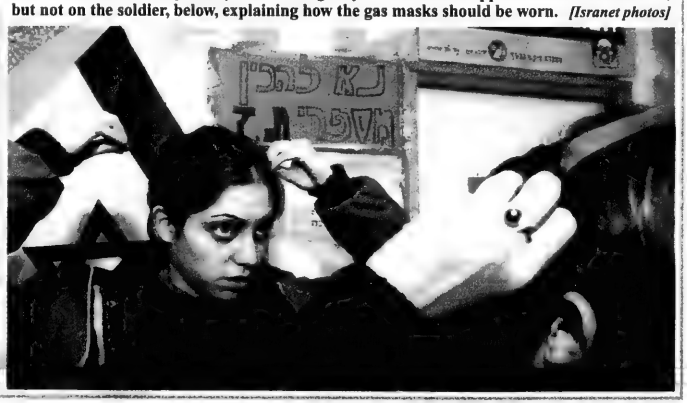
Innocence and incongruity

As American and British forces were moving towards Baghdad last week, these Israeli schoolchildren, above, received their gas mask kits at school, which they innocently carry as if the boxes were mere schoolyard toys. The incongruity of the moment appears lost on the children, but not on the soldier, below, explaining how the gas masks should be worn. ***[Israel photos]***



CIC to Graham: hit Iran with sanctions

By SHELDON KIRSHNER
Staff Reporter

Bill Graham
Israel photo

Canada should impose economic sanctions against Iran, a Canada-Israel Committee delegation suggested at a meeting with Canadian Foreign Minister Bill Graham in Ottawa last week.

Although he "recognizes the danger" Iran poses to the countries of the Middle East, Graham did not commit Canada to sanctions, said Joe Wilder, CIC's national chair.

Wilder said Iran was the chief topic on the agenda. "We spent the most time talking on Iran."

Asked to comment on the meeting, a spokesperson for Graham said Canada intends to preserve its "multilateral approach" to Iran.

In a reference to the recent imprisonment of Iranian Jews, Isabelle Savard said Canada strongly condemns Iran's violations of human rights, but is hopeful these practices can be ended by the strong reform movement in Iran.

Canada's bilateral relationship with Israel was also discussed at length during the 1¼-hour meeting.

Wilder said Graham promised to do whatever he can to strengthen Canada's relations with Israel, at a time when the Jewish state is isolated diplomatically and a war rages in Iraq.

"I found him very supportive and thanked him for it," said Wilder, referring to Graham's commitment to bolster Canada-Israel ties.

Continued on page 50

Shabbat Hachodesh: Shemini
Candlelighting: 6:21
Havdallah: 7:26
Greater Toronto Area

"Road map" to wait until after Iraq War — please see page 50

The News in Brief

CANADA

Israel Travel Advisory

OTTAWA — The Department of Foreign Affairs and International Trade (DFAIT) is advising Canadians to avoid travel to Israel, the West Bank and Gaza. In light of the war in Iraq and "international uncertainties," Canadians in Israel, the West Bank and the Gaza Strip are being advised to leave immediately. DFAIT said Canadians who choose to remain in these areas should avoid crowded places, not use public transportation and avoid large gatherings. The United States has issued a similar advisory to its citizens.

ISRAEL

Kuwait Discriminates

JERUSALEM — Reporters Without Borders, a French-based watchdog group dedicated to freedom of the press, is criticizing Kuwait for its discriminatory policy against Israeli journalists. The group said Kuwait had notified foreign journalists in the country that any co-operation with the Israeli media would lead to legal action against them. The group asked that visas and accreditations be issued to any Israeli journalist who requests them. U.S. authorities estimate at least 1,000 journalists from around the world have been accredited with allied forces stationed in Kuwait, but none are Israeli.

Saddam Cuts Cheques

JERUSALEM — Iraqi leader Saddam Hussein distributed $260,000 (US) to families of Palestinian suicide bombers March 12 in cheques of $10,000 each, Israeli officials said. The money brings the total amount Iraq has contributed to the Palestinian intifadah to more than $35 million, Israel says.

Israeli Arabs Suffocate

KUFR KASSEM — An Israeli Arab woman and her two teenage sons suffocated while sleeping in a sealed room the family had prepared in case of an Iraqi attack. The woman, 37, and her 13- and 14-year-old sons died from lack of oxygen last week due to a coal-run heater they used to warm the room. The family's father and two smaller children survived.

Mock Sharon Execution

JERUSALEM — Israeli police arrested two Jewish teens who allegedly pointed a toy gun at another boy dressed as Israeli Prime Minister Ariel Sharon. The mock execution took place at a memorial ceremony in the West Bank last week by right-wing extremists at the grave of Baruch Goldstein, who killed 29 Muslim worshippers in 1994 and then was beaten to death. One of the youths was held for allegedly assaulting police and the other was released after questioning.

Cannon Unearthed

JAFFA — Workers renovating Jaffa's flea market have discovered a two-metre long, 30-centimetre wide cannon believed to have been used by Napoleon Bonaparte when he broke through Jaffa's city walls in 1799. It's one of many unexpected discoveries, mostly from the Crusader period, unearthed during the $5-million (US) renovation.

WORLD

Student Attacked

PARIS — French police have opened an investigation after a 20-year-old Jewish law student was attacked earlier this month by masked men who engraved a Star of David on her arm. Police said three men attacked the woman, "probably with a set of keys," outside her home in the southern city of Aix-en-Provence. Earlier that evening, she had participated in a debate at a local cinema after the screening of a film on media coverage of the Mideast conflict and had expressed indignation that Palestinian children are involved.

Deadline Extended

NEW YORK — The deadline to file claims to receive money from Holocaust-era insurance policies has been extended to Sept. 30. The International Commission on Holocaust Era Insurance Claims said the extension would allow time to publish more names of people whose policies were not fulfilled. The insurance program was part of a deal signed last October by the commission and a German foundation.

Blacklisted Author Dies

NEW YORK — Best-selling U.S. author Howard Fast, who wrote more than 80 books, including such novels as *Citizen Tom Paine* (1943) and *Spartacus* (1953), died March 12 in Greenwich, Conn. at 88. Fast, whose historical fiction featured themes of human rights and freedom, was blacklisted in the 1950s for having been a Communist party member and for refusing to co-operate with the U.S. House Un-American Activities Committee.

Mel Gibson Movie Controversy

NEW YORK — The father of movie star Mel Gibson has minimized the Holocaust and denied that the Al Qaeda terrorist network was behind the Sept. 11 attacks.

In a recent *New York Times Magazine* article about the actor's upcoming movie on the crucifixion of Jesus, Hutton Gibson denied six million Jews were killed in the Holocaust, describing it as logistically impossible.

"To bigots and anti-Semites, no amount of evidence or scientific proof is ever enough," said Rabbi Marvin Hier of the Simon Wiesenthal Center in Los Angeles.

Meanwhile, Mel Gibson told Fox News recently his self-financed film *The Passion* is meant to just tell the truth about "why Christ came, why he was crucified."

The Gibsons belong to a strict Catholic group that believes the Vatican erred in 1965 in issuing the Nostra Aetate, which said the Romans, and not the Jews, killed Jesus. Jewish leaders have warned Gibson against reviving a central canard behind centuries of anti-Semitism.

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PURIM PLAY: Associated Hebrew Schools' Grade 1 students dressed up to celebrate Purim. Seen, from left, are Francine Fishbein, Hailey Levy, Matthew Goldenberg, Benjamin Fishbein and Samantha Cottrell.

Federation may expedite annual campaign

By FRANCES KRAFT
Staff Reporter

UJA Federation of Greater Toronto is prepared to swing into action within "a week or two" to launch its annual campaign if circumstances warrant.

The campaign, which raises money for Israel and the local Jewish community, normally begins at the end of August, said spokesperson Howard English, UJA Federation's director of marketing and communications. But last week, even before United States President George W. Bush issued his ultimatum and launched his first strike against Iraq, federation staff and lay people were discussing hypothetical scenarios for Israel's involvement in the war that could have an impact on the campaign.

"We all hope Israel won't be involved, but if Israel is involved or if Israel is harmed by the war, we will likely have to accelerate the campaign, much as we did last year," said English. Campaign 2003 began last April because of urgent needs in Israel, and raised $67 million.

Campaign 2004 will be strongly based on what English termed three "planks:" supporting Israel's ongoing needs for assistance to victims of terror and strengthening its weakened social service system; countering the world-wide spread of anti-Israel hatred, which is often combined with anti-Semitism; and giving "a new generation of Jewish young people in high school and university the tools to deal with a disturbing new reality."

Although a "significant portion" of the money collected still supports social services here, "we see the campaign as a united Jewish global effort on behalf of Israel and the Jewish people," said English.

"We are working very hard to develop a global action plan in conjunction with Jewish communities around the world to support Israel."

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Greater Toronto Area

Two eye-catching magazines

In an attempt to counter the campaign being waged in some European and North American quarters to isolate Israeli authors and writers, *The CJN* in this space, in the last issue of each month, features Israeli works. This month, I draw our readers' attention to two outstanding Israeli publications.

* * *

For anyone interested in nature, the environment, geography, travel, hiking and most other aspects of outdoors life, *Eretz* is a total delight. Published every two months, the magazine is a cornucopia of well-written, highly instructive articles on an eclectic range of subjects. Each issue contains specialist, tour guide-quality information about unexplored sites, paths and trails that are off the beaten track. Even with the plethora of exciting stories, however, what anchors the magazine are the excellent, eye-popping, colourful photographs from the vast, mostly undiscovered, panorama that is Israeli life, history and geography.

The most recent issue, No. 86, February-March 2003 is typical of the magazine's rich offerings.

It contains four feature stories – on the ancient cemetery in Safed, antique tractor collecting, a challenging hike in the Negev Highlands and Benjamin Disraeli's fateful visit to the Holy Land.

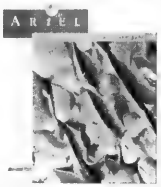
Each is written deftly in an easy style that settles comfortably between travelogue and graduate school essay. The article about Disraeli, for example, called *Grand Tour*, recounts his visit to the Holy Land in 1830. It combines narrative, description, history and geography.

"'The next day we commenced our journey over the delightful plain, bounded in the distance by the severe and savage mountains of Judea. In the wild stony ravines of these shaggy rocks, we were wandering the whole day; at length after crossing a vast hill, we saw the Holy City…'

"Disraeli spent only a week in Jerusalem, but the visit appears to have affected him deeply. His first description of the city, in a letter to his sister Sarah, and later repeated almost verbatim in his book *Contarini Fleming*, is a detailed and emotional description of the view of the city from the Mount of Olives.

"'Jerusalem,' he wrote, 'is entirely surrounded by an old feudal wall with towers and gates of the times of the Crusaders and in perfect preservation. As the town is built upon a hill, you can from the opposite height discern the roof of almost every house. In the front is the magnificent mosque built upon the site of the Temple, with its beautiful garden and fantastic gates – a variety of domes and towers arise in all directions, the houses are of a bright stone.

"'I was thunderstruck…'"



In addition to the features, there are also the usual collection of travel and other anecdotes, vignettes, and of course, the heart-stopping photography.

The editor in chief of *Eretz* is Yadin Roman. Further information about the magazine is available at www.eretz.com. Its e-mail address is eretz@eretz.co.il.

* * *

Ariel is a more venerable publication. A review of arts and letters in Israel, it appeared for the first time in 1962. Originally, a quarterly, it now appears, alas, less regularly. The result, however, has been heightened anticipation between each volume.

The early volumes are now collectors' items, attainable, if at all, only in antiquarian book shops or in university libraries. Each volume is a veritable treasure trove of insightful, incisive writing on subjects ranging from agriculture, archeology, architecture and art to museums, music, natural history, theatre, and Zionism.

The collected pages of the journal are a chronicle of the development of the art and soul of the people of Israel from before the creation of the state to modern times.

Moreover, the collection of the writers whose works have appeared in the journal are a Who's Who of the academic, scientific and literary establishment of the Jewish world.

Literary giants such as Natan Alterman, Yehuda Amichai, Aharon Appelfeld, Chaim Nachman Bialik, to name just a few have all been published in *Ariel*.

With the advent of Volume 100 in 1998, the editors of journal changed the magazine's format somewhat. Each volume became dedicated to a specific theme, although not all the articles and other items appearing in the volume are necessarily part of that theme.

In recent years, there have been issues exploring the state of the arts in Israel, Jerusalem at 3000, Hebrew today, Israel and Islam, Israel and Christianity, New Israeli Literature, and Jerusalem Then and Now.

The theme of the most recent volume, No. 114, is contemporary Hebrew poetry and music. The editor of *Ariel* is Asher Weill. It is published in English, French, German, Russian, Spanish and Arabic editions. It is accessible on the Internet at www.mfa.gov.il. To subscribe, write to Youval Tal Ltd., POB 61009, Jerusalem 91610.

–MBD

SeeJN

A RUSSIAN PURIM: These kids might be just clowning around, but organizers of a recent Purim banquet at the Paradise Banquet Hall had a special reason to smile. The Jewish Russian Community Centre's (JRCC) huge Purim event attracted 580 adults and more than 200 children. The catered banquet featured live music, clowns and a traditional Purim shpiel (comedy skit) put on by JRCC rabbis. The Jewish Russian community also celebrated the holiday with a number of Megillah readings, parties and masquerades attended by more than 1,000 people in a variety of venues.

Mould forces Miles Nadal JCC to close doors

By PAUL LUNGEN
Staff Reporter

The Miles Nadal Bloor Jewish Community Centre (JCC) has been closed temporarily following the discovery of mould.

Tests by an abatement company hired by the JCC confirmed that black stains on the ceiling tiles in the men's health club and women's general locker room were mould, said Naomi Rose, the centre's recently appointed executive-director. The findings prompted closure of the centre's basement level and a few days later, when subsequent tests found traces of mould in the front lobby, the boardroom and the pool area, the entire building was closed.

The building will remain shut until the situation is brought under control and it receives a clean bill of health from experts. So far, no one's health appears to have been affected, Rose said.

Mould, which is a type of fungus, can be found in buildings with a history of water leaks, floods, fires and problems with indoor air quality, states an advisory from Ontario's Minister of Labour.

"The most common types of mould are generally not hazardous to healthy individuals, but some moulds may be hazardous to certain individuals," the ministry states. "People who have asthma, bronchitis, hay fever, other allergies, or have weakened immune systems are more likely to react to mould. The most common symptoms are runny nose, eye irritation, skin rash, cough, congestion and aggravation of asthma. Symptoms usually disappear after mould exposure stops. Most often, there are no known long-term consequences to workplace exposures."

An inspector from the city's department of health – apparently called in by a centre member – examined the facility along with the JCC's contractors, and the JCC has been co-operating fully with the department in its attempt to address the situation, Rose said. The Ontario Occupational Health and Safety Act requires employers to ensure the health and safety of workers, including protection from mould in workplace buildings.

Bloor facility to remain shut until situation brought under control

"The JCC is taking all possible steps to rectify the situation," Rose said. "We're actively going above and beyond the suggestions of the department of health because for us, health and safety is the number one priority for our staff and members."

The basement has been sealed off from the rest of the building by plastic sheeting and the use of negative air pressure to keep mould spores from encroaching on other areas. In the meantime, the JCC has advanced its renovation plans, which would have seen the entire basement area undergo a substantial upgrade as part of the centre's $12.4 million renovation. The centre had already determined that its original plan to merely make cosmetic changes in the basement was insufficient because the building's plumbing, heating, ventilation and air conditioning systems were so antiquated they required a complete refit. But with the discovery of the mould, the decision was made to gut the basement and, in effect, start from scratch, Rose said.

The amended plan will add about $2.6 million to the renovation costs, she said.

The short-term plan is to remove all traces of mould in the main level (there is none on the second floor) and re-open the building as soon as possible. That will make the gym, aerobics studios and weight rooms available to members. But the basement, which contains the men's and women's locker rooms, will remain closed until December or January 2004, when the work is expected to be completed, Rose said.

Rose acknowledged closure of the building for that length of time will disrupt members' activities, but said the JCC is attempting to enter into a temporary arrangement with a sports club nearby to provide its members with an alternate venue until the JCC is fully operational.

The centre's executive offices, which were moved to an office building down Spadina Avenue prior to the renovation plan, are unaffected while the Downtown Day School has been operating in a rented building nearby for some time. The supplemental school, which holds classes in the JCC on Sunday and Wednesday, uses rooms on the floors where no mould has been found, she said.

Discovery of the mould has not affected renovation plans in other areas of the building, Rose said. Two retail outlets, a newsstand and a dry cleaners remain open for business, with access only from Bloor Street, while other tenants, including Second Cup, are expected to move in to their Bloor Street fronts in a matter of weeks.

Renovation to create a 300-seat theatre in what was the auditorium will continue as will upgrades to the second floor offices and classrooms. These are expected to be completed sometime in May or June.

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Greater Toronto Area

Palestinian state possible despite war, says scholar

By ADAM SEGAL
Special to The CJN

Despite the current climate of war and hostility, a viable two-state solution to the Israeli-Palestinian conflict can be achieved, a leading Israelis scholar says.

"I think we should be optimistic," said Israeli political science professor Yaron Ezrahi, who was the guest speaker at the Andrea and Charles Bronfman Chair in Israeli Studies at the University of Toronto last week.

"The potential for collaboration is very promising."

Yaron Ezrahi

Ezrahi, a senior fellow of the Israel Democracy Institute, said the current situation has left Israeli soldiers demoralized and civilians under constant threat of attack.

He said some of his students who serve in the army tell him they feel they are "controlling another people" and do not support defending land that they do not believe belongs to Israel.

By creating two states, Ezrahi said, Israel will finally have defined borders, which will ameliorate territorial disputes.

"Soldiers will be able to know exactly where is the home they are defending," Ezrahi said.

He believes a two-state solution will diminish the role of religion in Israel's internal and foreign politics, while "continuing Israel's historic and religious tradition."

Ezrahi added the creation of a Palestinian state alongside Israel could boost Israel's sagging economy.

He did not map out the logistics of this two-state solution, but he said he believes there is a will to agree on final borders.

But he said he doesn't envision any Israeli government agreeing to dismantle Jewish settlements in the West Bank and Gaza Strip.

"They're not willing to pay the political price [for evacuating them]," Ezrahi said.

Ezrahi cited the differences between the way former Israeli prime ministers Yitzhak Shamir, Benjamin Netanyahu, Yitzhak Rabin and Shimon Peres dealt with the Palestinians.

"Shamir and Netanyahu take the position that the Arab world has to first be democratic before we can trust them," Ezrahi said.

Conversely, Rabin and Peres sought to negotiate with the Palestinians.

Ezrahi referred to the latter approach as "instrumental and pragmatic," while stating that the "pessimistic" mindset in the Shamir/Netanyahu approach "can only lead to paralysis."

He conceded that Islamic groups committed to Israel's destruction, such as Hezbollah and Islamic Jihad, have gained significant clout among Palestinians during the current intifadah.

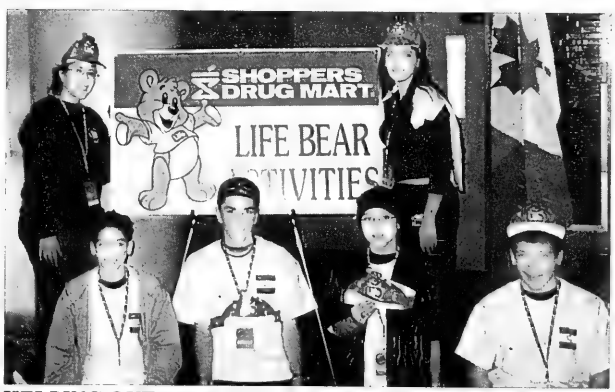
But he said Hezbollah "exploits the Israeli-Palestinian conflict for its own needs in Lebanon... and will be seriously disempowered by a two-state solution."

Ezrahi was asked to predict the potential impact of a U.S. war in Iraq on the Israeli-Palestinian issue.

If the Americans pound Iraq heavily, "America's standing in the Middle East could be damaged," which could result in a diminishing of the American role in Israel-Palestinian negotiations, Ezrahi said.

Ezrahi is currently teaching about democratic theory and Israeli political practice at the University of Toronto.

His most recent book, *Rubber Bullets: Power and Conscience in Modern Israel*, received positive reviews in the *New York Times* and *Washington Post*.



HELPING OUT: BBYO and Teen Connection members volunteered at this year's Winterfest. The teens welcomed visitors to the Shoppers Drug Mart booth in Memorial Hall. Seen here (from left) Annie Ross, interim director; Justin Altcheh, Josh Pelchovitz, Godol, Toronto Council; Richard Goodman, Pamela Gallowitz and Oren Weinstock, Shlicha, Toronto Council.

Webcast of CJC Ontario plenary to be available

The 2003 triennial Canadian Jewish Congress, Ontario region plenary is set to take place March 30 at the Lipa Green Building, 4600 Bathurst St.

The day-long event includes the Premier's Luncheon with keynote speaker Elizabeth Witmer, deputy premier and minister of education of Ontario.

She will present three awards, including the Louis Lenkinski Memorial Award to former Ontario premier Bob Rae, in recognition of outstanding commitment to the improvement of the human condition in the areas of human rights, community service and social justice in Ontario; the Alan Coatsworth Memorial Award to the late Irving Himil – it will be accepted by his son Richard – for his significant contribution in the area of interfaith relations.

Elizabeth Witmer

The Senpo Sugihara Humanitarian Award, given in partnership with the National Association of Japanese Canadians (Toronto chapter), which honours a student for extraordinary work in the area of anti-racism or acts of humanitarianism, will be presented to Milad Francies.

Also featured is a political panel featuring an MPP from the three provincial parties discussing Jewish advocacy issues including Jewish day school funding; and a forum titled Cyber-Activism: the Internet and Political Action, led by Marc Saltzman from CFRB's *Tech Talk* and Mark Goldberg, a leading Canadian Internet expert.

For the first time, those unable to attend the plenary can log onto a Webcast at www.cjcont.ca. Prior to the event, they must register with Bruce Kurta at 416-635-2883, ext. 148, to receive a sign-in name and password.

A high-speed Internet connection is preferable; with a dialup, those logged in will be able to receive excellent sound but only poorer quality video.

They should make sure they have the following two programs loaded onto their computer: Microsoft IE6 and Microsoft Media Play 7 or above. For those that don't, free programs can be downloaded at www.cjcont.ca.

This is an interactive event, and those participating via the Internet will be able to pose questions to any of the speakers.

PJ PARTY: The junior kindergarten students of Bialik Hebrew Day School recently enjoyed their annual Teddy Bear Pajama Party. Seen here are a group of students showing off their favourite "friends."

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Doctor's Delight! My last visit to my doctor confirmed my 71-pound weight loss. For the first time in my life my blood work and cholesterol are normal without pills!

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Call now and schedule your free weight loss consultation. Ask about the no-risk guarantee.

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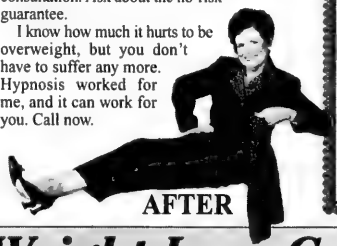

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Rendering hollow the word 'ally'

All decent, sentient, humane individuals abhor war. Beyond trite is the maxim that "war is hell." But all decent, sentient, humane individuals will also acknowledge that in certain instances, war is necessary. In the hard-scrabble compromise between pragmatism and principle, self-interest and collective interest, expedience and morality, falls the balance to which sound, national policy concerning the waging of war, must always aspire.

But the balance that passes itself off as Canadian policy toward the war being waged in Iraq is no balance at all. It tilts impotently and shamefully to one side. And the result we are witnessing, regrettably, is the reconfiguration of traditional, historic Canadian alliances.

In January 1991, on the eve of the first Gulf War, the leader of the Opposition, Jean Chrétien, told the House of Commons his party supported the use of Canadian forces to enforce UN-endorsed sanctions against Iraq, but that our soldiers should be withdrawn immediately if war breaks out. The Liberal leader mocked the idea of committing troops to the conflict. "If each time a country is invaded and each time the rights of the citizens of a certain republic are violated by invasions, is it necessary to make war?"

Twelve years later, on the eve of the second Gulf War, now sitting as the prime minister of the country, Jean Chrétien has again decided that Canadian forces should not join in the fighting. "Where do you stop?" he asked an interviewer rhetorically, rejecting the idea that Saddam Hussein and his regime must be deposed for the sake of world peace and security.

Thus, Chrétien's opposition to war against Saddam has been consistent. But it has also been wrong.

The sadism, brutality, malevolence of Saddam's regime are not at issue. Nor is his oft-expressed and oft-attempted ambition to annihilate any peoples and countries that stand in his way. Only the imminence of the danger he poses to others, not the fact of the danger, has ever been at issue. (If even once, anti-war demonstrators protested against Saddam's regime, as they have against the United States, they would gain higher moral ground.)

The prime minister has said the war against Iraq is not justified without the approval of the Security Council. But in light of the transparent, hypocritical posturing at the UN, approval of the Security Council at any time in the future was hardly assured. Indeed, given the promise by France to veto a second council resolution "no matter what," it was probably impossible.

In choosing to seek the shelter of the Security Council's ineffective umbrella rather than to stand with the principled determination of the American and British-led coalition, Chrétien has probably set a course that will alter Canada's relationships with our historic Anglo-American allies and in the process, alas, render hollow any meaning, depth and value to the term "ally."

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Dry Bones

IF AMERICA SUCCEEDS IN BRINGING DEMOCRACY TO IRAQ...
EVERYTHING WILL BE BETTER
AND IF AMERICA DOESN'T SUCCEED?
THINGS WON'T BE ANY WORSE.

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Should narrow Belgium debate

I would like, as a surviving hidden child of Belgium, to respond to George Bernstein's comments on Belgium's World War II record (*CJN*, Letters, March 6).

Some 25,000 Belgian Jews were sent to Auschwitz and, of those, about 1,000 survived.

Close to 10,000 Jewish children, myself included, were rescued by the Belgian people during the Nazi occupation of that country.

I'm aware that there is anger at Belgium because of its demands that Israeli Prime Minister Ariel Sharon be tried in one of its courts because of baseless Palestinian allegations that he was responsible for the Sabra and Shatila massacres. However, I do not believe we are serving any useful purpose in discussing anything other than the issues surrounding Belgium's rights to indict, for any reason, anyone anywhere in the world.

Remy Landau
Toronto

* * *

Canadian beans, but not kosher

Regarding Heinz Canada dropping some kosher designations, here's the funny thing (*CJN*, March 20, "Heinz Canada trims kosher product line"). I am holding a can of baked beans with a green label and kosher certification that we recently purchased in the United States. It also says "product of Canada" on the label. So if Heinz beans are made in Canada, why did they drop the kosher designation on their Canadian product line?

When you visit the Heinz U.S. Web site, they proudly display the number of kosher products their company produces and distributes, but there is no such kosher reference on the Canadian Web site. It makes you wonder sometimes.

Sidney M. Cohen
Thornhill, Ont.

* * *

Sublime music, misguided politics

I read David Silverberg's article on the Kuerti family with interest (*CJN*, Feb. 20, "Feeling for music runs deep as Kuerti family takes the stage"). I had not been aware of the fact that Anton Kuerti's wife, Kristine Bogyo, and his sons Julian and Rafael were also musicians, and accomplished ones at that. The article was a very fine description of what undoubtedly is a very talented family. To see such praise bestowed so generously by *The CJN* on this musical family was also gratifying.

Still, as I was reading the article, I became uneasy. I recalled that at one of Anton Kuerti's brilliant and breathtaking performances at the National Arts Centre in Ottawa a couple of years ago, he gave an impromptu political speech in which he denounced Israel's treatment of Israeli Arabs and Palestinians in the West Bank and Gaza Strip. His words came down like a sledgehammer and were out of context with the musical program that I had come to attend. His speech was one-sided, unbalanced, misleading, inappropriate, incredulous and misguided.

Let us hope that in the future, none of the Kuerti clan makes similar political remarks at public forums intended for the enjoyment of music.

Elly Bollegraaf
Ottawa

* * *

Omissions filled in

I want to correct the impression created by an article of mine you recently published about a new partnership between York University and UIA Canada Israel Experience (*CJN*, March 6, "Teaching the Zionist Narrative: One solution – 'Teaching that never became sentimental or self-absorbed'"). Unfortunately, editorial decisions of which I was unaware led to the omission of recognition for the bodies who made possible this initiative to connect the worlds of formal and informal Jewish education.

The project was launched with the support of both the Charles and Andrea Bronfman Philanthropies, through the Institute for Informal Jewish Education at Brandeis University and the Jewish Agency in Israel. The involvement of these bodies was as important to the project's success as was the educational creativity of the Canada Israel Experience team in Toronto and Israel.

Alex Pomson
Jerusalem

* * *

PQ right to try again

Your March 20 editorial "Mandate sought," about the upcoming Quebec elections, missed many developments that contradict your simplistic argument that "it's really about separatism." On the contrary, Quebecers now enjoy more political choices, since they are solicited by three major political parties, instead of the traditional and predictable two.

Outright separation of Quebec from Canada is advocated only by the Parti Quebecois, but the issue has never been lower on its to-do list. The right-of-centre-and-vaguely-nationalist Action démocratique du Québec (ADQ) has imposed a moratorium on the issue. The Liberals won't even propose ways to modernize the Canadian constitution. For the first time in years, the campaign revolves around such bread-and-butter issues as flexible working conditions to help families (PQ), school vouchers, flat tax rate and privatization (ADQ), improving public health care (Liberal party).

Quebeckers have rejected separation twice, but the increase of the "yes" position between the two referendums (40 per cent in 1980, 49 per cent in 1995) fully justifies the PQ's determination to eventually confirm or reverse the trend "once and for all."

François Bergeron
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
Letters sent by e-mail must also include the sender's municipal address.

On the government of Canada

Canadian Jews should rethink alliances

By HENRY SREBRNIK

Let me share with *CJN* readers an anecdote that, I believe, speaks to the tunnel vision we Jews in Canada exhibit politically. In the winter of 2000, while on vacation in Florda, I was criticizing the Liberal party's attitudes towards the Middle East to my mother in a small fruit store in Hallandale. I suggested that we should not remain forever the captives of one political party. This was, remember, before Sept. 11, 2001.

A Jewish woman from Montreal, standing near us, overheard me and told me she was a "proud Liberal." She continued, in a rather belligerent tone, "Well, who else would you support? Preston Manning? He's a dictator!"

As we know, not long afterward, Manning put his leadership of the Reform party, which he had founded, on the line and lost it. So much for being a dictator.

For reasons that the readers of the *CJN* are familiar with, and therefore do not bear reiterating, the vast majority of Jews in North America have, for the past century, been overwhelmingly and consistently liberal in their political outlook, typically providing electoral support to the Liberal party here in Canada and to the Democratic party in the United States.

However, due to the increasing identification of large segments of the liberal left with the anti-Israel movement, one that has been gaining strength since the second Palestinian intifadah began in 2000, studies in the United States show that many American Jews have been moving into the Republican party, which is perceived as being more pro-Israel and also more willing to confront Saddam Hussein and remove him from power.

In Canada, the Liberals are, if anything, far less favourable to the Jewish state, and more agnostic on the question of military action against Iraq, than are the Democrats in the United States, yet Canadian Jews seem politically paralyzed, unable to contemplate the notion of voting for those who are more robust in defending Israel and opposing Saddam. We also have few counterparts to the high-profile neoconservative intellectuals who play such a prominent role in America's political conversation.

It is true that Jews have traditionally been wary of Christian fundamentalists, but the religious right wields much greater influence over policy formulation in the Republican party than it does among Canadian conservatives, and yet this is proving less of an impediment to Jewish political realignment south of the border.

So what accounts for this curious state of affairs? Why do we as a community exhibit such political inertia and remain captives of the ruling party? Why are we so easily frightened by those politicians who benefit from this state of affairs into accepting the prevailing dogmas about what constitutes "legitimate" political orthodoxy in this country, thus rendering the opposition parties beyond the ideological pale? Why are we unable to think "outside the box?"

Is it perhaps because Jews in Canada are overwhelmingly concentrated in Ontario and Quebec, where the Canadian Alliance and Progressive Conservatives have little appeal?

Do Jews in this country feel less secure and thus less willing to "rock the boat" by defying current political convention?

This is a defining moment for our community. Israel is in greater danger now than at any time in its history and this is no time for Jews to be timid. In World War II, those on the far left (during the period Stalin was allied with Hitler) took a "plague on both their houses" approach, defining it as an "imperialist" war pitting an equally evil western alliance against the Axis powers, while those on the right opposed to fighting Hitler called it a "Jews' war."

Prime Minister Jean Chrétien angrily responds to questions in the House of Commons as the caucus applauds him. Chrétien said Canada would not participate in any war on Iraq without UN approval.
[RNS/Reuters photo]

Neither was willing to stand up to the Nazis before it was too late and sadly, as we all know, it turned out to be a war against the Jews. Will history repeat itself, with anti-Zionism the new version of political anti-Semitism and Israel the intended victim?

In an article published in the *Globe and Mail* on Feb. 24, Preston Manning, wrote that "George W. Bush and Tony Blair, whether you agree with them or not, are proposing action with respect to Iraq on a scale commensurate with the problem." Canada too, he continued, "needs a government that doesn't think small when it comes to matters of war and peace."

The Tory leader, Joe Clark, was in Washington the last weekend in February, meeting with State Department officials, and said the erosion in Canadian-American ties was quite evident, thanks to Prime Minister Jean Chrétien's confusing and ambivalent Iraq policy over the past three months.

Given this reality, should we continue putting all our political eggs in one basket? Is this really a healthy state of affairs for our community?

Is it a wonder that, in comparison with decades past, we are now taken for granted and are much diminished in our political clout? We Jews, like all other Canadians, need to heed the message of all political parties.

Henry Srebrnik teaches political studies at the University of Prince Edward Island in Charlottetown, P.E.I.

Liberals' policies increasingly irrelevant

By BEN ARCHIBALD

The drift of Canada's foreign policy from irrelevancy to an outright anti-Americanism bereft of logic and substance should be deeply troubling to all Canadians.

Some will label the remarks of Liberal MP Carolyn Parrish, who referred to Americans as "bastards," and Prime Minister Jean Chrétien's former prime ministerial spokesperson Francoise Ducros, who called U.S. President George W. Bush a "moron," as unfortunate. But the comments made by these government representatives reflect Chrétien's arrogant and uninformed leadership. Chrétien's government has not challenged American policy on its merits. Rather, in a bid to define Canada and its fragile identity, the prime minister continues to define policy in a reactive fashion, clashing unnecessarily with Canada's largest trading partner and strongest ally. That reactionary policy allows the government to maintain its image as a force for moderation. But it is simply that: image. The substance of Canadian policy is a comedy of errors, ranging from the prime minister's attendance this past fall at the Francophonie summit along with Hezbollah leader Sayyed Hassan Nasrallah to the ad hominem attacks on Bush by Chrétien's caucus and confidantes.

While Canadian policy continues to be framed as anything and everything that is "not American," it demonstrates a stubborn indifference to post-9/11 dangers presented by terror and its mendacious ways.

The lingering question is, how long can the prime minister continue to play the double game of benefiting from Canada's close trading relationship with the United States while simultaneously opposing American foreign policy initiatives? The answer may be startling to some: not much longer.

It is one thing to disagree with American foreign policy when you articulate an alternative that promotes security and freedom. It is an entirely different matter when a nation with a chronically under-funded military force of 50,000 troops and an economy that is dependent on trade with a market of 280 million consumers constantly criticizes that market, all the while knowing if they were ever under real threat, those same people they attack would leap to their defence. Most unfortunate is the level of debate taking place within the Canadian government and the incredible level of apathy exhibited by the Canadian electorate. Chrétien's government consistently voted with the Arab and non-aligned nations in the UN, incessantly criticized American policy on Iraq, and most startling, had to be pressured into banning Hezbollah as a terrorist organization.

Ostensibly, these positions could carry substantive weight and a measure of legitimacy if they were accompanied by coherent policy guidelines that defined Canadian values and the objectives of Canadian policy. However, Canadian policy has in the main not been coherent of late, resulting in embarrassing situations such as the prime minister's obvious ignorance about Hezbollah and about the very real threat this group poses to international security.

A post-9/11 democracy cannot frame policy in a reactive fashion in order to create an identity for itself. It is unacceptable that the prime minister sit with the head of Hezbollah while the people in his inner circle and political party refer to Americans as "bastards" and their president a "moron." If Canada is "not American," it must articulate its difference through the substantive values and principles that are unique to Canadian democracy.

By failing in this regard, Canada is ruining its important friendship with America while simultaneously cheapening its own standing as a country with a moderate voice worthy of serious consideration. It is time for the well-heeled in Ottawa to recognize that they cannot have it both ways. The Canadian government cannot engage in anti-Americanism in order to score cheap political points and continue to benefit from America's economic and military might. The result of this wrong-headed non-policy is severe damage to Canada's relationship with America. While Canadian politicos slap each other on the back and make fun of "those dumb Americans," the rest of us look on and lament for a nation that is making itself useless at a time when its values and voice should be playing a role in securing the world and advancing its liberty.

Ben Archibald, a Montrealer, is an attorney at Boston-based international law firm Bingham McCutchen and a graduate of McGill University's faculty of law.

An oasis in the desert

Southern California has many natural attractions and I thought that prior to my recent journey there I had seen most of them. I could not have been more wrong.

For what I had missed on my previous visits was a journey to the desert. This time, I made it part of my trip, and it was a wonderful experience.

Rabbi Gunther Plaut in Toronto

Based on my experience in Israel's Negev, I expected to see only large areas of empty space. I was, therefore, surprised to encounter a memorable Holocaust memorial – the aptly named Desert Holocaust Memorial – right in the middle of the town of Palm Desert.

It is dominated by seven larger-than life bronze sculptures representing some of the different people and aspects of the Holocaust. The standing man is intended to be defiant and accusing, in part representing the resistance of the Jews and others who fought the Nazis. (His left forearm bears the number tattooed on a local Holocaust survivor.)

The other figures are of a mother with two children begging for mercy, a boy from the ghetto, a rabbi praying and a figure behind the group, a man alone, silent, dying.

The memorial also features a statistical account of the mass murders and citations of various kinds, headed by Shirley Greif's poem, *The Promise*, which features this memorable stanza: "From the endless pain from those who remember, this promise eternal: Never again!"

Also featured is a bas-relief depicting images of the Holocaust, along with a quotation from American general Dwight D. Eisenhower, written after his first visit to a concentration camp: "Cruelty and bestiality were so overpowering as to leave me sick."

For me, personally, there was a small flaw in the exhibit.

Maybe I'm just picky to record it, but an important display that thousands of people will see deserves careful editing before it is presented to the public.

A famous German minister, Rev. Martin Niemoeller, was rightfully included on the list of those who opposed the Nazis. He spent more than eight years in concentration camps, and a number of different versions of the following well-known poem have been attributed to him: "First they came for the Jews. I was silent. I was not a Jew. Then they came for the Communists. I was silent. I was not a Communist. Then they came for the trade unionists. I was silent. I was not a trade unionist. Then they came for me. There was no one left to speak for me."

Alas, on the plaque, his name is spelled incorrectly as "Neimoeller." Many readers will say "Big deal!" But if an exhibit aims for respect and approval, it must avoid such glaring errors.

All in all, the desert was fascinating and most certainly not empty.

Attempting a daunting, yet simple idea

Maybe I was just being naive. Or let's face it, just plain stupid.

It often seems that being a student automatically means being handed a platter full of challenges and frustrations. The very least of these challenges stems from being in an environment full of people who, for the time being, are all simmering under one roof before they veer off in markedly different directions.

Barbara Balfour in Calgary

One would think an academic atmosphere that values education and freedom of thought would create an environment where people would feel safe sharing their unprecedented diverse ideas and opinions.

But I found out last week that I was wrong, and it created a heaviness in my heart I can't quite seem to shake.

Several months ago, I ran into an acquaintance at a party who shared an idea with me, one that made me excited.

The idea was daunting, yet incredibly simple at the same time: get five Palestinian students and five Jewish or Israeli students together in one room for a discussion. Get them to talk about the events in their lives and in the world and how these events have affected their identities in the context of what is going on in the world today.

The event would not be a debate, but a roundtable discussion of civilized souls who are fortunate enough to be at least physically removed from the harsh reality of war and who want to do something a little more constructive than just sit around and complain. My friend and I thought of inviting a few others as well, people who are neither Israeli nor Palestinian but who are affected by the conflict by virtue of simply being human, and who want to try to find solutions and bring them back to their own communities.

We recognized the controversy that might arise from a goal that seemed so simple, but rationalized that it was not impossible. And so the idea of a forum was born.

As someone who has been removed from the Jewish community for most of my life, I felt as if my outsider perspective would permit me to get involved without getting emotionally tangled in the issues to the same extent as others. But to see my acquaintance – whose family immigrated to Canada from Israel to give him a better life and whose father fought in the front lines in both the Six Day War and the Yom Kippur War – do this too was a humbling experience, to say the least.

I just wish I could say the same for some of the people we encountered in our quest to make the roundtable happen.

I did not like to see the faces of people I knew and respected morph into twisted expressions of hate at the mere mention of having an event like this.

I cannot pretend to know what it's like to live in a country where you do not know if you'll be coming home that day. But what I do know is that perhaps by the time this piece goes to print, U.S. President George W. Bush will have gone to war and the conflicts in the world will only escalate.

The roundtable discussion has yet to happen. While my friend and I found some Jewish and Palestinian students who believed a forum was long overdue, and while media interest was high, in the end, the Palestinian students were the ones who balked at the idea of having an audience present.

So now it seems we're back at square one.

"This whole thing will be a complete disaster," one Jewish student had predicted. "And for what? What are you going to achieve? You will not solve the Middle East crisis. You will not change any Palestinian's mind, and they will not change ours."

But we weren't looking to change anyone's mind. It's that notion that makes organizing events like this so incredibly challenging.

I just hope the rewards of being persistent about this idea will balance out the frustrations.

Barbara Balfour can be reached at bbalfour@ucalgary.ca.

Raising the bar

It is amazing to sit and watch the massive protests against the war in Iraq going on around the world. Hundreds of thousands of people are constructing their slogans, painting their signs and taking to the streets to defend an ideal. They claim to believe in justice – they want to ensure that the world's powers stand for an objective moral order. Interestingly, though, only certain causes seem to warrant such "high standards" of socially conscious behaviour.

Joanna Grossman in Halifax

The campus is at the centre of this opposition. Students, in stereotypical rebellious fashion, yearn to oppose prevailing attitudes and fight for the underdog. Youthful idealism lends itself to the insatiable urge to improve the world. It seems to be a phase of life that many young adults go through, a sort of rite of passage where optimism hasn't yet been clouded by years of disappointment and disillusionment.

Of course, there is nothing wrong with political advocacy. It is essential for a democratic society to foster an exchange of divergent ideas, and a plurality of voices acts to strengthen discourse and policy. The problem with campus life today lies in the fact that people assume their standpoints without having a true understanding of exactly what it is they stand for.

It has been reiterated in the media hundreds of times, and by now, most people are aware that there is a close correlation between the left wing, the anti-globalization movement and the anti-Israel sentiments that prevail throughout virtually all societies. Everywhere you look, people are absorbing the rhetoric and failing to question the ideologies.

Just look at York University, where a few weeks ago, flawed moral hierarchies had "socially conscious" protestors assaulting a Jewish student. Campus police didn't show up to do anything about the situation.

So instead of being institutions of higher learning, campuses have become forums for ethnically and/or religiously motivated violence and rhetoric that paint every issue with a catch phrase. From professors and student governments to ordinary students, the campus environment is descending from one that demands academic rigour and intellectual integrity to one that accommodates blatant ignorance.

It is amazing that the world order can be divided so simply into those who are pro-war and those who are against it. This black-or-white political realm prevents any examination that delves beyond the surface of the simplest issues. You are either anti-Bush and anti-America, and against the "arrogance" their war supposedly represents, or you are a peace-loving individual who cares about human life and opposes military intervention on principle.

Only certain opinions seem to have a place on campus these days. Don't step on campus with an issue of the *National Post*, and whatever you do, don't utter support of anything American or Israeli. Those who hold dissenting views need not even open their mouths, as everyone already "knows" what it is they are going to say.

The recent anti-war protests signify both the great strength and the great danger of our age. While it is crucial that individuals look beyond their country's horizons and assume an interest in policies beyond their borders, they must do so in a responsible way, looking to understand the complexities and facts beneath surface arguments. We need to break out of our complacent western lifestyle, and recognize that, whether we like it or not, we are part of a global society. We have a responsibility, one that demands something more than we are currently giving.

We are so accustomed to seeing ourselves as having TV commercial-length attention spans that we have lowered our expectations. Given the resources we have at our fingertips, we must demand of ourselves, of our educators and of the institutions that govern our society a higher level of information exchange. We have to ensure that the bar is raised on all sides – that people are encouraged to conduct more research and be more critical – and only then can we hope to have a positive influence on the way people understand international affairs.

The Kirshner File

Iraq: a just war to eliminate a regional threat

Saddam Hussein's fate, and that of his execrable Ba'athist regime, was irretrievably sealed on March 16 in Portugal's remote Azores islands.

On that fateful Sunday, George W. Bush, the president of the United States, and his two steadfast allies, Britain and Spain, issued a stern ultimatum demanding the immediate passage of another United Nations resolution authorizing the use of force against Iraq. But the Security Council, spearheaded by France and Russia, balked – not only threatening to veto such a resolution but insisting, somewhat disingenuously, that the UN inspections system was working and just needed more time to bear fruit. With diplomacy having failed, and the UN having revealed itself as a squabbling, impotent body incapable of enforcing its own resolutions, Bush gave Saddam and his two sons 48 hours to leave Baghdad.

Sheldon Kirshner in Russia

As expected, Iraq contemptuously rejected the ultimatum. In typically purple prose, Saddam described the imminent war as "the decisive battle between the army of faith, right and justice, and the forces of tyranny and American-Zionist savagery."

With the clock having run out and UN inspection teams having vacated Iraq, the United States struck the first blows on March 19 at about 9:35 p.m. (EST). Tomahawk cruise missiles struck a bunker in Baghdad where Saddam and his associates had supposedly assembled and jets pounded artillery and missile emplacements. The following day, American, British and Australian forces launched the long-anticipated invasion of Iraq.

The legitimacy of the war is based on UN resolution 1441 – which warned Iraq of "serious consequences" for failing to relinquish its weapons of mass destruction – and on 16 previous UN resolutions, all flouted brazenly by Saddam since 1991.

Twelve years after the first Persian Gulf War, and less than two years after the United States deposed the loathsome Taliban government in Afghanistan, which was in cahoots with the perpetrators of the Sept. 11 terrorist atrocities in Manhattan and Washington, D.C., the world was yet again fixated on the baleful figure of Saddam. Call it unfinished business.

This is a just – though questionably legal – war driven by two primary objectives. The first is to disarm Iraq of its chemical and biological arsenal and of its long-range missiles, which have wreaked death and destruction on its neighbours, including Israel. Critics of the war will have no reason to gloat even if the Americans do not find these weapons. Saddam's regime was aggressive and expansionist – as witnessed by Iraq's bloody-minded invasions of Iran and Kuwait and Iraq's Scud attacks against Israel – and thus a clear and present threat to the region. If left alone, Saddam would surely have rebuilt his fearsome force. And imagine how much more emboldened he would have been had Israel not bombed Iraq's Osirak nuclear reactor.

The second goal of this preventive war is to topple Saddam's Stalinist, cult-of-personality regime, the most repressive Arab junta of modern times. Regime change has been the implicit and explicit aim of American policy since the Clinton administration, Canadian Prime Minister Jean Chretién's foolish expression of surprise notwithstanding.

Once Saddam and his vicious clique are vanquished, Iraq, hopefully, can be reconstituted along democratic lines and serve as a role model to the rest of the largely authoritarian Arab world. In addition, the emergence of a new Iraq may help jump-start Israel's on-again, off-again negotiations with the Palestinians, encourage moderation on both sides and send a chilling signal to Syria, Iran, Hezbollah, Hamas and Islamic Jihad.

To those who claim the war was fuelled by an imperialist appetite for Iraqi oil, perish the thought. Saddam sold oil on the free market to all comers, and the United States – one of his steadiest customers – manifestly had no need to wage war and spill blood and treasure to gain access to his black gold. Indeed, if anyone really covets Iraqi oil, it is France and Russia, Iraq's primary arms suppliers from the 1960s onward, and Turkey.

The anti-Semitic insinuation that American Jews and the state of Israel pushed the United States into this war also needs to be exploded. This miserable, baseless myth – propagated by Jim Moran, a Virginia congressman who has since apologized for his stupid remarks, and Pat Buchanan, the crotchety publicist and U.S. presidential aspirant – was soundly refuted by no less a person than Colin Powell, the U.S. secretary of state. " It (the disarmament of Iraq) is driven by our own national interest," Powell declared in no uncertain terms on March 13.

It goes without saying, however, that Saddam's demise is in Israel's interests. Iraq, the sole Arab combatant that refused to sign the armistice agreements after the War of Independence, has been Israel's nemesis since its declaration of statehood.

Iraq fought in the 1948, 1967 and 1973 Arab-Israeli wars. Iraq vehemently opposed Egypt's 1979 peace treaty with Israel and denounced the Oslo agreements. Iraq harboured the master terrorist Abu Nidal, among others. Iraq fired 39 missiles into Israeli cities in 1991. Iraq rewards Palestinian suicide bombers with $25,000 (U.S.) payments.

As for the accusation that the war is supported monolithically by Jews in the United States, consider these statistics. Surveys conducted by the Pew Research Center from August 2002 to February 2003 found that 52 percent of Jews were in favour of military action, 32 percent were opposed and 16 percent were uncertain. Among all Americans, the figures were 62 percent, 28 percent and 10 percent, respectively.

In a current edition of *The American Conservative*, Buchanan claims that "a cabal of polemicists and public officials [in the Bush administration] seek to ensnare our country in a series of wars that are not in America's interests." He is referring, obliquely, to Jews such as Paul Wolfowitz, the deputy secretary of defence; Douglas Feith, the undersecretary of defence; David Wurmser, a special assistant to Undersecretary of State John Bolton, and Richard Perle, the chair of the Pentagon's advisory Defence Policy Board.

Buchanan's claim is grossly misleading and malicious. It cynically ignores the fact that the decision to go to war was made by Bush, Secretary of Defence Donald Rumsfeld, Powell and the general staff.

As for the assertion that a war will damage U.S. interests, ask yourself what is better: a dictatorial and repressive Iraq that intimidates, tortures and kills dissidents and threatens the Mideast, or an Iraq that respects human rights, grapples with democracy and is at peace with itself and its neighbours?

It is doubtless true that, as the main occupying power in a post-Saddam Iraq, the United States will be called upon to protect Iraq's borders, ensure security, provide humanitarian relief and mediate ethnic and religious strife. But if the United States can successfully fill the vacuum caused by Saddam's departure and can de-Ba'athify Iraq, the war will be worth the cost. Japan and Germany were democratized after 1945. Why should one automatically assume that a similar process cannot work in Iraq?

In any event, the cost of the reconstruction of Iraq should be financed by Iraqi oil revenues, by wealthy Arab states, especially Saudi Arabia and Libya, and by France, Germany, Russia, China and Japan.

Looking back, one can safely say that Saddam divined his downfall by virtue of his obsessive desire to acquire weapons of mass destruction, his hubristic ambition to dominate the Middle East, his rape of Kuwait, his maltreatment of the Kurds, the Shiites and the Marsh Arabs and his underestimation of the United States' resolve.

From the moment Iraq was trounced in the 1991 Gulf War – the " mother of all battles" – Saddam never sincerely committed himself to complying with UN disarmament resolutions. Through prevarication and deliberate delays, he continually sought to preserve his armoury of proscribed arms. Hans Blix, the UN's chief chemical and biological weapons inspector, got it right the first time around. There was never a "genuine acceptance" on Saddam's part to destroy his toxic toys.

And in his tireless effort to hoodwink the UN, he was a constant source of instability, bringing the region to the brink of war in 1994 and again in 1998.

France's misguided attempt to prolong the inspections needlessly was counter-productive. It encouraged Saddam to resist the inevitable, and as President Jacques Chirac should have known, the onus was on Iraq to lead the inspectors to hidden caches. The policy of containment, consisting of inspections, economic sanctions and no-fly zones, running north of the 36th and south of the 33rd parallels, proved to be ineffective and detrimental to Iraqi civilians.

Canada's compromise proposal of benchmarks and a firm March 28 deadline to force Iraq's compliance with resolution 1441 was not a bad idea. But Chretién's dithering, vacillation, equivocation, misplaced faith in inspections and smug pose of neutrality was embarrassing and shameful. It was not Canada's finest hour.

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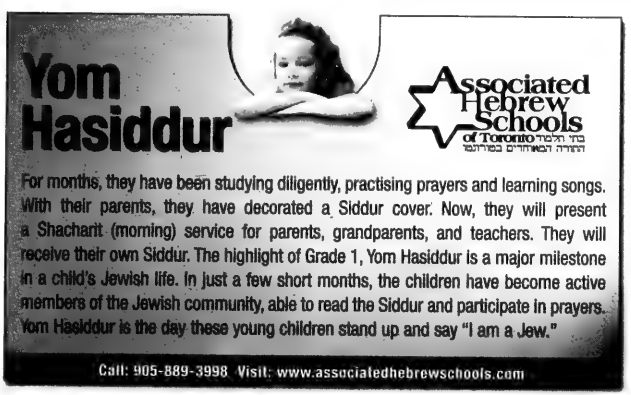
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New BGU Associates reaches out to Israeli peers

Young executives of Toronto, through the New Ben-Gurion Associates, are reaching out to their contemporaries in Israel who have been mobilized for military service in connection with the present Iraq crisis and ongoing terrorist and suicide bomber attacks.

The announcement was made by Bruce Bronfman, president of the New Ben-Gurion Associates, the young leadership division of Canadian Associates of Ben-Gurion University, Ontario region. He said hundreds of students from Ben-Gurion University have had to interrupt their university studies in order to do military service.

"We are endeavouring to raise funds to provide scholarships for these students so that they can continue their studies once they are released from national service," Bronfman said.

"This effort is especially important at this time," he added. "The government of Israel, which supplies most of the scholarship aid for students, has, for budgetary reasons, had to drastically cut back on financial support for universities."

On May 14, a luncheon at the Windsor Arms Hotel, sponsored by the New Ben-Gurion Associates, will feature as guest speaker lawyer and author Alan Dershowitz, who will speak on After Iraq – the case for Israel.

The May 14 luncheon is open to the community. Dietary laws will be observed and there will be a minimal charge.

"We hope that those attending the luncheon will, without pressure, consider assisting our New Ben-Gurion Associates in our efforts to help young, brave Israeli students live up to their potential. Israel is the only country in the world which has its natural resources above ground – brain power. We must ensure that it continues to be nurtured and developed," Bronfman said.

For information about the luncheon or the scholarship fund, please call the New Ben-Gurion Associates office at 416-665-8054.

Alan Dershowitz and Bruce Bronfman

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MAKING GRAGGERS: Toronto Jewish Academy Ohr Menachem students are seen here at a pre-Purim student/parent workshop creating their very own graggers.

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Greater Toronto Area

Italian film, lecture series on Holocaust launched

By SHELDON KIRSHNER
Staff Reporter

The world's first film and lecture series on Italian films about the Holocaust was launched in Toronto last week.

Contemporary Italian Cinema and the Holocaust unfolds at St. Michael's College, University of Toronto, 121 St. Joseph St. until April 4.

Ricky Tognazzi's film, *Canone Inverso/Making Love*, kicked off the series March 24.

On March 27, Alberto Negrin's *Perlasca, un eroe italiano/ Perlasca, an Italian Hero*, will be shown, and on March 31, Ettore Scola's film, *Concorrenza sleale/ Unfair Competition*, will be screened.

They are to be followed by Andrea and Antonio Frazzi's *Il cielo cade/ The Sky is Falling* on April 2.

All screenings take place at 5 p.m. in room 100 of Alumni Hall.

Millicent Marcus, a visiting professor at U of T and director of the Center for Italian Studies at the University of Pennsylvania, is delivering the talks.

Lectures begin at 7: 30 p.m. Admission is free.

"In these lectures, I will discuss why Italy is experiencing an urgent need to tell the Holocaust story now, and what cinematic strategies are being adopted for that purpose," Marcus said in an interview.

"The films, all made after 2000, are virtually unknown to North American audiences and yet they prove that Italy is intensely engaged in the work of rethinking its fascist past and its relationship to the racial policies that led to genocide."

During the postwar period, she said, Italian films avoided the Holocaust. But since the 1990s, they have addressed the topic.

Canone Inverso, set in Czechoslovakia in the 1930s and '40s, revolves around a young Jewish musician who falls in love with a French concert pianist.

Their romance unfolds against a backdrop of violence.

In her lecture on *Canone Inverso*, Marcus considered how the filmmaker used melodrama to further his message that "the most powerful of all weapons against violence and oppression is the profoundly civilizing, humanizing and unifying force of the arts."

Concorrenza Sleale, the subject of Marcus' next lecture, focuses on two rival merchants, Umberto Melchiorri and Leone Della Rocca, vying for each other's clientele.

"When Mussolini's race laws go into effect in 1938, Umberto, an Aryan, gains a distinct advantage over his Jewish competitor," she said. "I will consider how the genre of Italian film comedy is profoundly altered by its encounter with persecution history."

Il cielo caede is based on the memoirs of Lorenza Mazzetti, who was raised by her Jewish uncle, Robert Einstein, and his Italian wife.

The movie is set in a Tuscany villa in the late 1930s and early '40s and portrays the enchanted childhood world of a Catholic girl who is spared the fate of her uncle's immediate family.

"Her innocence and helplessness make her testimony all the more poignant," Marcus said. "My lecture will also include an analysis of the cinematic techniques used to represent a child's perspective, and will link this film to other Italian works that convey World War II through the eyes of a child."

Marcus is a graduate of Cornell and Yale and specializes in Italian cinema and medieval literature.

Her books include *Italian Film in the Light of Neorealism* and *After Fellini: National Cinema in the Postmodern Age*, both of which won awards.

The Mariano DiVito professor of Italian studies at the University of Pennsylvania, Marcus is currently working on a new book on Italian films and Holocaust memory.

The festival is sponsored by U of T's department of Italian studies and the Chancellor Rose and Ray Wolfe Chair of Holocaust Studies.

Gabriele Scardellato, a member of the department, organized the festival.

The Italian Cultural Institute in Toronto, directed by Carlo Coen, assisted in acquiring the films.

The festival was given the green light by Domenico Pietropaolo, the department's chair.

For more information, visit www.utoronto.ca/italian/cinema.

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From left to right: Rabbi Baruch Frydman-Kohl, Rabbi Wayne Allen, Rabbi Steven Saltzman, Rabbi Martin Berman, Rabbi Lionel Moses

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CORRECTION

In the Dominion ad which appeared on page 60 of our March 20 issue, the following items were misspelled:

KEDEM GRAPE JUICE
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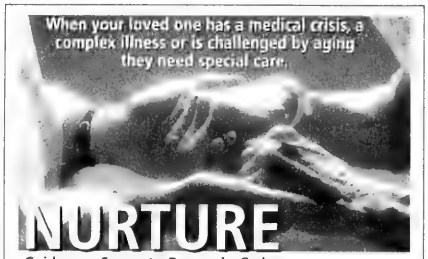
The Canadian Jewish News regrets the error.



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Less Insurance Cost	nil	$6,393
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Jewish Life

The Moses of the New World

By ZE'EV GLICENSTEIN

Roots & Remembrance

Millions of Diaspora Jews owe a huge debt of gratitude to Baron Maurice de Hirsch, the Jewish magnate, banker and philanthropist who built the Orient Express railroad from Vienna to Constantinople, for assisting our Russian ancestors to reach the United States, Canada, Argentina and other hospitable shores.

According to his biographer, Samuel J. Lee, Hirsch was "the 19th-century Moses who started the exodus of Russia's Jews to the Western world."

Born in Munich in 1831, Hirsch was well disposed towards assuming a grand, sympathetic and altogether visionary approach to the problems that acutely plagued the Jews of Russia, beginning in 1891.

From his father, Joseph, a daring speculator and cattle baron, he inherited a penchant for plunging into highly speculative deals and large-scale risky projects that often paid off handsomely. From his mother, Caroline, a descendant of the illustrious Wertheimer line, he acquired a lifelong loyalty to the Jewish people.

His wife; Clara, a daughter of the powerful Bischoffsheim banking family, gave him the habit of generous philanthropy that became paramount in their lives after the death of their only son, Lucien, in 1888.

Hirsch had grown up in an optimistic age of reason and enlightenment – an age of great financial booms and promotional schemes, such as the railway mania. Possessed of wealth, he wasn't afraid to think big and had a genius for large undertakings such as his prized railroad between Europe and Turkey, a dream-project that seemed freighted with massive political, geographic, fiduciary and other difficulties. The $100-million fortune he accrued from its completion made him one of the world's wealthiest men.

Regarding the Jews, Hirsch was essentially an assimilationist. "For him there existed only two types of Jews, the ghetto Jew – coarse, ignorant, fanatical in his religious practices – and the emancipated Jew," writes Lee in his 1970 book, *The Moses of the New World*. "All that was necessary was to remove Jews in large numbers from the first group into the second group and anti-Semitism would disappear."

While generously supporting the Alliance Israelite Universalle as it assisted the Jews in Eastern Europe, Hirsch realized it was better for the Russian Jews to leave Russia, and so, like Moses before Pharoah, he negotiated their release with the Czar.

His original aim, to establish a series of Jewish agricultural colonies in Argentina through his Jewish Colonization Association was "as magnanimous as it was mistaken, as costly as it was useless," according to Theodor Herzl, who met with Hirsch in 1895.

Having failed to persuade Hirsch of his nationalistic dream of a Jewish homeland in Palestine, Herzl began writing a treatise for his particular edification: this became *The Jewish State*, his influential Magna Carta of the Zionist movement.

Turning to North America, Hirsch established agricultural colonies in Woodbine, N.J., and Hirsch and Moosowin, Sask., and elsewhere. Working with the Hebrew Immigrant Aid Society, he established the Baron de Hirsch Fund to assist in resettlement activities in the United States and Canada.

"I suppose I shall spend all my money in this movement," he once mused. "But, after all, what is the use of money unless you do some good with it?"

By the time of his death in 1896 and that of his wife in 1899, much of their vast wealth had been put to the service of Jewish and other humanitarian causes.

A boon for genealogists, papers of the Baron de Hirsch Fund and related enterprises are available through the American Jewish Historical Society, the National Archives and Libraries of Canada, the Canadian Jewish Congress Archives and other institutions.

To torture or not to torture?

By RABBI YEHIEL BEN AYON

Through A Sephardi Window

The recent capture of Al Qaeda mastermind Khalid Sheikh Mohammed presented the world with an interesting ethical dilemma.

It is reasonable to believe his diabolical mind – reportedly behind many recent international acts of terror, including Sept. 11 – festers with plans for further terrorist attacks. As such, is it acceptable for a civilized society such as ours to use torture while interrogating him in order to prevent further acts of terror?

In response to this question, there are two obvious extremes.

On one side, some say that under no circumstances should we lower our standards and become barbaric ourselves. On the other side are those who would choose one lesser evil over the other and make an exception in condoning the use of torture in order to save lives.

Then there are those in between.

Some people would prefer the government do what it needs to do, but secretly. If you must do it, the argument goes, go ahead, but first publicly deny the use of torture. Still others would prefer we keep our hands clean and let others do the dirty work for us.

For Judaism, moral dilemmas are answered simply and solely by the Torah. Clearly, inflicting pain is prohibited. The concept of "*tzar ba'alei chayim*" clearly teaches that we may not be the cause of any undue pain, even to the lowliest of creatures. But is it possible in this context to apply the mitzvah of "*pikuach nefesh*," which proposes that in order to preserve life, Torah laws are suspended? On this basis, would the Torah condone inflicting pain on another individual in such circumstances?

Furthermore, might it also be possible here to apply the concept of the *rodef*, which says that if an individual is actively pursuing another in order to kill him, he can be stopped by killing him, if that's what it will take? One could, of course, argue that Mohammed does not fit within these parameters, as he is not in active pursuit.

There does exist one clear precedent that would seem to permit the extraction of vital information using torture. The Talmud discusses a scenario wherein a husband refuses to submit a Jewish religious divorce (a *get*) to his wife. (A *get* may be given only by the husband.)

The Talmud states that in such a scenario, the husband should be "forced" to do his duty. Forced, in this context, means the exertion of pressures, as in social pressure (excommunication), financial pressure (a boycott of his business), emotional pressure (scare tactics), and indeed, if further warranted by judicial authorities (a beit din), physical pressure – read torture.

It would seem that there is ample precedent in the Torah to allow, in specific situations, the inflicting of pain in order to extract what is just – in this case, information that leads to many lives being saved.

Jewish Life

Film and family dominate three new offerings

Books
Bernard Baskin

***You Don't Have to be Jewish: Commentaries on a Selection of Jewish Content Movies*, by Bill Stern, Lugus Publishing, 2002.**

In this attractively illustrated work of reference, Bill Stern, a well-known Toronto activist and social worker, presents his thoughts and insights on 55 films of Jewish content. They are divided into five categories: Canadian, Yiddish, Israel, general and Holocaust.

In a brief preface, the author, perhaps too humbly, confesses: "I am not a film critic, I just love films, your thoughts about a good film are just as important as mine." Each film is succinctly discussed in several pages of relevant and colourful background material. This guide for film buffs, with ample index and bibliography, fills a real need.

* * *

***Indelible Shadows: Film and the Holocaust*, by Annette Insdorf, Cambridge University Press, 2002, $27.65.**

This is the third edition of a scholarly work by Columbia University's director of undergraduate film studies. In his foreword to the book, Elie Wiesel writes: "Annette Insdorf analyzes with the deep erudition and striking talent that render this daughter of survivors the best critic in America on Holocaust films."

Can one make a movie that is both morally just and marketable? Is the use of humour in the film *Life is Beautiful* proper and fitting or is it a desecration? Can survivors of the Holocaust be accurately depicted as a group, or is each individual experience unique and to be treated as such? How authentic to the original situation are documentaries that return years later to concentration camps or to hiding places in cities or forests? These are the kind of questions that the author concerns herself with in this exhaustive and full-bodied study.

The author writes that "As long as there are people like Professor [Robert] Faurisson in France who proclaim in print that the gas chambers did not exist, there must be active resistance by those who know they did exist. The luxury of forgetfulness is not possible, because the Holocaust is neither a closed chapter nor an isolated event."

This filmography is the most comprehensive and up-to-date discussion of films about the Holocaust, and an invaluable resource.

* * *

***The Man Who Swam Into History*, by Robert A. Rosenstone, 1stBooks Library, 2002, $23.45.**

The author of this family saga, a professor of history at the California Institute of Technology, explores the many-layered experiences of his forebears as they journey first to Canada and then to the United States. The reader is presented with a mosaic of memory, a collection of tales and fragments, factual and fictional, that show a family not as an assemblage of data but as, what the author calls, "a field of stories."

Rosenstone is a superb writer with an acute ear for dialogue and an unfailing eye for the humorous incident. The book's quirky and colourful characters include one grandfather who heroically escapes Russia by swimming the Pruth River, a numbers-running father with the heart of a socialist, two brothers, one raised in Montreal and one in Moscow, who meet again after 40 years, and the anti-McCarthyite college student who finds himself labelled a communist.

Poignant and hilarious by turn, this brilliant little book should not be missed.

Jewish genetic disorders, part 1

By MARK MIETKIEWICZ

The Internet is frequently criticized for being a world wide waste of time. Far too often, this criticism is completely valid. But when used properly, the Internet can be a critical tool for joining communities and perhaps even saving lives. This is particularly true for people searching for medical information in the burgeoning field of genetic research. Today, a look at online resources on the ethical and halachic challenges of genetic research.

I must emphasize strongly that although you can find a wealth of information out there, the Internet must *not* be considered a substitute for trusted medical or rabbinic experts who are familiar with your particular circumstances. Also, pay close attention to the credentials of any authors you read on the Web. Not everyone is a reliable or accurate source of information.

"Why is this gene different from all other genes?" That's the name of a recent conference that examined scientific, ethical and religious genetic issues facing the Jewish community. Dr. Robert Pollack, a professor of biological sciences, says that advances in decoding the human genome have allowed us to develop new screening tests for genetic diseases found among Ashkenazi Jews. But those advances also open a pandora's box of ethical dilemmas: Should a couple considering marriage opt for genetic testing? What should they do if they receive heartbreaking results? Does an embryo sitting in a laboratory have the same status as a fetus in utero? The conference was organized by the Association of Orthodox Jewish Scientists, whose Web site contains many thought-provoking articles geared to both scientific and general audiences **[http://www.jewishgenes.org/]**.

The controversy over genetic screening and its ethical and halachic implications is dealt with at length in several places on the Internet. In his essay on genetic screening, North Dakota State University student Mike Wetzstein gives an overview of this issue and explains some of Judaism's concerns with genetic screening: "The obligation with regard to procreation is not suspended simply because of the statistical probability that some children of the union may be deformed or abnormal" **[http://www.cc.ndsu.nodak.edu/instruct/mcclean/plsc431/students/mike.htm]**.

One of the greatest fears people have about genetic testing is the stigma they would face if they were known to be the carrier of a disease. I recommend a fascinating article in the *Jewish Homemaker* magazine that looks at a Brooklyn-based organization called Dor Yeshorim **[http://ok.org/homemaker/chanukah99/health.html]**. Dor Yeshorim tests young men and women before they begin to date. Their results are kept anonymously and are only available to rabbis who compare the charts when a couple seriously contemplates marriage. If both are carriers for a certain disorder, they are told their prospective union is "not advisable." No one is told if he or she is a carrier, only that both people must look for another match.

The Dor Yeshorim method has apparently gained wide acceptance through Brooklyn's Orthodox community but has been criticized by Rabbi Moshe Tendler, a rosh yeshiva and professor of Jewish medical ethics at New York's Yeshiva University **[http://www.yucommentator.com/archives/v62iA/news/doryesharim.html]**. Rabbi Tendler is concerned that mass screening programs that find a genetic defect "can lead to discrimination by insurance companies, employers, and others looking to be married."

Dr. Fred Rosner is a professor of Medicine at Mount Sinai School of Medicine in New York City **[http://www.us-israel.org/jsource/Judaism/genetic.html]**. In his article *Judaism, Genetic Screening and Genetic Therapy*, he concludes genetic screening and therapy "are permissible in Judaism when used for the treatment, cure, or prevention of disease. Such genetic manipulation is not considered to be a violation of God's natural law but a legitimate implementation of the biblical mandate to heal."

Next week I will present the best places to find Jewish genetic resources on the Internet.

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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New buttons encourage Jews to 'Fight terror, support Israel'

By FRANCES KRAFT
Staff Reporter

"I support Israel." "Stand up for Israel." "Fight terror; support Israel."

Those are a sampling of the five slogans that can be found on blue-and-white buttons popping up around the Greater Toronto Area. One in Hebrew bears the message "I Love Israel," with the words "love" and "Israel" denoted only by graphics – a heart and a Magen David respectively.

The button campaign is the brainchild of Izzy Kaplan, the owner of Israel's Judaica Centre. Since the project was launched under the auspices of the Toronto Zionist Council (TZC) three weeks ago, almost 100 boxes of the free buttons have found counter space at Jewish businesses and organizations, and more requests were in the process of being filled last week.

As well, at least three families have given the buttons to guests at their respective simchahs, Kaplan said.

The idea was "one of those things I felt was necessary for the times," said Kaplan, the TZC's vice-president.

Although the button project is not primarily a fundraiser, voluntary donations will be used by the TZC for their Israel-related endeavours, such as helping victims of terror and underwriting the cost of protective gear, including bulletproof vests, for Israeli civilians, he said.

"The money's not the issue," said Kaplan. "Wearing [the buttons] is what is important."

In addition to providing a way to express solidarity with Israel, Kaplan believes the buttons, worn by large numbers of people, will foster pride and help overcome a fear of anti-Semitism and violence.

"I feel that, en masse, these things can do a tremendous amount of good for the psyche of the Jews of Toronto... that you're proud to stand on the street and tell people [you're] a good Canadian citizen, and that every immigrant has some kind of homeland."

Of the 50,000 buttons that have been printed, Kaplan said about 10,000 have already been picked up. An extra run of at least 10,000 was in the works for the Israel Mall scheduled for earlier this week, from Sunday to Wednesday, of which Kaplan is also an organizer.

For more information on the buttons, call Debbi at the TZC, 416-256-2858, ext. 24.

Israel's Ezer Mizion helps orphans

By RON CSILLAG
Staff Reporter

Peter Friedmann believes the greatest sufferers of terror in Israel are children. It is children, after all, who experience extensive trauma when one or both of their parents are murdered in a terrorist attack, as has happened in dozens of cases, and it is children who stand to suffer for years – even decades – after such a violent upheaval in their life.

So Friedmann, president of Toronto-based SlovCan Steel Ltd., decided to hook up with what he calls one of Israel's best-kept secrets in North America.

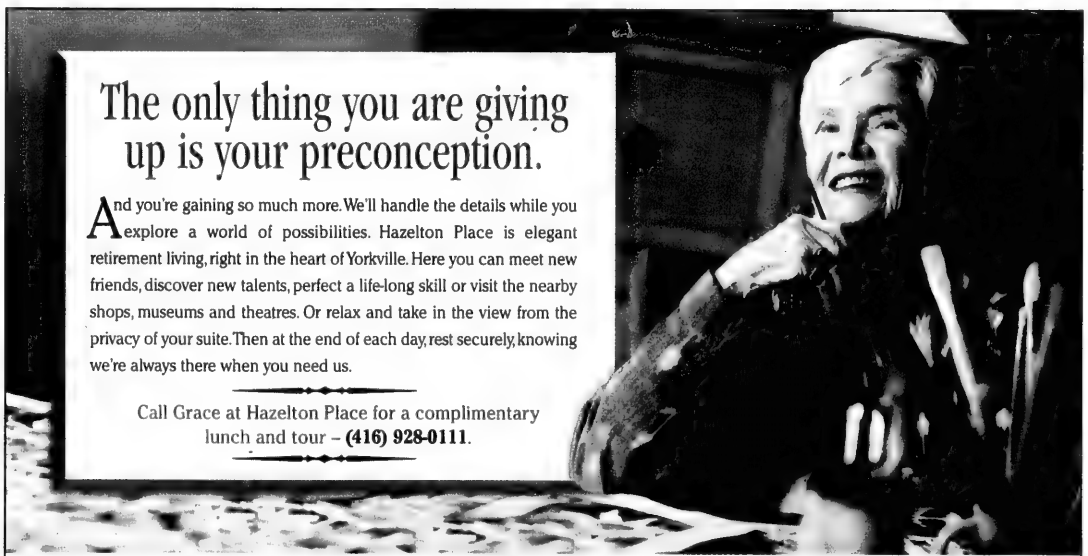
Ezer Mizion, a non-profit, non-sectarian health-care and social-service provider, has 30 branches, 300 staff and a network of 10,000 volunteers throughout Israel. An award-winning organization, it provides a wide variety of programs, including meals on wheels, day care, support groups and an array of crisis-oriented medical and emergency services.

But what caught Friedmann's interest was a new addition to Ezer Mizion: the Terror Orphan Fund, which provides mentors to children who have lost one or both parents to terrorist bombings and shootings.

"I felt personally that the most vulnerable victims of terror are children," Friedmann says. "We in North America say the right things but we don't fully appreciate what these kids are going through."

Friedmann, who supports a variety of religious and educational organizations and is a former president of the Village Shul, has launched the Canadian Friends of Ezer Mizion, with a focus on implementing the terror orphan program, which requires $300,000 (US) over two years.

Continued on page 23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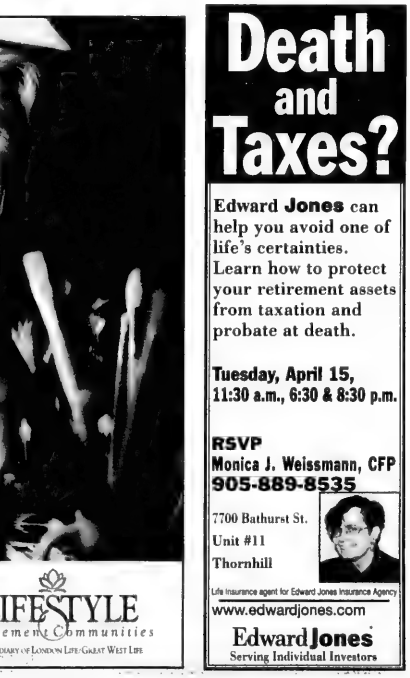
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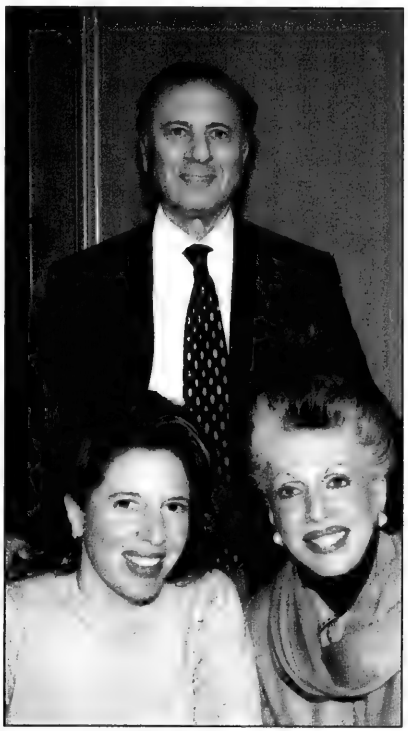

Lionel and Sandra Waldman at the Jewish Foundation's Family Philanthropy Forum with their daughter Nancy Duckman.

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ask PAC...

This is a feature from the Jewish Foundation of Greater Toronto's Professional Advisory Committee (PAC) to help you with financial and estate planning issues. We welcome your questions.

David Wm. Brown
Partner, Al G. Brown & Associates

Q Dear PAC:

In recently revising my estate plan, I discovered that I owned a $50,000 whole life insurance policy that I no longer needed. My accountant suggested that I donate my policy to the Jewish Foundation of Greater Toronto. Is this a good idea and what are the benefits?

Sincerely,
L.B. Goldberg, North York, Ontario

A Dear L.B. Goldberg:

Your accountant made a good suggestion. Donating the policy is both a good idea and very tax-efficient. You do however have a few alternatives. You can donate your policy by changing the ownership to the Jewish Foundation of Greater Toronto. The forms are available from the insurance company. Although the transfer will constitute a taxable disposition, in most cases a charitable tax credit will more than offset the tax liability that would otherwise result from the disposition. The Jewish Foundation will appoint itself as beneficiary. In each year you pay the premium and you will receive a charitable tax receipt for the total premium cost. On your death the Jewish Foundation will receive the death benefit, but this will not give rise to a further charitable tax credit for your estate.

Alternately, you can remain the owner and appoint the Jewish Foundation as beneficiary on the policy, either in the contract or in your will. Although the change in beneficiary, in and of itself, provides no immediate tax benefit, on your death, you will receive a tax credit for the death benefit (in this case $50,000). This tax credit can be used to offset other taxable income in the year of death, with any excess being available to offset other taxable income in the previous year. The donation will save your estate taxes and will create a lasting legacy in your name.

In either scenario, you can make a significant contribution and save taxes. It's a win - win situation for you, your family, and the Jewish community.

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Send your questions to: "Ask PAC" c/o the Jewish Foundation of Greater Toronto, 4600 Bathurst Street, 5th Floor, Toronto, Ontario, M2R 3V2, via fax:416.631.5701, via email: jewishfoundation@ujafed.org or call us directly at 416.631.5703.

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April 2, 2003
7:30 - 10:00 a.m.
Estates of Sunnybrook

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May 14, 2003
9:30 a.m.

Family Philanthropy Forum
June 3, 2003
7:00 pm

Professional Advisors Spring Seminar
June 18, 2003
7:30 - 10:00 am

For more information please call Maxine Bessin at 416-631-5827 or email mbessin@ujafed.org

IDF officer talks to CHAT Grade 12 class

By ANNA MORGAN
Staff Reporter

Major Alon Harel says the Israel Defence Forces (IDF) is fighting two battles – one against terrorism and the other against visuals that portray a Goliath army oppressing Palestinian children.

But when asked, Harel says he doesn't want to discuss the public relations challenge of fighting an urban war that reporters still call an "intifadah," a term coined 10 years ago by the Palestinians that implies Israel is struggling against a passive resistance involving children who throw rocks. Harel doesn't want to talk about Iraq, settlements or checkpoints, either.

He does, however, want to tell a Community Hebrew Academy of Toronto class of Grade 12 students what it's been like this past year to fight a war for the survival of his homeland.

Harel was in Toronto recently as a guest of Israel Bonds and as part of Operation Maccabee, a program that brings Israeli soldiers to North America to present their eyewitness accounts in Judea, Samaria and Gaza.

This is a very difficult war to fight because soldiers walk around in cities where terrorists hide among civilians knowing that it is IDF policy to wait until the army is attacked before it can respond, he told the students.

The soldiers persevere in this environment because they know it is their duty to protect the Israeli people. They understand that they are fighting for their right to live in a country of their own, Harel said.

As the second-in-command of a 600- person battalion, Harel knows first-hand the dangers facing his soldiers every day. He's the one who calls their parents when they're killed in battle.

Harel said he will never forget Feb. 19, 2002 and the sight of six of his soldiers shot dead at a roadblock, with bullets through their heads fired from close range.

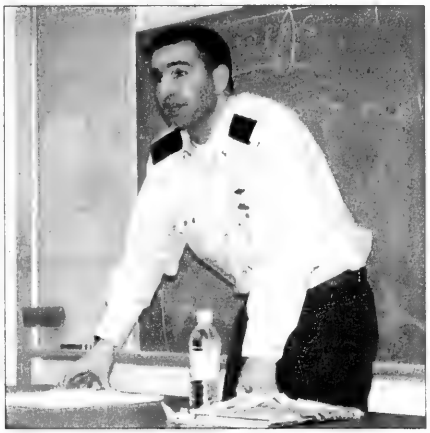
"Everything was covered with blood when I got there," Harel said. And as he walked over the dead bodies, he looked down at their ringing cellphones and saw that their mothers, fathers and girlfriends were trying to call.

"They were 18 years old," Harel said. "Old enough to be soldiers, but young enough to still be children."

In response to a CHAT student's suggestion that Harel "probably doesn't like those people with the orange identity cards [Palestinians who live in the West Bank and Gaza] very much," the major responded that he has no problems with the Palestinians.

"I know they have the same aspirations as Israelis. They want the best for their children in the same way we do. But I do have a problem with the terrorists," he said.

Harel said he's seen even pregnant Palestinian women trying to smuggle explosives into Israel and it has become a challenge to convince soldiers to balance searches with civility at checkpoints when they know their lives are on the line.



Major Alon Harl talks to CHAT class.

Ohr Haemet recently presented its Educational Expo 2003 with all students and teachers contributing to the magnificent showcase. Among the various exhibits, the Grade 3 class dressed as pioneers at their exhibit where sponge cake and gingerbread cookies were sold, while Grade 5 students celebrated their medieval theme with 'bangers and mash' for sale.

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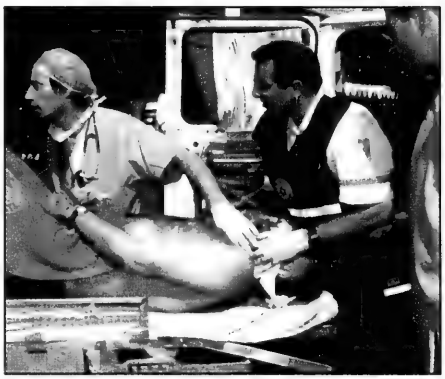

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Toronto chosen as site for upcoming Jewish education conference

The Partnership for Excellence in Jewish Education (PEJE) has so much respect for Toronto's highly acclaimed Jewish day school system that it has chosen our city as the backdrop for its upcoming June conference.

The brainchild of Michael Steinhardt, one of the main forces behind *birthright israel*, PEJE was born as a partnership of philanthropists with a passion for strengthening North American Jewish communities by increasing the number of children who receive quality day school education.

Shirley Worth, Director, Donor Development for UJA Federation's Jewish Toronto Tomorrow initiative, addresses the recent PEJE Conference in Los Angeles.

Because of Toronto's reputation as a leader in North American Jewish education, PEJE's relationship with our Jewish community is different than it is with others.

"Toronto has one of the strongest networks of day schools in North America in terms of quality, quantity, and diversity," says Dr. Seymour Epstein, Vice President of Education UJA Federation. "Because of that, PEJE, which was started to help communities with no, or very few day schools, plays a different role with Toronto. That role will be to work with groups of existing schools to enhance curriculum, and advise on long-term achievements."

At the June conference, PEJE consultants will be visiting many of Toronto's Jewish day schools as part of their ongoing training.

Toronto's strong relationship with PEJE has already resulted in more than $500,000 (U.S.) being injected into three Toronto day schools.

PEJE recently hosted its third Donor Assembly and the inaugural Leadership Assembly in Los Angeles, and Epstein, one of the participants, was buoyed by what he saw.

"The PEJE gathering in Los Angeles was two days of intense hope for Jewish renewal in the Diaspora," says Epstein. "PEJE stressed that universal Jewish literacy will only come about when Jews devote themselves to the highest quality of Jewish education available: day school education. This is a lesson that Toronto Jews learned decades ago, but we too need to have it reinforced from time to time."

Students remember the Holocaust

UJA Federation's Holocaust Centre of Toronto is readying for its 9th annual Holocaust Arts/Writing Contest. The theme of this year's competition — open to all Ontario high school students — is *The Relevance of the Holocaust to our Multi-Ethnic Society.*

For more than a decade, the Holocaust Centre of Toronto has been dedicated to the memory of six million Jews murdered by the Nazis. Since its doors opened, more than half a million international visitors and 200,000 Jewish and non-Jewish students from across Canada have visited the Centre.

The goal of the annual competition is to create an opportunity for students to think through issues of Holocaust remembrance and to express these thoughts creatively through written essays, art, plays, video, and musical compositions.

"This competition is but one of the outstanding outreach programs sponsored by the Holocaust Centre of Toronto," says Adam Fuerstenberg, Director of the Centre. "This contest gives young men and women — of all ethnic backgrounds — the chance to confront the horrific consequences of anti-Semitism and racism, and to be inspired to strive for tolerance," he notes.

Thanks to the generosity of benefactor Brenda Fishof, first place winners in the Junior (7-9) and Senior divisions (10-12) win a trip to the U.S. Holocaust Memorial Museum in Washington. The second and third place winners in both categories win Ontario Bonds for their education.

"By researching and working with Holocaust materials, Ontario's students learn the importance of tolerance and of getting along in our multi-ethnic and multi-cultural society," adds Fuerstenberg.

The deadline for entries is Friday, April 25, 2003. The winners will be announced on May 22, followed by the awards presentation at The Lipa Green Building for Jewish Community Services on June 4th.

For more information call Hanna Schwartz at 416-635-2883 ext. 153 or e-mail your submission to hschwartz@ujafed.org.

Sunny Wan and Adi Wolff, winners of last year's Holocaust Arts/Writing Contest.

Gift of history for Archives

The UJA Federation Ontario Jewish Archives recently received an exciting delivery — the culmination of weeks of hard work and negotiations.

The Toronto chapter of Hadassah-WIZO donated 28 boxes of material to the already extensive collection currently housed by the Archives.

Founded in 1917, Hadassah-WIZO was formed as a non-political women's volunteer organization dedicated to the education, career training and healthcare of women and youth in Israel and Canada. The organization is also committed to the enrichment of Canadian Jewish life. Many of the records donated to the Archives date back as far as the 1940s. They include copies of the organization's national and local magazines, minutes of executive meetings, and records documenting Hadassah's world-famous bazaars.

Ellen Scheinberg (c), Director of the Ontario Jewish Archives is flanked by Louise Rosenbloom (l), Coordinator, Toronto Hadassah-WIZO, and Beverley Crackower, President of Toronto Hadassah-WIZO. The three women were storing some of the 28 boxes of Hadassah-WIZO's archival material recently given to the Archives for safe-keeping.

"These records will be of great value to academics studying Hadassah's contribution to Israel and the Toronto Jewish community," says Ellen Scheinberg, Director of the Ontario Jewish Archives. "Individuals who took part in Hadassah-WIZO can look back at some of their achievements, as well as members of the community who are interested in examining the important legacy of this prominent women's organization."

"We felt it was important that the history of Toronto's Hadassah-WIZO — a wonderful 85-year-old history — was preserved and shared for generations to come," says Louise Rosenbloom, Coordinator, Toronto Hadassah-WIZO.

The Archives provide an excellent opportunity for other organizations to donate their historical material, with state-of-the-art protection, including a humidity and temperature-controlled environment.

visit www.jewishtoronto.net

JEWISH TORONTO IS A PUBLICATION OF UJA FEDERATION OF GREATER TORONTO.

Worldwide recruitment for birthright israel

The worldwide registration drive for *birthright israel's* Spring/Summer 2003 trips has begun. Following a tremendously successful winter program, Canada-Israel Experience (CIE) hopes to send many more young adults, ages 18-26, on the 10-day educational journey to Israel, starting in May and continuing until August. The registration deadline for the May trip is April 11.

The deadline for registering for May's birthright israel trip is April 11.

Since *birthright israel's* launch in January 2000, 40,000 people have participated in this innovative Israel-for-free experience, including more than 5,000 Canadians.

CIE organizers are optimistic about registration for the coming year.

"Over the last few years, even with the situation in Israel, the numbers have been there, and we expect those numbers to be there again this year," says Barry Naiberg, Chair, Canada-Israel Experience. "This is going to be an incredibly meaningful experience for these young adults."

"I always knew about Israel intellectually, but never spiritually, or emotionally," says Carly Cohen, who recently joined a *birthright israel* journey. "I still didn't really 'get it' when I was there, until we met with a group of Israeli soldiers. Hearing them talk about life and taking each moment as it comes, is something that has changed my life in a wonderful way."

"I'd go back to Israel in a heartbeat," says Torontonian Josef Rogovsky, a member of a recent *birthright israel* trip. "I've never felt threatened in Israel. When you are there, you see the truth, not the CNN version of what they want it to look like. You see the true beauty of Israel and of its people. I wish I could go on *birthright israel* again — it was one of the most satisfying experiences of my life."

For more information, please contact Ivy Ackerman at iackerman@ujafed.org or call 1-800-567-ISRAEL (4772) or visit www.israelforfree.com

A taste of Southern Hospitality in Florida

UIA Federations Canada recently held its Canadian Top Gifts "Southern Hospitality" event in Boca Raton, Florida, at the home of Pauline & Jeff Segel. The highlight of the event was a special briefing on Iraq by Major General Moshe Evry Sukenik, Israel's Defense and Armed Forces Attaché to the United States and Canada. Pictured is Toronto's Irving Wortsman extending a Canadian hello to the Major General. Major General Sukenik, Chief of the Israeli Ground Forces from 1998 to 2001, arrived in Florida from Houston, Texas, where he attended a memorial service for Israeli astronaut, Ilan Ramon, and spent some time with the Ramon family.

legacy of life

Benjamin Sadowski 1894 – 1974

Benjamin Sadowski believed in justice and made it his lifelong commitment to put things right.

"Most people don't like to lead, but if you're agreeable there's lots of opportunity," says Ben's daughter **Yvonne Davies**. "My father was a very natural leader. No matter what he was involved in, people responded. He was a very giving person who wanted to do good things. It was just the way he was."

Ben's commitment to people was unwavering. He was the first president of the United Jewish Welfare Fund, Jewish Family and Child Service, and Mount Sinai Hospital. He was a board member of Baycrest, the Toronto Symphony Orchestra, Canadian Red Cross, and Princess Margaret Hospital, among others. He helped raise funds to build Holy Blossom Temple and was its president in 1949.

When Jews were in trouble, Ben was among the first to respond. Through his work with the American Jewish Joint Distribution Committee, he was active in bringing Holocaust survivors to Canada and finding them homes. When medical students couldn't find anywhere to intern in Toronto simply because they were Jewish, Ben got busy and managed to open the doors.

Perhaps it was all a product of growing up in the only Jewish family in a small Northern Ontario town. Ben's father, **Henry,** escaped from Russia as a teenager to avoid the draft and ended up in Philadelphia, where he married and began a family. When he heard his brother was in Canada, they trekked by rail and steamship and arrived in Massey, Ont., in the dead of winter – only to find the brother had moved to Saskatchewan. But Henry pitched his tent and settled in Massey anyway, his wife cooking for the railway crews building the Trans-Canada Highway and Henry opening a general store. He eventually became mayor.

"Jewish life was whatever Henry taught his children," says Yvonne. "He had a shul and a Torah on the second floor of the store and all the Jews of Northern Ontario used it. He even circumcised his own sons."

Henry wanted Ben to become a rabbi, but that wasn't for Ben. Instead, he moved in with his sister in Toronto, finished high school and graduated from university with a degree in math and physics. He was drafted in 1914 and served in Niagara-on-the-Lake under commanding officer **Vincent Massey**, who went on to become Governor General of Canada. The two stayed fast friends.

Once married, Ben realized a math career wouldn't put food on the table. So he joined his brother fixing cars. He eventually founded National Motors and became one of Toronto's most successful auto dealers. Just as in Massey, he was the only Jew in a non-Jewish world but still managed to head the Automobile Dealers Association of Canada in the late 1930s.

"Because of his upbringing, my grandfather always managed to bridge the gap between the Jewish and non-Jewish communities," says granddaughter **Helen Davies-Miller**. "He made it his business to make others understand that the Jewish community can work together with everyone. You don't judge people by their success, he used to say, but rather by who they are. That's what he taught me, and I try to live by that."

One of Ben's lesser known contributions to his community was helping Jewish medical students succeed. According to Yvonne, only two Jews a year were given internships in one Toronto hospital in the mid-1940s – Yvonne's husband **Leonard** being one of the lucky ones. But just as Leonard was about to begin his internship, the hospital reneged on the offer and Ben was livid.

About the same time, says Yvonne, the Hospital for Sick Children was looking for a place to build on Toronto's hospital strip. Ben, then head of Mount Sinai Hospital, offered HSC a Mount Sinai-owned piece of land. All it would cost was $1 and two promises: HSC would find Mount Sinai alternate property nearby to build a new teaching facility, and HSC would have to start taking on Jewish interns. HSC agreed, and soon after other hospitals followed. Today, Mount Sinai's auditorium bears Ben's name, as does a fund at the University of Toronto's School of Social Work.

In 1960, **UJA Federation** created the **Ben Sadowski Award of Merit**, the single most prestigious acknowledgment the Jewish community bestows upon a lay person with outstanding leadership qualities and years of involvement in the Jewish and general communities. Past recipients include **J.B. Salsberg**, **Rabbi W. Gunther Plaut**, **Dr. Gerald Halbert**, **Henry** and **Julia Koschitzky**, and **Ronnie Appleby**.

"In my father's time, there were very few Jews who had the money, the ability, and the desire to help the community," says Yvonne. "Fortunately, Ben Sadowski was there."

Legacy of Life is a presentation of the Jewish Foundation of Greater Toronto to honour the memory of those who have made an exceptional contribution to our community.

Jewish Foundation of Greater Toronto — UJA Federation

JEWISH TORONTO IS A PUBLICATION OF UJA FEDERATION OF GREATER TORONTO.

Greater Toronto Area

Rabbi Domb was one of Thornhill's first spiritual leaders

By LEILA SPEISMAN
Staff Reporter

Obituary

Rabbi Shlomo (Solomon) Zalman Domb, one of the first spiritual leaders in the developing Jewish community of Thornhill, died of cancer, on Purim. He was 50.

Rabbi Domb was well known for his lyric tenor voice, and he enjoyed leading his congregation, Bnai Shalom North, in prayer. One of his chief joys was listening to classical and cantorial music, learning new and old pieces and talking about music to those he considered simpatico.

Rabbi Shlomo Domb

Less than a month ago, nearly 500 people attended a concert in his honour, organized by his nephew, Alan Domb, and good friends. It was held at the Baycrest Centre for Geriatric Care, so that Rabbi Domb, already in palliative care there, could attend.

He did attend, and enthusiastically sang along with close friends cantors Chaim Adler, chief chazzan of Tel Aviv, and Yehuda Rottner of Florida, who flew in for the event.

An estimated 300 people attended Rabbi Domb's graveside funeral. Rabbi Mordechai Ochs, who officiated, said the large turnout showed the respect and affection in which he was held.

Rabbi Ochs also noted the tremendous respect and care Rabbi Domb lavished on his parents.

Rabbi Domb was born in Israel, the fourth and youngest son of Holocaust survivors. The family immigrated to Canada in 1960.

He was educated at Eitz Chaim Schools, in Toronto, as well as at Ner Israel Yeshiva and Bais Medrash L'Rabonim in Brooklyn. While in New York, he studied chazzanut under the late world famous cantor David Kusevitsky, who became a life-long musical influence.

Rabbi Domb served at the House of Jacob in Calgary, Beth Isaiah Congregation in Guelph and Beth Torah Congregation in Toronto. In 1982, he moved to Thornhill, and founded Bnai Shalom North Congregation, Bnai Shalom Hebrew School and Bnai Shalom Day Nursery.

He founded the Vaughan Neighbourhood Support Centre, a government-sponsored organization that brings together all social service agencies in the region. Through this project, he established close connections with politicians at all levels of government.

Vaughan Mayor Michael Di Biase, Vaughan councillors Susan Kadis and Mario Racco, York regional councillor Joyce Frustaglio and local MPP Tina Molinari attended the concert in his honour, and many of them also attending the funeral.

A souvenir booklet praised Rabbi Domb as one who "took a stance for justice, human decency and community unity, even at the expense of diplomacy and political unpopularity."

Rabbi Domb is survived by his children, Miriam and Yossi, and his brothers, Shmuel and Benny.

Distinguished lawyer dead at age 96

By RON CSILLAG
Staff Reporter

Obituary

Fred Catzman, who practised law in Toronto for an astonishing 66 years and was a popular one-time columnist for *The CJN*, died March 13. He was 96.

"He maintained a busy schedule and worked full days right to the end," said his son Marvin, a judge on the Ontario Court of Appeal. "He was very highly regarded in the legal and Jewish communities."

Just last month, Catzman received the Order of Ontario at a ceremony at Queen's Park. "He looked great in his tux," his son said.

From 1985 to 1995, Catzman penned "Name Game," a well-read column in *The CJN* in which he examined the origins of Jewish surnames, often concluding they derived from occupations, towns and villages, even physical traits.

He was not a genealogy buff, he would explain, but a student of onomatology, the study of the origins of names. He had dozens of books on the subject, his son said.

"A surname is part of the baggage we inherit from our parents," Catzman told *The CJN* in a 1990 interview. "It's interesting to know where it comes from."

Frederick Murray Catzman was born Jan. 1, 1907 in Toronto, the second of five children of parents who had emigrated three years earlier from the town of Dvimsk in Latvia. He attended Harbord Collegiate Institute, the University of Toronto and Osgoode Hall Law School, where he won the silver medal. He was called to the bar in September 1929, one month before the Great Depression hit.

The spelling of the family's own surname, which derived from Kohen, the Jewish priestly class, was changed from Katzman during the First World War, at a time of anti-German sentiment. A grade school teacher advised young Fred that his name should be spelled with a "C" because the word cat is not spelled with a "K."

He established a law firm, Catzman & Wahl, in 1929 with his brother-in-law, Jack Wahl, who died in 1994. Son Marvin practised with the firm for 17 years until he was named to the bench in 1981.

In 1934, Catzman married Irene Meyers, who died in 1981. Their only child was born in 1938.

In the 1950s, he led a delegation that met with then Ontario Premier Leslie Frost, and his efforts led to the enactment of the Fair Accommodation Practices Act and the Fair Employment Practices Act – both forerunners to provincial human rights laws.

Fred Catzman

In 1989, Catzman was recognized in the Ontario legislature for helping to revise laws governing personal property security in the province. He also drafted the statutes that led to the passing of Ontario's Bulk Sales Act, and he lectured at York and McGill universities.

In 1986, he was honoured with the Law Society of Upper Canada Medal. The society named him a life member in 1979.

Catzman retired in 1995 at the age of 88, but continued to act as executor to several estates. He was a dedicated lawyer, and recalled darker days when he was asked in court whether he was Jewish. He also rued the development of modern mega-firms, saying they were more focussed on the bottom line than the client.

His early study habits, which involved learning Talmud four hours a day, six days a week, translated into a solid work ethic. In 1990, Catzman said he had no plans to retire, "unless sthey carry me out."

"He was outstanding, brilliant and funny," said his son. "He lived alone, by his own choice. He lived and died in the same house since 1950. He was very independent."

Catzman was a founding member and a vice-president of Beth Tzedec Congregation; national chair of Canadian Jewish Congress's community relations committee; a governor of B'nai Brith Canada for two years during World War II; and president of the Toronto Zionist Council in the 1930s.

He leaves his son, two surviving sisters, Bee Brooks and Sydney Wahl, and three grandchildren.

Israel's Ezer Mizion helps orphans

Continued from page 16

Though in its early stages, the program has started in Israel with an initial group of 50 affected children living in several Jewish settlements. Friedmann says the effort is modeled, roughly, on the North American Big Brother and Big Sister programs.

A project co-ordinator matches children with mentors, who are chosen from among close family members or from within the child's immediate community – someone the child can be comfortable with.

According to Ezer Mizion's promotional material, the program's prime target is to provide a parental figure who can serve not only as a one-on-one mentor but a friend.

Mentors undergo a 60-hour training course designed to equip them to deal with children undergoing traumatic bereavement. The courses are taught by counsellors, therapists, psychologists and educators.

Project co-ordinator matches children with mentors

Initially, the child meets his or her mentor five times a week, following which meetings may be reduced to three times weekly. Each session lasts from 90 minutes to two hours. At first, help with school work is stressed, which will pave the way for boosting the child's self-esteem.

"It's a big commitment," Friedmann says of the mentor's role.

The program's second phase envisions computers for children unable to attend school for long periods; counselling for parents who have lost a spouse to terror attacks; and counselling for educators and care-givers of children who have sustained trauma.

Proceeds from a March 2 concert at the Ford Centre for Performing Arts that featured the Shalsheles Group and a Canadian children's choir will benefit the terror orphan fund.

Tax-deductible donations may be made to the Canadian Friends of Ezer Mizion, 4850 Keele St., 1st floor, Toronto, M3J 3K1, or write to terrororphans@sprint.ca.

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Associated says welcome back, Smiley

Grad returns as education director

By ANNA MORGAN
Staff Reporter

Thirty years ago, when Mark Smiley graduated from Associated Hebrew Day Schools, the Neptune Avenue yellow brick building housed grades 1 to 13. It was the biggest Jewish school in a town that had only a handful of day schools.

Back then, some classes had more than 30 students but everyone – from principal to janitor – knew your name.

When Smiley returns this summer to his alma mater as the new director of education, he'll be coming back to a school with three campuses and more than 2,000 students, and to a city that is home to more than 20 Jewish day schools.

Smiley says the administration at Associated ensures that the largest Jewish day school in Toronto continues to "feel small," but with a principal's diplomacy, he also notes there are advantages to being big.

"The social dynamics of large schools allows children to find their soulmates," he tells *The CJN*.

The former Torontonian is moving back from the Hillel Day School of Detroit, where he has been headmaster for the past 15 years. Smiley is also a faculty member at the Day School Leadership Training Institute at the Jewish Theological Seminary (JTS) of America in New York, where he received a doctorate in 1988. He is currently pursuing his smichah at the JTS' rabbinical school.

Leaning back in his chair, Smiley nostalgically remembers his elementary school years at Associated and describes himself as an outstanding student.

"Out standing in the hall," Smiley quips, and then suggests that both he and education have come a long way.

Over the years, Smiley says, educators have learned the importance of appreciating different learning styles.

Smiley believes his early school experiences made him realize "that learning comes easy for some and is harder for others" and that there are no easy answers when it comes to education.

From his corner office, Smiley plans to make his "commitment to children and learning central to the educational process and work together with parents to maximize the potential of each and every child."

There is a great deal of creative pedagogy currently being used at Associated, Smiley says.

"The teachers are bringing a breath of fresh air into classes that have third generation Associated families.'

Smiley believes parents remain loyal to Associated because its "unadulterated commitment to Hebrew culture and language" resonates in the community.

Families also "appreciate the benefits of sending children to a non-denominational community school," and they believe there is an advantage to "sending kids to a school with children from all backgrounds," he says.

Mark Smiley

"Children learn to appreciate the meaning of *klal Yisrael*."

In addition, Smiley believes Associated kids are taught to appreciate the complexity and vastness of knowledge so that they become life-long learners.

"Jewish education should be a positive experience, so that students are encouraged to pursue Jewish learning for the rest of their lives."

Smiley will be moving to Toronto with his wife, Aviva (Silverman) and their three children, Yael, Dov and Benjamin.

As for the difference between kids on the two sides of the border, Smiley says that with more European-born grandparents and day-school educated parents, Canadian kids "get more Yiddishkeit," while American kids seem to be exposed to outside influences at an earlier age.

He says he has also found the education system in Canada to be very intense.

"By the time Canadian kids finish their school year and arrive at camp, they are often exhausted," he says. "However," he adds, "when you watch a baseball game at Camp Ramah, you realize that kids are kids. You really can't tell the difference between them."

Eves unfreezes education tax credit

Last summer's delay of Ontario's Equity in Education Tax Credit will be reversed in the upcoming provincial budget, Premier Ernie Eves announced last week.

Eves announced that parents who send their children to private and faith-based schools will be entitled to a tax credit on their 2003 tax return worth 20 per cent, or $1,400, of the first $7,000 in tuition fees.

Last June, the premier said the province could not afford that and stalled the credit at 10 per cent, or $700, for this year.

Last week's change means a return to the original schedule, which phases in the credit to a maximum of 50 per cent of tuition, or $3,500, in 2006.

In a statement, the Ontario region of Canadian Jewish Congress said that while it understood the rationale for freezing the credit, it welcomed last week's announcement.

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Jewish Toronto Tomorrow

Passover Food Ideas

Chag Samayach from The CJN

Passover traditions may differ from culture to culture and family to family, but the one thing that never differs is the coming together of family and friends at the Passover seders, and the retelling of the story of the Jews' liberation from Egypt.

Editorial

What is also constant is the importance we place on food in our holiday celebrations. Whether we are cooking for a crowd or for a small family gathering, most cooks start thinking about their Passover menu several months in advance.

Much of what we serve is based on our memories. We can still taste our mother's potato kugel or orange sponge cake, or our grandmother's "special" chicken, and we want to recreate those tastes for our children.

We remember our mothers preparing matzah brei or farfel muffins for our Passover breakfasts and we want to bring back those childhood breakfasts.

In our upcoming food pages, some of our writers have shared their cherished childhood memories; maybe you will try one of the recipes, and it will become part of your own family's food traditions.

We've also tried to provide recipes for those among us who want to add a taste of other cultures to our menus, dishes that have been Passover staples in Jewish homes around the world.

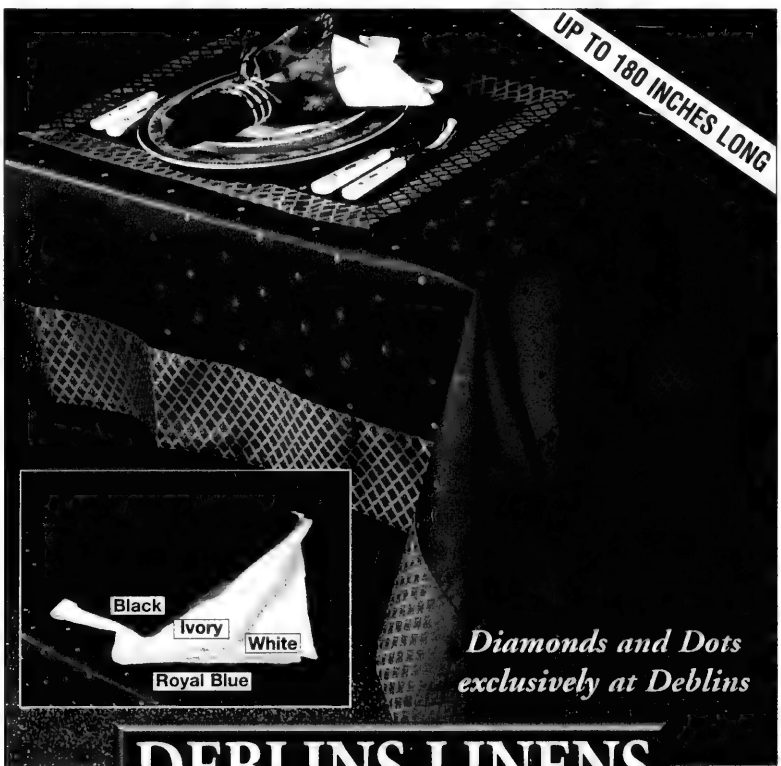
Whether you're cooking for a large seder or just want some tasty, mid-week lunch ideas, you're sure to find something to please even the most selective eater.

The ingredients in all our recipes are acceptable for Passover use, and can be purchased kosher for Passover in most large Jewish communities.

From all of us at *The CJN*, enjoy your Passover meals, and we wish you a chag kasher v'samayach.

–CB

A seder to remember . . .



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Abundance of products available for Passover

The following products and services are under the Passover supervision of the Rabbinical Vaad Hakashruth of Toronto when bearing a COR Kosher for Passover label. This Passover listing is a non-profit service to the Jewish community.

Baked goods available — Hermes Bakery; Park Avenue Gourmet Products; Sobeys (Clark store); Sweet York Desserts.

Beverages and juice — Coca-Cola Classic. Note: The Kashruth Ontario Sephardim (KOS) has approved Diet Coke, which contains aspartame (kitnyos derived), for use by the Sephardi community; Minute Maid Premium Orange Juice, frozen concentrate.

Fruit salad, frozen ice desserts — Amber Foods Ltd. – fresh cut fruit; Marcee's Sweets – sorbets, Cholev Yisroel Ice Cream.

Honey and sugar — Billy Bee Honey Products Ltd.; Redpath Sugar.

Nuts, dried fruit, fresh vegetables — Parnoosh Dates; Royal Nuts (variety of nuts available); VegFresh Parisienne Potatoes; Wholesome Farms Nuts (variety).

Salt — The Canadian Salt Company Ltd. (Windsor Salt); Sifto Canada Inc.

Dairy products — Cheese Lovers hard cheeses; Great Canadian hard cheeses; Kofman-Barenholtz Foods: Galilee hard cheeses; Lana Brand: cream cheese, cottage cheeses, sour cream, skim yogurt, table yogurt; Neilson: Milk; Mandels Brand light cream cheese; Western Creamery – Mashlanka buttermilk, pressed cottage cheese, cream cheese (regular, with green onions, light & bakers), sour cream, Yoggi, yogurt.

Pickled and marinated products — Feature Foods International Inc.; Harry's Herring; Strub Brothers Ltd.

Fish products — Central Epicure: chopped fish, all regular fresh and smoked fish; Feature Foods International Inc.; Niagara Smoked Fish; Strub Brothers Ltd.

Fish markets — Friedmans Fresh Fish, 3019 Bathurst St.; Hartmans Kosher Meats, 5974 Bathurst St.; Sobeys (Clark), 441 Clark Ave. W.

Caterers and take-out foods — Beth David B'nai Israel Beth Am, Miriam's Table; Beth Emeth Bais Yehuda, Zuchter Berk Creative Caterers; Beth Sholom, GMB Culinary Productions; Beth Tzedec, Caterers York Ltd.; Lodzer Holocaust Congregation, Rose Lazar Catering; Ely's Fine Foods; Malmar/Tastefully Yours Catering; Fine Touch Catering; Perl's Meat Products Ltd.; Hartman's Kosher Meats; Sobeys (Clark store); L'Echaim Caterers; Toronto Kosher.

Butcher shops, poultry and delicatessen products — The butcher shops listed below conform with the rigid specifications and kashrut requirements set by the Rabbinical Vaad Hakashruth. The Kashruth Council is the only supervisory organization to extend its services to chain store supermarkets. This provides additional sources of meat supply for the consumer.

Hartman's Kosher Meats, 5974 Bathurst St.; Manor Kosher Meats, 662 Sheppard Ave. W.; Perl's Meat Products, 3015 Bathurst St., 7700 Bathurst St.; Sobey's (Clark), 441 Clark Ave. W.; Toronto Kosher, 3459 Bathurst St.

Plenty of places to shop

Meat/poultry wholesale services Chai Kosher Poultry Inc., COR; Fleisch Meat Processors Inc., COR; Lazar Yitzchok, COR; Shefa Meats & Delicatessen, COR; Marvid Poultry Packers; Empire Frozen Poultry.

Poultry must undergo shchitah and inspection before the metal tag – kosher symbol (plombe) – is attached to each bird.

Kosher food and novelty stores — Balloon Bash, 7077 Bathurst St.; Baskets n Stuf, 6237 Bathurst St.; Chocolate Charm, 3541 Bathurst St.; Happy Days Gift Baskets, 248 Steeles Ave. W.; Kosher & Natural Gift Baskets, 3413 Bathurst St.; Kosher City Plus, 3468 Bathurst St.; Kosher Food Warehouse, 75 Doncaster Ave.; The Chocolate Moose, 2839 Bathurst St.; The Kosher Grocer, 3041 Bathurst St.

Hotel for Passover — Americana Resort Hotel, Niagara Falls, Ont. For information, call 416-256-1812.

Airline meals — All meals served on the airlines during Pesach are specially sealed and stamped "COR Kosher L'Pesach." Kosher for Passover meals must be requested by your agent or airline in advance. Sky Chefs Canada; Zuchter Berk Creative Caterers.

Wines — Wines, brandies, liqueurs and other such beverages certified by recognized rabbinical authorities are permissible. The label must indicate that the bottle has been prepared Kosher L'Pesach. Galilee/Lorac Wine, 416-783-2516; Mazel Wines, 416-631-8071; N.M. Grafstein Sacramental Wine, 416-256-0440; Simcha Wine Corp., 905-761-9022; Wine World, 416-487-7147.

Public/private institutions — Kitchen of the institutions listed below have been prepared for Pesach by mashgichim under the direction and instruction of the Rabbinical Vaad Hakashruth in accordance with the requirements for Passover: Baycrest Centre for Geriatric Care – Baycrest Hospital, Baycrest Terrace, Jewish Home for the Aged, Joseph E. & Minnie Wagman Centre; The Bernard Betel Centre for Creative Living; Association of Jewish Seniors is providing a second seder on April 17; Lincoln Place Nursing Home; Mount Sinai Hospital (Kosher L'Pesach meals on request) – call nutrition department, 416-586-5025; Terrace Gardens, 3705 Bathurst St.

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2003/5763 Passover

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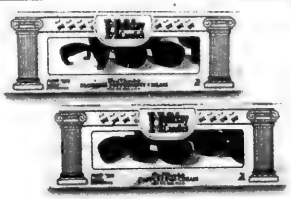
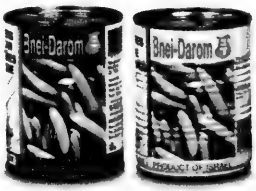
Assorted Varieties
250 mL btl
1.69

LIEBER'S Potato Chips
Regular or No Salt
170 g bag
2/$3



HOLIDAY CANDIES
Assorted Varieties
114 g pkg
1.79

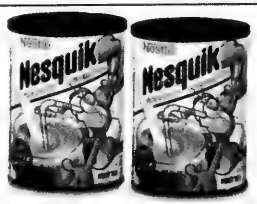
MANISCHEWITZ Tomato Ketchup
28 oz. squeeze btl
1.49



BNEI-DAROM Cucumbers
Assorted Varieties
540 mL tin
1.99

CROYDEN HOUSE Instant Soup Mix
5 oz. jar
1.99

MANISCHEWITZ Fruit Slices
6 oz box
1.79



NESQUIK Chocolate Drink Mix
Powder
500 g tin
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STREIT'S Potato Pancake Mix
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All prices in effect until Thursday April 3rd, 2003.

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- 300 John St., Thornhill
- 600 Sheppard Ave., W. (Sheppard at Bathurst)
- 291 York Mills Rd., (York Mills & Bayview)

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Passover Dinner Menu

Gefilte Fish, Horseradish
Matzo Ball Soup with Noodles
BBQ Chicken & Brisket*
Potato Kugel or Farfel or Stuffed Potatoes
Carrot Tzimmes
Broccoli & Mushrooms or
Green Beans Almandine
Cole Slaw, Dill Pickles
Matzo
Seder Plate Ingredients
Fruit Salad Bowl
Sponge Cake or Marble Cake
Macaroons

$19.95/per person (10 person minimum)
**Salmon Teriyaki instead of chicken or brisket, add $2.00 per person*

À La Carte

Gefilte Fish - 3.25/piece
Chopped Liver - 5.98/lb.
Charoses - 7.99/lb.
Seder Plate Ingredients - 5.99

Mini Potato Latkes (w/apple sauce) - 7.99/doz.
Matzo Chicken Fingers (w/plum sauce) - 9.99/doz.
BBQ or Honey Garlic Chicken Wings - 7.99/doz.
Sweet & Sour Meatballs - 7.99/doz.
(minimum 2 dozen each)

Chicken Soup - 17.99/gal.
with 12 Matzo Balls - 29.85/gal.
Matzo balls - .99/each
Cabbage Borscht - 19.99/gal.
Homemade Noodles - 2.99/bag

BBQ Chicken (whole) - 10.49
Butterflied BBQ Chicken Breast - 4.00/piece
Brisket of Beef & Gravy - 12.96/lb.
Matzo Veal Cutlet - 6.00/piece
Whole Turkey (carved) - 6.99/lb
Whole Turkey (uncarved) - 5.99/lb
(15lb. minimum)
Salmon Teriyaki - 6.99/piece
Salmon Filet in white wine sauce - 6.99/piece

Potato Kugel (9" round) - 7.99
Mushroom Farfel (9" round) - 8.99
Stuffed Potatoes - 1.49 each
Parisienne Potatoes - 2.99 lb.
Ratatouille (9x12 pan) - 12.99
Carrot Tzimmes - 4.95/lb.
Broccoli & Mushrooms (9x12 pan) - 13.99
Green Beans Almondine (9x12 pan) - 12.99
Vegetable Stir Fry (9x12 pan) - 14.99

Tossed, Caesar or
Honey-Mustard Caesar Salad - 1.99/person
Mixed Greens or Greek Salad - 2.49/person
Coleslaw - 3 lb. bowl - 9.99, 5 lb. bowl - 15.99
Grilled Vegetables - 3 lb. bowl - 17.50

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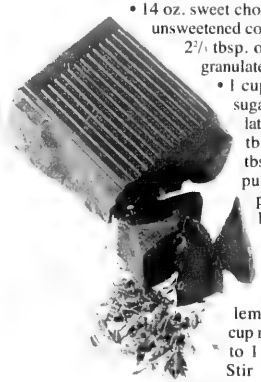
Passover substitutions made easy

By EILEEN GOLTZ
Special to The CJN

Following is a list of some substitutions for the week of Passover.

- 1 oz. baking chocolate (unsweetened chocolate) = 3 tbsp. unsweetened cocoa powder plus 1 tbsp. oil or melted margarine
- 16 oz. semi-sweet chocolate = 6 tbsp. unsweetened cocoa powder plus 1/4 cup oil and 7 tbsp. granulated sugar
- 14 oz. sweet chocolate = 3 tbsp. unsweetened cocoa powder plus 2 2/3 tbsp. oil and 4 1/2 tbsp. granulated sugar
- 1 cup confectioners' sugar = 1 cup granulated sugar minus 1 tbsp. sugar plus 1 tbsp. potato starch pulsed in a food processor or blender
- 1 cup sour milk or buttermilk for dairy baking = 1 tbsp. lemon juice in a 1-cup measure, then fill to 1 cup with milk. Stir and steep 5 minutes.



- for butter in baking or cooking, use pareve Passover margarine in equal amounts. Use a bit less salt.
- 1 cup honey = 1 1/4 cups granulated sugar plus 1/4 cup water
- 1 cup corn syrup = 1 1/4 cups granulated sugar plus 1/3 cup water, boiled until syrupy
- 1 cup vanilla sugar = 1 cup granulated sugar with 1 split vanilla bean left for at least 24 hours in a tightly covered jar
- for 1 cup of flour, substitute 5/8 cup matzah cake meal or potato starch, or a combination sifted together
- 1 tbsp. flour = 1/2 tbsp. potato starch
- 1 cup corn starch = 7/8 cup potato starch
- 1 cup graham cracker crumbs = 1 cup ground cookies or soup nuts plus 1 tsp. cinnamon
- 1 cup bread crumbs = 1 cup matzah meal
- 1 cup matzah meal = 3 matzot ground in a food processor
- 1 cup matzah cake meal = 1 cup plus 2 tbsp. matzah meal finely ground in a blender or food processor and sifted
- 3 crumbled matzot = 2 cups matzah farfel
- 1 cup (8 oz.) cream cheese = 1 cup cottage cheese pureed with 1/2 stick butter or margarine
- 1 cup milk (for baking) = 1 cup water plus 2 tbsp. margarine, or 1/2 cup fruit juice plus 1/2 cup water
- For frying: Instead of chicken fat, use combination of olive oil or vegetable oil and 1 to 2 tbsp. pareve Passover margarine.
- Eggs: Instead of egg substitutes, you can add one extra egg white and 1/2 tsp. of vegetable oil for each yolk eliminated when baking. Use only egg whites as the dipping to coat and fry meats.

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Gefen Pasta Sauce
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Golden Herring or Mrs. Whytes Horseradish
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Salted or Unsalted, 454 g tubs
2.77

Manischewitz Jumbo Egg Kichel
5 oz.
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Billy Bee Squeeze Btl. Honey
500 g
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Manischewitz Salad Dressings
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97¢

Perl's Beef Wieners or Knackers
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Passover Food Ideas

Passover birthdays with a flare

By EILEEN GOLTZ
Special to The CJN

As if it weren't already difficult enough to come up with interesting Passover menus and dishes, imagine trying to create the kind of birthday goodies we love to serve and not being able to use any chametz.

If the party you need to plan is for the under-12 set you can still serve pizza (or at least something that resembles pizza) and kosher for Passover cake and ice cream, or if you prefer, hot dogs and hamburgers and cake and a sorbet.

For your kids, keep it simple. For the most part, the food is secondary to the fun of getting together with friends (and the presents). There are plenty of ready made kosher for Passover candies and chips that can be served as snacks, and kosher for Passover pop.

When it comes to the adult birthday meal, your menu can be as simple as the one you served the kids or as interesting and fun as at any other time of the year. You are limited only by your imagination and the specific kinds of ingredients you can use.

The following recipes for desserts and main dishes are relatively simple to make, different from the run of the mill Passover recipes and can be served with salads, fresh fruit and a couple of choruses of *Happy Birthday.*

To make kosher for Passover confectioner's sugar, remove ½ tbsp. from 1 cup of sugar and replace it with ½ tbsp. potato starch. Then process it until it is very fine.

CREAM CHEESE BROWNIES

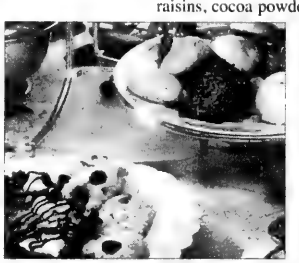
¼ cup butter (or unsalted margarine)
¼ cup soft cream cheese (NOT the whipped kind)
1 cup sugar
2 beaten eggs
½ cup matzah cake flour
3 oz. bittersweet chocolate, melted and cooled
2 tbsp. potato starch
1 cup finely chopped pecans

Preheat oven to 325. In a bowl, cream together the butter and cream cheese. Add the sugar and eggs and mix well. Stir in the cake flour, potato starch, cooled chocolate, chopped nuts (reserve some nuts for the top).

Spread batter in buttered 9x9-inch pan. Sprinkle reserved nuts over top. Bake for 30 minutes. Remove from heat, let cool and cut into squares while warm. Sprinkle the top with powdered sugar. Serves 6.

STRAWBERRY SORBET
(pareve)

2½ pints strawberries, fresh or plain frozen without sugar or other ingredients (defrosted)
1¼ cup sugar
3 tbsp. lemon juice



Purée strawberries in food processor or blender. Add the sugar and lemon juice and mix well. Pour the mixture into a bowl, cover and freeze. Mix every 30 minutes until the sorbet is completely frozen.

MATZAH PIZZA

For each matzah pizza:
1 matzah
shredded mozzarella cheese
shredded cheddar cheese
grated parmesan cheese
prepared marinara or flavoured tomato sauce or chopped fresh tomatoes
oregano or Italian seasoning (optional)

Preheat oven to 425. Grease baking pan big enough to fit matzah. Spread tomato sauce (or chopped tomatoes) over matzah. Sprinkle mozzarella, cheddar and parmesan cheeses over tomato sauce. Sprinkle with oregano or Italian seasoning. Bake for 10 minutes or until cheese melts. Serves 1. Can be doubled or tripled.

APPLE CAKE WITH STREUSEL
(pareve)

3 eggs
½ cup sugar
1 tsp. vanilla
¼ cup oil
¾ cup cake meal
¼ cup ground pecans
5 apples, peeled and sliced
juice of ½ orange

Streusel topping:
½ cup sugar
2 tsp. cinnamon
2 tbsp. ground pecans

Preheat oven to 350. Place the sliced apples in a bowl with the orange juice and toss to coat. Set the mixture aside.

In a food processor or electric mixing bowl, combine the eggs with the sugar, vanilla and oil and beat or process until the mixture is light coloured (2 to 3 minutes). Add the cake meal and pecans and mix well. Pour half the mixture into a greased 8- or 9-in. pan. Put half the apples on top of the batter. Pour the rest of the batter over the apples and place the remaining apples on top of the batter.

In a small bowl, combine the sugar, cinnamon and pecans. Mix to combine and then sprinkle the crumb mixture over the top of the cake. Bake for about 1½ hours.

CHOCO CHEWS

½ cup raisins
¼ cup cocoa powder
¼ cup margarine
2 tbsp. cold coffee
2 tbsp. sugar
2 cups matzah farfel
¾ cup almonds, roughly chopped, and divided
1 tsp. vanilla

Line two cookie sheets with parchment paper and set aside. In a medium saucepan, place the raisins, cocoa powder, margarine, coffee and sugar, and cook the mixture over low heat until the margarine is melted. Stir to blend the mixture together.

Remove the saucepan from the heat. Add the farfel, ½ cup of the chopped almonds, and vanilla, and fold gently to combine.

Drop tablespoonfuls of the mixture on to the parchment-lined cookie sheets and sprinkle a little of the remaining chopped almonds over the top of each cluster. Place the cookie sheets in the refrigerator and chill the clusters for 1 hour or until firm. Store in an airtight container. Makes 2 dozen.

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SEDER MENU

Gefilte Fish with Horseradish
Choice of: Sweet or Salt and Pepper

Soup
Chicken Soup with Mini Matzo Balls,
Carrot and Leek Threads

Appetizer
Pastrami Salmon Rose on Radicchio,
Baby Spinach and Arugula Salad with Red and Yellow Cherry Tomatoes,
Black Olives, Woodland Mushrooms and a Lemon Garlic Vinaigrette

Main Course
Herb Infused Grilled Chicken Breast
with Leeks, Artichokes and Ovendried Tomatoes Au Jus

Side Dishes
Spring Herbed Potatoes with Sundried Tomatoes
And
Medley of Roasted Vegetables to Include:
Baby Carrots, Asparagus, Patty Pan Squash,
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Passover Food Ideas

Put some adventure into your Passover cooking

By NORENE GILLETZ
Special to The CJN

If you are you tired of the same old brisket and kugel, you will be inspired by Jeffrey Nathan's innovative, passionate approach to kosher cooking in *Adventures in Jewish Cooking* (Clarkson Potter, $48.50 Cdn). This is Nathan's first cookbook, with over 150 contemporary, creative recipes, clearly labelled as dairy, meat or pareve, plus substitutions to adjust recipes for a meat or dairy meal.

Inspired by Jewish cuisine from around the globe plus a diverse palette of other ethnic flavours, Nathan captures the spirit of Jewish cooking while exploring a whole world of sophisticated flavours. His recipes observe the laws of kashrut, while setting a new standard for kosher cuisine with his inventive dishes and outstanding presentations.

You'll find lots of valuable cooking tips from this extremely creative chef, who is also the host of the top-rated PBS show, *New Jewish Cuisine*. (Unfortunately the show is not available in Canada.)

Nathan began his professional career as a dishwasher at Villa Russo, an Italian restaurant in Queens. There, despite the piles of dirty pots and pans, he discovered a passion for cooking.

His formal culinary training began in the U.S. Navy, where he was the personal cook for the ship's captain. In addition to cooking for military personnel, Nathan also prepared meals for foreign heads of state and ambassadors, including Anwar Sadat and Menachim Begin. After an honourable discharge, Nathan attended the Culinary Institute of America on the GI bill.

He is the executive chef and co-owner of Abigael's in New York City, which serves new Jewish cuisine – elegant and delicious renditions of ethnic food from all over the world. Nathan wants his customers to think of Abigael's, not as a kosher restaurant, but as a great restaurant that just happens to be kosher.

Adventures in Jewish Cooking includes an innovative offering of year-round menus for the major Jewish holidays, including two creative menus that are perfect for your Passover seders.

There are mouthwatering colour photographs that almost leap off the page, including Gefilte Fish Terrine with Carrot and Beet Salads, Sephardic Chicken Soup with Sofrito and Saffron Matzo Balls, and Passover Banana Cake with Strawberry-Marsala Compote. The book includes many recipes for Abigael's most famous dishes, presented exactly as they are served at the restaurant. No doubt about it, you'll just have to add this book to your cookbook collection!

Wishing you many new *Adventures in Jewish Cooking*!

Please see recipe on page 34

MANGO-DATE HAROSET

On the Passover plate, charoset may represent the mortar and bricks the Hebrews used to build the Egyptian pyramids, but that doesn't mean it should look like mud, according to Nathan. His charoset has a bright golden colour (thank you, mangoes) and an intriguing exotic flavour that everyone at the table will enjoy – even those picky eaters who have been spreading the same charoset on their matzah for several decades.

½ cup walnut pieces
⅓ cup pecan halves
1 tsp. ground cinnamon
3 tbsp. sugar
1 tsp. peeled, shredded, minced fresh ginger (use the large holes on a box grater)
2 ripe mangoes, peeled, seeded and cut into ¼-inch dice
⅔ cup seedless red grapes, quartered
½ cup pitted dates, cut into ¼-inch dice
½ cup sweet white wine
2 tsp. fresh lemon juice

Roughly chop walnuts, pecans and cinnamon in a food processor along with sugar and ginger. Transfer chopped nut mixture to a medium bowl. Stir in mangoes, grapes and dates. Gently stir in wine and lemon juice. Cover with plastic wrap and refrigerate to blend flavours, about 2 hours. (Can be made up to 1 day ahead.) Makes 3½ cups.

RACK OF VEAL WITH WILD MUSHROOM-FARFEL DRESSING

Roasts are easy to prepare and always impressive, and since veal is truly one of the most elegant meats you can serve, this dish is an extra-special treat worthy of your finest holiday menu. Order this particular cut ahead of time from the butcher – it won't be cheap, but it will be lean and delicious. Because veal isn't fatty, care must be taken not to overcook it. The matzah farfel stuffing, which is baked on the side, is also great with turkey.

2 tbsp. extra-virgin olive oil, plus more for the pan
one 5-rib (3¾-pound) first-cut rack of veal, chine bone removed
1 tsp. kosher salt
1½ tsp. chopped fresh rosemary
1 tsp. chopped fresh thyme
½ tsp. freshly ground black pepper
3 cups chicken stock (homemade is best)

Wild mushroom-farfel dressing:

3 cups matzah farfel
¾ cup homemade chicken stock
2 tbsp. extra-virgin olive oil
1 medium onion, chopped
2 tbsp. plumped and diced sun-dried tomatoes (see note below)
2 garlic cloves, minced
8 oz. assorted wild mushrooms (such as cremini and stemmed shiitake), coarsely chopped
½ cup coarsely chopped arugula
1 large egg, beaten
2 tbsp. chopped fresh basil
½ tsp. kosher salt
¼ tsp. freshly ground black pepper
2 tsp. potato starch, dissolved in 2 tbsp. cold water

To make the veal, position a rack in the centre of the oven and preheat oven to 400. Lightly oil a roasting pan. Brush the veal with the oil. Mix salt, 1 tsp. of the rosemary, ½ tsp. of the thyme, and the pepper in a small bowl; sprinkle over the veal. Place veal, rib side down, in the pan. Roast until an instant-read thermometer inserted in the centre of the roast registers 140, about 1¼ hours.

Meanwhile, make the farfel dressing. Lightly oil a 9 x 13-inch casserole.

Heat a large skillet over medium heat. Add farfel and heat, stirring occasionally, until lightly toasted, about 3 minutes. Transfer to a large bowl. Add the stock and let stand to soften while preparing the other ingredients.

Heat oil in a large skillet over medium heat. Add onion and cook until translucent, about 5 minutes. Stir in sun-dried tomatoes and garlic and cook for 1 minute. Add mushrooms and cook, stirring occasionally, until they give off their liquid, about 4 minutes. Stir mushroom mixture into farfel and allow to cool slightly. Stir in arugula, beaten egg and basil; season with salt and pepper. Spread in prepared casserole and cover with aluminum foil.

When the veal is done, remove it from the oven, place on a carving board and cover loosely with aluminum foil. Let stand for 20 to 30 minutes. Reduce oven temperature to 350. Bake the dressing until heated through, about 30 minutes.

While the stuffing is baking, make a sauce. Place the roasting pan over medium-high heat. Pour in the stock and bring to a boil, scraping up the browned bits in the pan with a wooden spoon. Cook until thickened and reduced to 1½ cups, about 10 minutes. Stir in the remaining ½ tsp. each of rosemary and thyme. Whisk enough of the dissolved potato starch into the boiling liquid to thicken it to your liking. Season sauce with salt and pepper and pour into a sauceboat.

Carve the veal and serve with the dressing and sauce. Makes 6 servings.

Note: To rehydrate sun-dried tomatoes that are not soaked in oil, cover with very hot tap water in a medium bowl. Add a splash of red or white distilled vinegar to the water (this heightens the tomato flavour).

Let stand until the tomatoes are plumped, about 30 minutes. Drain well and pat completely dry with paper towels. Use immediately. To store, pack rehydrated sun-dried tomatoes in a covered container and cover completely with olive oil. They will keep at least 6 months.

Continued on page 34

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Passover Food Ideas

A seder fit for a star

By BEVERLY LEVITT
Special to The CJN

When Mandy Patinkin was growing up, one of his mother's biggest projects was getting her son to eat.

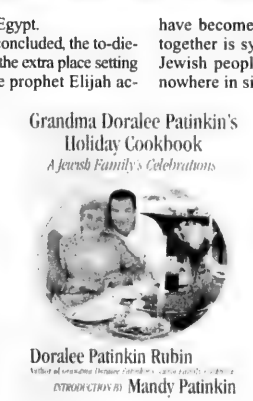
But to hear the award-winning singer and actor tell it, he'd wait impatiently at the Passover table for her chocolate sponge cake topped with raspberry sauce, he'd sneak sugar cookies and brownies from the dessert trays as they lay cooling for the family Chanukah celebration, and his mouth still waters when he remembers Ma's kosher hot dogs and baked beans. ("Don't forget the sugar," he counsels.) And her amazing hot cream cheese puffs. ("You have to use Philadelphia cream cheese," he warns.) Maybe his mother thought he could care less, but Patinkin seems to know an awful lot about the subject.

As the accomplished theatre, film and television star got older, his culinary tastes spread to fast food, which horrified his aunts and grandma, who repeatedly asked his mother, "How can you let him eat that junk?"

But Doralee Patinkin, a cook so skilled she would author two Jewish cookbooks – *Grandma Doralee Patinkin's Holiday Cookbook* and *Grandma Doralee Pantinkin's Jewish Family Cookbook* – at Mandy's insistence, was pragmatic. "He's so skinny. Finally he likes something. I'm not going to let him eat it!?"

On the first night of Passover, the family flocked to Auntie Ida's for the seder. A minimum of 25 people sat at the annual event, at tables spread around the apartment, eating fabulous food off her red glass Passover plates. Laughing and singing abounded and, of course, the story was told of our ancestors' flight for freedom from Pharaoh's Egypt.

After the service was concluded, the to-die-for desserts devoured, and the extra place setting and glass of wine for the prophet Elijah acknowledged, there was teenage Patinkin, barefoot, draped in a white sheet, carrying a staff and singing *Eliyahu Hanavi*. Just as others simulate Santa Claus, Patinkin was the self-appointed ghost of Passovers past.



This should have been a clue that Patinkin had talent because his performance scared his young cousin half to death. "We spent the rest of the evening trying to calm him down," says Doralee.

Patinkin lost his father when he was 19, but both he and his mother fondly remember the joy Lester Patinkin felt in leading the Passover service, and especially in hiding the afikoman.

"One year, dad thought he'd fool the kids by hiding the cloth-covered matzah in his sock. Dad wore these long black stockings that came up to his knees," Patinkin relays.

"So dad sat at the table, grinning, as the kids traipsed through the house, poking around all the usual places. Finally, someone spotted the cloth covered piece of matzah sticking out of his sock. But in order to claim the prize, they had to match the broken piece up with its original half. [As the story goes, the hidden portion of the afikoman represents Jews who have become lost. Putting the pieces back together is symbolic for the reunion of the Jewish people.] The wayward matzah was nowhere in sight. And then, Grandma Celia shrieked. She'd eaten it. She was so embarrassed. We still laugh about it," Patinkin muses.

Today Patinkin and his wife Kathryn host a seder for family and friends at their house in New York.

"We try to make it very kid-friendly and casual – sometimes we sit on the floor," says Patinkin. "We invite an army of people and encourage everyone to participate. Sons Isaac, 17 and Gideon, 13, don the white sheets to emulate Elijah. They even spill a cup of wine to make bare footprints on the floor so everyone will know Elijah is for real. Sometimes we do a snake dance through the house singing *Eliyahu Hanavi*."

Patinkin got his mother to write her cookbooks at age 70 something.

"He was always calling me for recipes," says Doralee. "As a child, the extent of his culinary accomplishment was chocolate chip cookies. Now, all of a sudden, he loves to cook. So, every holiday he'd be on the phone. How do you make the brisket, the turkey, the sweet potatoes?"

"She'd given me the recipes a million times. I kept losing the pieces of paper," Patinkin laughs. "So I told her I was sending her a computer and printer and she was going to write them down." It was then he realized his mother should write a cookbook.

When Patinkin was growing up, he thought his mother lived in the kitchen. As he got older he realized the kitchen was her kingdom – her passion. He credits her with passing on that passion to him.

Continued on page 36

A change from your old menus

Continued from page 32

ACORN SQUASH WITH GINGER-ORANGE GLAZE

The orange and ginger essence gives this under-utilized vegetable a flavour that is incredible. You can also serve it with roast chicken.

⅔ cup orange marmalade
2 tbsp. peeled and minced fresh ginger
1 tbsp. dry white wine
1 tbsp. fresh lemon juice
⅛ tsp. freshly grated nutmeg
2 1½-lb. acorn squashes, halved lengthwise, seeds removed, flesh pierced well with a fork
3 tbsp. unsweetened coconut flakes, toasted (see note)

Position a rack in the centre of the oven and preheat oven to 350. Lightly oil an aluminum foil-lined baking sheet.

Bring marmalade, ginger, wine, lemon juice and nutmeg to a boil over medium heat, stirring often. Brush the cut side of the squash with a light coating of the glaze, reserving remaining glaze.

Place the squash, glazed side down, on the baking sheet. Bake until the squash is tender when pierced with a meat fork, 40 to 45 minutes.

Cut each squash in half lengthwise to make two wedges. Return the squash to baking sheet, cut sides up. Brush generously with remaining glaze. Bake to set the glaze, about 5 minutes.

Transfer to a serving platter and sprinkle with toasted coconut. Serve hot. Makes 6 to 8 servings.

Note: To toast coconut, spread on a baking sheet and bake in a preheated 350-degree oven, stirring often, until toasted, 3 to 5 minutes. They tend to brown quickly, so keep an eye on them.

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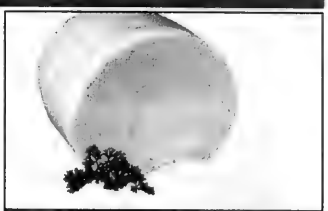

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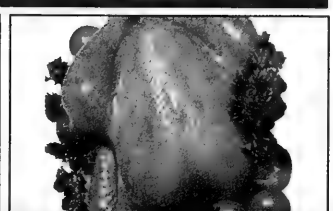

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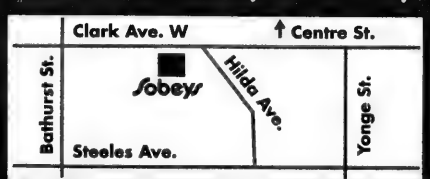

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Food fit for a "five star" restaurant

Continued from page 34

Although he claims "anything my mom makes tastes like it came out of a five-star restaurant," Doralee qualifies the statement. Her food isn't gourmet; the cookbooks are made up of old-fashioned, Jewish-style dishes, that most Americans know and love. Of course, for Patinkin, his mother's cookbooks are more than just recipes. He loves hunting through the pages looking for his childhood. The greatest thing about these books, he says, is that this part of his childhood isn't lost.

The following Passover recipes are from *Grandma Doralee Patinkin's Holiday Cookbook*.

PASSOVER CARROT KUGEL

¼ cup cake meal
¼ cup potato starch
½ tsp. salt
½ tsp. cinnamon
½ tsp. nutmeg
¼ tsp. ground cloves
¼ lb. butter or margarine
½ cup oil
½ cup brown sugar
2 egg yolks
1¼ cups grated carrots
¼ cup fresh lemon juice grated rind of 1 lemon
3 egg whites

Sift the cake meal, potato starch, salt, and spices together. Combine margarine, oil, brown sugar and egg yolks in a food processor. Blend well. Add the carrots and lemon juice and rind and blend once again. Incorporate the dry ingredients. Remove batter to a large bowl. Beat the egg whites until stiff and fold into the batter. Pour into a 4½-cup greased ring mold or an 8½x 11-inch baking pan. Place in refrigerator overnight. Remove from refrigerator and allow to stand at room temperature for ½ hour prior to baking. Preheat oven to 350. Bake for 45 to 60 minutes. Test with a toothpick at 45 minutes.

This may be frozen unbaked. When ready to bake, remove from freezer and allow to stand at room temperature for about 1 hour before baking. It may be necessary to allow additional time for baking if not thawed completely. Yield: 10 to 12 servings.

PASSOVER FLORENTINES

2½ cups sliced almonds
1 cup sugar
¼ lb. butter, melted
5 tbsp. cake meal
2 egg whites, slightly beaten
dash of salt
½ tsp. vanilla extract

Preheat oven to 350. Line cookie sheets with baking parchment. Toss almonds and sugar together. Stir in melted butter. Stir in cake meal, egg whites, salt and vanilla. Stir until well blended.

Drop by spoonfuls about 2 inches apart onto cookie sheets. Bake one sheet at a time for 10 minutes, or until golden brown around the edges and bottom. Cool on the parchment.

Option: When cool, brush one end of each cookie with melted semi-sweet chocolate. Place on waxed paper and allow to harden. Yield: at least 56 cookies.

BUTTER PECAN MATZAH CRISPS

3 unsalted matzot, each 6-in. square (I prefer thin tea matzot)
1 cup butter or margarine
1 cup firmly packed brown sugar
1 cup pecan pieces
1 tsp. vanilla
1 cup semi-sweet chocolate chips
¼ cup cream or milk

Preheat oven to 375. Lay 2 of the matzot side by side in a 10 x 15-inch rimmed baking pan lined with aluminum foil. Break the other matzah and fill in along the side and the top.

In a 1½- to 2-quart pan, melt the butter over medium heat. Add sugar and pecans and stir often until mixture comes to a rolling boil, then boil until big shiny bubbles form — about 1 to 2 minutes.

Remove from heat, stir in vanilla, and immediately pour hot mixture over matzot. Spread sugar mixture quickly and evenly, with back of spoon or spatula, up to but not over edges of matzot.

Transfer pan to oven and bake until matzot are a little crisp, about 3 to 6 minutes. While matzot are baking, melt the chocolate and cream in a double boiler or in the microwave oven. Mix until smooth.

Remove matzot from oven and spread with melted chocolate. Let cool until chocolate hardens. Break into small pieces. Yield: at least 12 to 18 pieces.

PASSOVER BROWNIES

2 jumbo-size eggs, at room temperature, separated
2 oz. unsweetened baking chocolate
¼ lb. butter or margarine
1 cup sugar
1 tsp. vanilla extract
¼ cup cake meal
¼ cup potato starch
1 tsp. grated orange rind
¼ cup chopped nuts

Preheat oven to 350. Beat the egg whites until stiff and set aside. Melt the chocolate and the butter or margarine in a large glass bowl in your microwave. Add the sugar, egg yolks and vanilla to the chocolate mixture. Sift the cake meal and potato starch together and add to the chocolate mixture. Add the grated orange rind and the chopped nuts. Fold in the stiffly beaten egg whites.

Pour into a greased 9-inch square pan and bake for 20 to 25 minutes. Remove from oven and cool on a cake rack. Cut into desired sizes. Yield: 16 to 20 servings.

CHICKEN MARRAKESH: as seen in *The Hadassah Jewish Holiday Cookbook*, *Publishers Group West* publishing.

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Magic can be made from broken pieces, sweetened just right

By LISA J. SOLOMON
Special to The CJN

My great-grandmother, Gouda, escaped Germany by boat at night when she was in her 60s. My grandfather, Opa, fled with her along with his wife and two small children when he was 42.

Both lived long, energetic lives in their adopted country, the United States. She chased her great-grandchildren around in a playful hide and seek when she was 95 years old. He rebuilt the synagogue he abandoned in Grebenau with a smaller one in the Bronx.

Both also had elaborate Passover breakfast rituals involving broken pieces of matzah.

"Gouda lined her half-full coffee cup with thin strips of matzah," my mother told me. Then, in the order they went in, she lifted each piece out, sprinkled it with sugar and ate it.

"She had to work quickly; otherwise the matzah would become too soft and drop off," my mother said, "and when I was a young girl, I watched, waiting to see if even one would break!"

When I was a young girl, I watched Opa gather the small, leftover pieces of matzah and pour them in his half-full coffee cup.

"Nothing should go to waste," he would say. Then he took one big piece of matzah in his hands and crumbled it over the cup until it was filled to the brim. When he was satisfied with the matzah to coffee ratio, he pushed down with a big spoon, crunching the pieces closer and closer together, allowing the warm coffee to soak through. Then he waited for a minute or two, before he carefully placed the saucer over the cup. Flipped. Jiggled. Lifted. Voila! A matzah mountain.

With a small silver spoon, he sprinkled a layer of sugar, like new snow, over his mountain, and from the top down, working gently, spoonful by spoonful, in silence, he ate, until the mountain was gone.

Matzah symbolizes freedom, but broken matzah, an integral part of the Passover seder, symbolizes the struggle for freedom and the reality that no one is totally free.

So maybe it is no coincidence that my biggest moves to new cities happened around Passover. And that the foods from those first seders stand out for me, some dry and strange, some smooth and magically sweet.

When my daughter was two, we left our home in Atlanta, Ga., for a fresh start in Portland, Ore. In Atlanta we lived in a ranch house, within easy driving distance of my five brothers and sisters, their spouses and children, my parents and a thick group of old and new friends. In Portland, I rented an apartment about 20 minutes away from one college friend and his dog, Moose.

The emptiness was palpable, as was the excitement in arranging our furniture in a new place that overlooked a park with an orange climbing gym and a swimming pool surrounded by plump bushes and flowering trees. But when the holidays rolled around, I wondered who would share our table. Our liberated family of two felt small.

Eventually, I found a cozy Jewish preschool for my daughter to attend, and we met some new people and got invited to a big family seder. The faces were new, as was the relentless black rain filling the windows, but the food was warm and plentiful – soup, matzah kugels, warmed fruits and more I can't remember.

But what I can never forget is the dessert. A cousin of the host brought a zip lock bag full of broken matzah pieces half covered in a chunky chocolate coating. I was stuffed from the long meal, but with my last sip of wine, I took a bite of the sweetened matzah. Magic! The chocolate covered a buttery toffee layer in between, and it tasted like a gift. I got up from the table, joined the group of woman at the kitchen counter eating straight from the bag. We all agreed it was dangerously good. We laughed. We ate more.

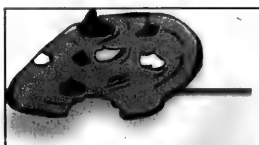
After a while, I looked over my shoulder. My daughter was playing on the floor with her new friend. I looked out the window. The rains no longer seemed as dark. With each chocolate bite, my move far away from home lost some of its bitter taste. And I learned what Gouda and Opa surely understood – that magic can be made from broken pieces, sweetened just right.

CHOCOLATE TOFFEE MATZAH

This is a very adaptable recipe. The quantity of the ingredients depends on how much chocolate and butter you want covering the matzah. My daughter and I make it every year, and she covers the pieces with indulgent quantities of chocolate, both milk and semi-sweet. But we always leave part of the matzah uncovered for ease of handling and visual variety.

1 cup butter
1 cup brown sugar
1 box matzah

Continued on page 39



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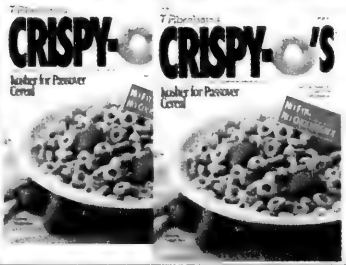

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Magic can be made from broken pieces, sweetened just right

Continued from page 37

3 cups (at least!) chocolate (semisweet morsels, dark or milk chocolate bars chopped with serrated knife, or any other chocolate you like)
chopped nuts (optional)

Line two cookie sheets with foil. Arrange matzah, broken in half, on lined cookie sheets. (Some overlapping is fine.) Melt butter and sugar over low heat, stirring constantly. Pour over matzah parts and spread with spatula. (It will not cover completely, which is fine, but you can alter to taste.)

Sprinkle chocolate morsels, chocolate shavings over matzah.

Bake in 300-degree oven, approximately 5-10 minutes, or until chocolate melts. (Hint, the morsels may not look melted but take out and spread with spatula or knife to test. Bake a few more minutes if still solid.)

Remove from oven, spread chocolate over matzah while still warm. Sprinkle with nuts (optional). Put trays, uncovered, in freezer until hardened, about 2 hours. Break matzah in smaller, uneven pieces and store in zip lock bags in freezer until you are ready to eat.

BETTY GOODFRIEND'S MATZAH KUGEL

This recipe is an adaptation of Mrs. Goodfriend's wondrous lokshen (noodle) kugel. If you ever tasted her noodle kugel, you wouldn't hesitate to create this Passover version.

1 can pineapple slices or chunks
6-8 tbsp. margarine
1 tbsp. brown sugar
4 large eggs
1/3 cup Sabra liqueur
1/2 cup pineapple juice from can (optional)
8 matzahs, broken into 1 1/2-in. x 2-in. pieces
1/4 cup white sugar
1/3 cup vegetable oil plus 2 tbsp.
1/4 cup raisins
1 tsp. cinnamon (to taste)

Topping: (optional)
2/3 cup dark brown sugar
1 tsp. cinnamon
chopped walnuts, or almond slivers
margarine to dot on top (optional)

Melt margarine and pour into 9 x 13 glass pan. Make sure all sides are greased. Sprinkle brown sugar evenly over bottom. Arrange pineapple slices in a layer. Preheat oven to 350.

Put broken matzah pieces (not too small or they will become mushy) in medium bowl and pour warm water over to soften. Soak approximately 3-4 minutes. Drain. Squeeze out liquid completely. Put raisins in small bowl and pour hot water over to plump. Drain.

In large bowl, whisk eggs, sugar, oil, pineapple juice and liqueur together. Add cinnamon. With wooden spoon, mix matzah and raisins into egg mixture. (At this point, Mrs. Goodfriend said to taste for salt and add if needed). Pour matzah mixture over pineapples in baking pan.

Topping: Mix sugar, cinnamon and nuts together and sprinkle over noodles. Dot with extra margarine if desired.

Bake for one hour. Test at 45 minutes to see if bottom is dark. If so, move pan to higher rack in oven and bake 15 minutes longer.

Variation: Arrange red cherries, chopped walnuts or pecans on bottom layer of pineapple. Allow kugel to cool 10 minutes and then (using oven mitts) flip onto slightly larger serving platter for a beautiful upside down kugel!

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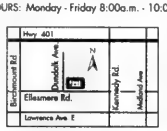

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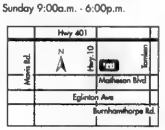

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On Campus

Student government elections raise concerns

By FRANCES KRAFT
Staff Reporter

Following the actions of Concordia University's Student Union – which in December temporarily suspended the Montreal university's Hillel funding – Jewish students such as Denes Rothschild and Marni Tolensky at the University of Toronto and Michael Ferman at York University have been concerned about elections for student government on their campuses.

"There were some concerns raised by many people about the left-wing candidates being anti-war and anti-Israel, that this might become a Concordia situation. We're very pleased that didn't happen," said Rothschild, U of T Hillel's Israel advocacy chair, of the Students Administrative Council (SAC) elections that took place on his campus March 12 to 14.

"We were informed that a [vice-presidential] candidate was running in the election who had some radical views," said Tolensky, a third-year law student and vice-president of U of T's Jewish Law Students Association. "The environment at U of T has been an ongoing concern for us, especially because of Concordia and York."

At York University, which like U of T has one of the largest Jewish student populations in the country – there are an estimated 4,500 Jewish students at York and 4,000 at U of T – tensions have been high between Jewish and Arab students.

In January, pro-Israel academic Daniel Pipes spoke on the campus under heavy security because of protests by the Middle Eastern Students Association prior to his visit. Earlier this month, two Jewish students were roughed up by anti-war protesters.

York Federation of Students (YFS) elections have been postponed until October because it was believed "too many inconsistencies had already occurred in the process for a valid election to be held," according to a memo sent to candidates by Marilyn Campbell, YFS' deputy returning officer.

Among the irregularities, several candidates were disqualified for having fewer than the minimum required number of nominations and being nominated more than once, according to an article in York's student newspaper, the *Excalibur*.

Ferman, a first-year student who chaired York's recent Israelfest and was running for YFS faculty of arts councillor, said Jewish and non-Jewish students had expressed concerns to him over a slate headed by Mostafa Henaway, whose platform was "Books Not Bombs." Ferman said slate members had been seen at anti-war events and that students' reservations included "possibly taking away from the [YFS'] academic focus."

ARTS FESTIVAL: At left, Lauren Muskat, an advertising and graphic design student at Humber College, discusses her artwork with two visitors to this year's Jewish student art festival. The two-day event, titled Reflections: A Festival of Jewish Student Creativity, was held March 15 and 16 at the Toronto Centre for the Arts and included two evening performances of music, film, dance, theatre and spoken word. Right, *Majestic Chuppah*, in acrylic on canvas by York University student Chana Holder. [Frances Kraft photos]

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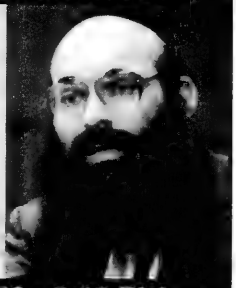

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What's New and About People deadlines: Monday, March 31, is deadline for April 10 issue and Monday, April 7, is deadline for April 17. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, March 27

VOLUNTEER IN ISRAEL

Find out about Sar-El, an opportunity to help Israel by volunteering at an IDF supply/maintenance base for a minimum of two weeks. 7:30 p.m. at 788 Marlee Ave. or call 416-781-6089 or www.serve.com/CVI.

DOING JEWISH-THE BASICS

Solel Congregation begins a seven-session series exploring Living A Jewish Life. Thursday evenings through May 22. Call 905-820-5915 to register.

JEWISH HEALTH ALLIANCE

The Jewish Health Alliance, a social and professional network for health-care providers present psychotherapist **Debra Eklove** discussing Character and Its Development: Exploring Clinical Applications of Ancient Mussar Practices. 7:30 p.m. 260 Heath St. W. $10. To reserve call 416-208-0610.

MUSICAL CONCERT

The Chrylark Arts & Music Series featuring music by **Srul Irving Glick** with **Vladimir Orloff**, cello, and **Dorothy Sandler Glick**, piano, in a program of Beethoven, Grieg, Glick and Valentini. 7:30 p.m. at the Heliconian Hall, 35 Hazelton Ave. $15 and $12 for students. Call 416-651-9380.

YOUNG SINGLES SOCIAL

If you are a young Jewish adult and professional between the ages of 20-35, come out and lounge and socialize by the pool at the Billiard Hall 3200 Dufferin St. at 8 p.m. Light kosher hors d'oeuvres will be served. $10 in advance, $20 at the door. Ticket includes a free drink. Sponsered by The Sephardic Educational Centre. Call 416-428-8255 or sectoronto@hotmail.com

Friday, March 28

ACCENT ON YOUTH

Holy Blossom Temple Family Service will feature solo and choral pieces by their Religious School Junior Choir directed by **Cantor Gershon Silins** and The Shir Chadash Youth Choir directed by **Joan Dolgin**. Service begins at 7:30 p.m.

BOB RAE ON ISRAEL

Temple Har Zion invites the public to Shabbat services at 8:30 p.m. followed by an address from **Bob Rae** entitled A Social Democratic Look at Israel. 7360 Bayview Ave. 905-889-2252

Saturday, March 29

CHARITY BINGO

Simcha/Kadima, a Thornhill chapter of Na'amat Toronto is holding their 8th annual Charity Bingo Extravaganza at The Borochov Centre, 272 Codsell Ave. at 7:30 p.m. Tickets $18 includes bingo cards, refreshments, and door prizes. Call 416-636-5425.

LAUGH OUT LOUD

An evening of comedy and delicious kosher food with Second City National Touring Company to support the Reena Foundation and Canadian Friends of Beit Issie Shapiro. 8:30 p.m. at York Event Theatre, 101 Eglinton Ave. E. $75. For tickets call 905-763-8254 ext. 3033.

TV OR NOT TV

Nishma is hosting a panel discussion on television from a Torah point of view. The panelists will be **Yossi Adler, Rabbi Ephraim Applebaum, Michael Kigel** and **Shayna Kravetz**. 8:30 p.m. at 322 Wilson Ave. $10. Call 416-630-0588.

Continued on page 43

בס"ד

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Thursday, April 3rd 7:30 PM - Creating Miracles in your Life

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Continued from page 42

Sunday, March 30

PESACH SEMINAR

Beth Jacob Congregation is hosting Preparing for Pesach featuring **Ilana Sober, rabbis Shlomo Gemara, Yaakov Kerzner and Moshe Shulman**. 9:00 a.m. to 12:30 p.m. at 147 Overbrook. All welcome. For details call 416-633-5770 or visit www.torahinmotion.org.

CJC PLENARY

The Canadian Jewish Congresss, Ontario region is holding a plenary from 9:00 a.m. to 5:00 p.m. The keynote speaker at the lunch is **Elizabeth Witmer,** Deputy Premier and Minister of Education. Other presentations of interest include Israel affairs forum with guest presenters, **Gord Barthos**, Toronto Star columnist editorial writer and **Marcus Gee**, Globe and Mail columnist. Call 416-635-2883 ext.126 for information and preregistration.

WOMEN'S EDUCATION DAY

Friends of Machon Chana Women's Institute are sponsoring a day of learning for women in conjunction with Lubavitch worldwide. Featuring **Miriam Swerdlov**. 9:30 a.m. to 3 p.m. at 3600 Bathurst St. $20. Call 905-881-4386 or 905-886-4499 to register.

PHYSICIANS UNDER NAZISM

Temple Sinai Congregation presents **Dr. Bill Seidelman** discussing the medical profession's abuse of power during and after the Third Reich. Services at 9:30 a.m. breakfast at 9:50, program at 10 a.m. All welcome.

GENERAL WINGATE MTG

The General Wingate Branch of The Royal Canadian Legion breakfast & meeting will take place at 9:15 a.m. at 788 Marlee Ave. 416-782-5024.

PESACH WORKSHOP

Beth Tzedec offers a morning of discussion to enhance your Pesach observance including how to choose a Haggadah, melodies for Pesach and making your seder interesting for your children with **Rabbi Frydman-Kohl** and **cantors Meir Finkelstein** and **Tobias Gabriel**. 10 a.m. to noon. For information call 416-781-3511.

PASSOVER CRAFTS

Am Shalom, Simcoe's Reform Congregation is having a Passover Craft Afternoon offering an opportunity to make ceramics for your Passover table. Limited space. Call 705-721-6126 for information.

A TRUMPET IN THE WADI

Aid to Disabled Veterans of Israel, Beit Halochem Canada present the Israeli film, *A Trumpet In The Wadi* at the Ontario Science Centre. 7 and 9 p.m. Tickets $25, $10 tax receipt. Call 416-787-8950.

SINGLE GAMES NIGHT

A social evening for singles 21-69 with prizes and refreshments at Beth Torah, 47 Glenbrook Ave. 7:30 p.m. For information call **Mollie** 416-733-3634.

PRE-PESACH PRIMER

Enjoy a class that helps prepare your family to optimize your Pesach experience. 8 p.m. JRCC, 18 Rockford Rd. 416-222-7105 ext. 30.

Monday, March 31

MUSICAL PROGRAM

Shaarei Shomayim Friendship Club presents A Celebration of Jewish Spirit with **Bill Berle** and **Gord Lindsay** and a showing of oil paintings by club members. 12:45-2:15 p.m. Members $1, guests $2.

GOLDFADDEN CELEBRATED

The Albert and Temmy Latner Jewish Public Library presents Avrohom Goldfadden: Father of the Yiddish Theatre featuring an illustrated lecture by **Dr. Sara Feinstein**, of Gratz College, and musical rendition of Goldfadden's creations by **Cantor Benjamin Maissner**. 8 p.m. at Beth Tzedec. Admission free.

CASTRO'S JEWS

Adath Israel Congregation presents **Sidney Fisher** discussing a first-hand account of the living conditions of Jews in Cuba today entitled Struggling For Survival in Cuba. 8 p.m. Free.

Tuesday, April 1

HADASSAH SHOP-A-THON

Support medical services, day care centres and schools in Israel. Shop at Dominion, Lawrence Plaza from noon to midnight and Dominion will donate 5 per cent of sales to Hadassah-WIZO. So start your Passover shopping today and help Israel! 416-630-8373.

HOLISTIC HEALTH DAY

Bernard Betel Centre presents a day to learn about Tao-Yinn, Chinese herbal medicine, Reiki, Homeopathy and more, from 10 a.m. to 3 p.m. Call **Shivanee** 416-225-2112 ext.124.

WOMEN'S BASKETBALL

The Women's Basketball Group at the BJCC invites women, 30'ish to 50'ish, to a basketball open house from 1:30-3 p.m. in Gym #1. BJCC membership not required. RSVP **Marilyn** 416-224-1165.

JEWISH HEALING PROJECT

Dr. Lawrence Ballon will speak on The Buddhist Tradition in the Toronto Jewish Healing Project's Suffering series. 7:30 p.m. at Beth Tzedec. Call **Etta** 416-944-3359.

SINGLES EVENTS CAN BE FOUND ON PAGE 44

Wednesday, April 2

FORUM ON GIVING

The Jewish Foundation of Greater Toronto is hosting a Professional Advisors Forum, Asking the Philanthropic Question in Estate Planning with your Clients. The keynote speaker is **Joseph Breiteneicher** of The Philanthropic Initiative, Inc. with sessions on planned gifts and endowments. Education credits available. Vaughan Estates, 2075 Bayview. Kosher breakfast 7:30 a.m., program 8-10 a.m. $54. Call **Janice** 416-631-5847.

REACH FOR THE STARS

The Jewish Family Institute is hosting an evening with **Colonel Guy Gardner**, an astronaut who flew on both the Atlantis and Columbia, discussing space, science, human achievement and pursuing one's dreams and reaching your potential. 7 p.m. at Shaarei Shomayim Synagogue. Adults $15, students $10. Call 416-785-1107 ext. 204.

STOPPING INTEMARRIAGE

Pride of Israel presenting **Rabbi Doron Kornbluth** discussing Helping Our Kids Marry Jewish at 7:30 p.m. $5. Call 416-226-0111 ext. 10.

ISRAEL'S EXAMINED

Canadian Friends of Tel Aviv University present **Dr. Elie Rekhess** discussing Israel at the Crossroads: External Threats and Domestic Constraints. 8 p.m. at Beth Emeth. 416-787-9930.

More News

ITALIAN HOLOCAUST FILMS

The Department of Italian Studies at The University of Toronto is sponsering The Holocaust in Cinema Film Festival from Thursday, March 27 through Friday, April 4 . All screenings at St. Michael's College, room 100, 121 St. Joseph St. For schedule see www/utoronto.ca/italian/cinema. Admission free.

KOL YISROEL SERVICES

The Kol Yisroel Congregation is resuming Shabbat services in the Borochov Cultural Centre at 9:30 a.m., 272 Codsell Ave. Kiddush will follow. All are welcome. 416-630-9444.

ISRAELI FOLK DANCING

Shaar Shalom offers Israeli Family Folk Dancing for adults and children in grades 1-6, every Sunday at 6:30 p.m. No experience necessary! Come and try it out. $5/person or $10/ family. 2 Simonston Rd. Call 905-889-4975 ext. 62 or e-mail youth@shaarshalom.ca.

HEBREW CLASSES

Hebrew Culture Organization offers classes with **Channa Sargon** beginning March 31. Day & evening, beginners, intermediate and advanced level at 4580 Dufferin St. suite 508. Call 416-633-3988.

Keren Hatarbut Institute will be starting Hebrew classes May 20 at 788 Marlee Ave. Classes Tuesday through Friday, all levels offered. Call 416-787-0197.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 27, inside picnic, for members only, April 3, bingo. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Saturday dances March 29, April 1. Sunday dances, April 13. $2 members, $3 guests. Casino Rama, April 9 & 30. Call 416-395-7881.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Good Age Club Thurs. March 27- Singalong with Susan Oppenheim at 1 p.m., Sweet Heart Tea at 2 p.m.: Wed. March 3- Trip to The National Film Board, leave on Tim Horton bus at 10:30 a.m. return to JCC at 4 p.m. $10 members, $12 guests, tickets at front desk.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Art, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

March 30, 2-4 p.m. a reception for The Jerusalem Haggadah by **Yael Hershberg**. The exhibit runs from Mar. 30-April 27 in the Koffler Centre Loggia, admission free.

March 20 to May 4, 2003 in the Koffler Gallery: **Wendy Oberlander: Translating Esther**.

Register now for Spring drama classes beginning March 30. Call ext. 464 for information or ext. 231 to register.

Registration is open for Ceramics, Painting & Drawing, and Stone Sculpture. Spring Session begins March 30. Call ext. 269.

Renanim Children's Chorus directed by Debra Aronson, ages 8-15, accepting members. Call ext. 228.

Koffler School of Music accepting registrations for Suzuki violin, piano, preparatory classes for children 3 months to 5 years, flute, recorder, Renanim children's choir ages 8-15. Renanim Youth Choir ages Adult Band. Call ext. 228.

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SINGLES EVENTS

DEADLINE:
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8 days preceding issue date
For rates or to place an ad call 416-391-1836

B'nai Brith Softball. Jewish Teams & Players wanted. Fast, Modified & Slo Pitch. All levels. 416-633-6224, x120.

***GAMES Jewish Singles Play! Sunday, March 30, 7:30 pm, Beth Torah**, 47 Glenbrook. ***Millionaire Game**, etc. $6. **127 couples have already met!** Mollie, 416-733-3634.

LET'S GET TOGETHER - with Beth Tzedec & Intersynagogue Singles for an Oneg Shabbat Dinner and chat with guest Dolly Bell *"Growing Up Jewish in Asia."* Fri., Apr. 4. Service 6:30 pm, dinner 7:30 pm, 1700 Bathurst St. Your pre-paid reservation required by Tues., Apr. 1. $27. Call 416-781-3514, x34. Please specify any dietary restriction.

Fun Singles Bash - Saturday, April 5th, 9 pm @ The Tickled Toad, 330 Steeles Ave. W. Age range 20s-40s. Cost is $10. For more info please email mfleishman2001@yahoo.com

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Coast to Coast

Canadian firm recycles ink cartridges to aid Israel

By STACEY STEIN
Special to The CJN

You may want to think twice the next time you're about to throw out a used ink jet cartridge.

Instead of tossing it in the garbage, help the Israeli economy and protect the environment by giving it to Israel Ink.

Founded in December 2002 by Ottawa-based Howard Herzog and Larry Tarof, Israel Ink is a private venture whose ink jet cartridge recycling program collects used cartridges for remanufacture at Kibbutz Afik, which overlooks Lake Kinneret. The kibbutz runs Afic Printing Products Ltd., which remanufactures used ink jet cartridges for resale in Israel and Europe.

Larry Tarof and Howard Herzog of Israel Ink.

But due to a lack of used cartridges in Israel, the kibbutz has had to discontinue its sales to Europe. This is where Israel Ink comes in – it sends the used cartridges from North America to the kibbutz.

"This is just the tip of doing normal business with Israel," says Herzog. "Whatever we can do in our everyday lives where it economically makes any sense at all to interact with Israeli businesses is really a very important mission … All of us can help in a small way."

Herzog says the current conflict in Israel heightens the need for grassroots efforts such as Israel Ink.

"During any period of war, the Israeli economy gets hit very hard because of its dependency on tourism, and these kinds of things can help offset this," he says.

To launch the program, Herzog and Tarof have e-mailed synagogues, schools and Jewish community centres in Toronto, Ottawa and Montreal. Herzog said the next step is to target offices of Jewish organizations and then professional offices that are owned by members of the Jewish community.

Herzog and Tarof provide recycling boxes and collect them when they're full. So far, about 25 Jewish synagogues, schools and community centres are participating in the program. For every usable ink jet cartridge collected, Israel Ink will contribute $1 to the collecting institution.

Herzog says he's received positive feedback from the schools and synagogues he has approached.

"They think it's neat that we can actually do this. It's a win-win scenario."

But, he says, because the venture is so new, the word still needs to get out.

"We're trying to get it down to the individual members of the community to change their behaviour to make this work."

As Herzog and Tarof continue to get organizations to institute the program, they have a long-term goal of expanding the program into New York.

The business partners also have ideas for other projects. Herzog says if Kibbutz Afik has enough products to resell, then Israel Ink may be able to help the kibbutz market them in North America. Herzog and Tarof are also looking for other products to recycle, such as small electronics.

"Things that can be collected and recycled are an area we'd like to expand into, but we want to do it in the same model as an Israel business builder," says Herzog.

He says the ink jet venture is significant because of its link to Israel.

"This wouldn't be a highly compelling business venture [without the Israel connection]," he says. "It's a lot of work to try to bring this up to what I would call a very modest income. So from that point of view alone, the business plan doesn't hang together.

"Where it hangs together is that it's a work of love – it's something that Larry and I will really enjoy doing. So it has much greater meaning than a business venture on its own."

For more information, e-mail Herzog and Tarof at recycle@israel-ink.com or visit their Web site at www.israel-ink.com. An Israel Ink ink jet cartridge recycling box is located at the Bathurst Jewish Centre.

Evangelical Christians planning next mission

By PAUL LUNGEN
Staff Reporter

A group of 20 evangelical Christians who recently returned from Israel had barely shaken off the effects of jet lag when they began planning their next mission to the Holy Land – this one involving as many as 2,000 Canadian supporters of the Jewish state.

Scheduled to depart in April 2004, the mission will gather Canadian Christians in a massive "rally of support" for Israel, said Charles McVety, president of the Canada Christian College and an organizer of the recently concluded trip.

"Most of us have all led large groups to Israel and we have 2½ million people to draw from, so to gather 2,000 should be a reality....The trip is not exclusively a tour; it's a mission to express support at a difficult time," he said.

McVety, who also represents the John Hagee Ministries in Canada, organized the recent mission in conjunction with the Israel Government Tourist Office and El Al Israel Airlines. He said the recent week-long visit to Israel was "a spectacular trip. The results were phenomenal. All our goals and objectives were met."

McVety's sentiments were echoed by Roy Beyer, head of the Canadian Family Action Coalition and host of a TV show on the Miracle Channel.

"My wife and I absolutely loved it. We had no idea we would enjoy it so much." Visiting Israel had not really been a must-do activity. "Now I see it as a priority for any Bible-believing person. It hits you in a different way when you actually see the Mount of Olives, the Temple Mount" as well as the archeological digs in Jerusalem, he said.

McVety believes the mission strengthened the group's bonds of unity with the Jewish people. A meeting with Israel's Chief Rabbi Yisrael Meir Lau in Jerusalem built on the foundation that was laid during the rabbi's visit to Toronto last October. What's more, "everyone in Israel was so warm to us, you could feel the bonds developing," he said.

"We spoke with the rabbi about the unprecedented and unique bond between Christians and Jews and that we need to work together. He found that we were in this together. We're brothers and sisters. We're fighting the same enemy and the only way to survive is to work together."

Expanding on his statement, McVety said the joint "enemy" is a metaphorical reference to "those who propagate hate, disease, terror, lawlessness and unbelief."

The meeting with the Chief Rabbi was part of a hectic schedule that saw the group also meet with Gideon Meir, deputy director-general of the Ministry of Foreign Affairs; Benny Elon, a member of the cabinet; Knesset speaker Reuven Rivlin; Ra'anan Gissin, senior adviser to Prime Minister Ariel Sharon; Dan Bahat, an archeology lecturer and expert on Jerusalem; and Tom Rose, publisher and CEO of the Jerusalem Post.

The meetings were informative and at times moving, McVety stated.

Rose was particularly enlightening, especially for those who rely only on the mainstream media for their information about the Middle East.

"We only read about the terrorist acts that are successful in killing people. He said 90 to 95 per cent of terrorist acts are intercepted by the Israel Defence Force and that they are constantly bombarded by these vicious attacks. No doubt, that took us by surprise," McVety said.

One successful attack that took place during their visit, a bus bombing in Haifa, claimed 15 lives. "The striking thing about that was that the Palestinian media referred to Haifa as the occupied territories, which of course means they believe all of Israel is occupied territory," McVety said.

"It was an eye-opener that the Arabs do not recognize Israel within any boundaries...What that says is that they don't recognize the right for Israel to exist."

Beyer, a senior member of Stockwell Day's past leadership campaign team, said the terror attacks in Israel were "way over the top, inexcusable acts. No other nation would be expected to sit down and negotiate when those acts are occurring."

Watching Palestinian TV, McVety witnessed "a cartoon of a seven-year-old boy who wants to be a suicide bomber. For them to brainwash young children to glorify suicide bombing is inhumane and goes against all civilization," he said.

Following their mission, the evangelical group issued a document titled *Israel, You Are Not Alone*. The document expressed repentance for historic Christian anti-Semitism, recognized a bond with the Jewish people, acknowledged gratitude for the gift of the Bible and accepted Genesis 12:3's call to bless Israel.

Participants in the mission have dispersed to their homes across Canada and are spreading the word to their congregations or on TV and radio shows. Beyer said he had prepared a show based on the trip that was scheduled to air on his *Reality Check* program this week.

SIDDUR CEREMONY: Grade 1 students at USDS Bathurst campus celebrate their siddur ceremony. This is a very important milestone in their lives after learning to recite the morning service.

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Coast to Coast

CBC implies Iraq's case can be compared to Israel's

As of this writing, the United States is on the brink of war in Iraq. If the confrontation comes to pass, obviously it will dominate the media.

Even so, there is an issue that demands comment. On March 13, CBC's National aired "Crisis Questions," in which viewers submitted their inquiries for analysis.

The lead question of the 25-minute show concerned the legality of war in Iraq. Leslie MacKinnon, the CBC reporter for that segment, accorded University of Toronto law professor Ed Morgan enough time only to assert that UN Security Council Resolution 1441 allows the use of force.

Meanwhile, Craig Scott of Osgoode Hall Law School argued the case for illegality for approximately one minute.

MacKinnon concluded: "Legally, they [the United States et al] should answer to the Security Council."

According to Reports

By PAUL MICHAELS

Peter Mansbridge commented: "Well, we told you it's not simple on these things."

Yes, if viewers had been presented both sides equally!

(CBC Radio's *The Current*, which aired March 19, also dealt with this topic, but Morgan and Scott were given equal time to present their views.)

By far, the most flagrantly one-sided account in the show came from CBC reporter Neil Macdonald, who fielded a question about whether Iraq alone is in violation of UN Security Council resolutions, and if not, what force is being brought to bear on other offenders.

Macdonald made no reference to Iraq's special case. He lumped various Security Council resolutions and countries together, naming Israel first, then Morocco, Turkey, Indonesia and Armenia. The false implication is that the cases of Iraq and these countries, particularly Israel, are comparable.

Israel fought a war of self defence in 1967 and legally controls territory it has attempted to cede through negotiations according to Resolution 242. Israel, the object of repeated Arab aggression, has been complying with UN resolutions, and cannot be likened to any of these other countries, foremost Iraq.

CBC researchers, if not Macdonald himself, should have known that only states such as Iraq, which under Chapter VII UN Security Council resolutions have been declared threats to international peace and security, are subject to armed enforcement of the resolutions if they do not comply. This does not apply to Israel which, despite tremendous UN hostility, has never been deemed a threat to international peace and security.

Macdonald never mentioned other instances of occupation, for example, China's colonization of Tibet or Syria's occupation of Lebanon. He only named countries that have ties to the United States.

In his answer, Macdonald relied on expert Steven Zunes, a radical University of San Francisco professor. Zunes's essays decrying alleged U.S. and Israeli misdeeds appear, among other publications, in *Z magazine*, the principal vehicle for Noam Chomsky and his acolytes. Zunes has written about countries that violate resolutions and are supported by the United States: Turkey, Indonesia, Israel and Morocco. He was clearly Macdonald's man.

Meanwhile, a few days later, Macdonald filed his first report from Washington. He focused entirely on claims that the New American Century, a neo-conservative think-tank that has long advocated confronting Iraq, directs much of U.S. President George W. Bush's thinking.

Critics on the radical left have made much of this neo-con influence. They have downplayed or ignored the fact that the Sept. 11 attacks had far more impact on U.S. foreign policy, as Bob Woodward and Christopher Hitchens, among others, have recently emphasized.

Can we expect to hear from Hitchens in a future report by Macdonald?

Paul Michaels is director of communications for the Canada-Israel Committee.

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מה יהיה

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גם אם אין קונסנזוס על כמה מאמירותיו של העיתונאי, אני חייב להודות שהקונספט ש "עד-שלא יפסיק הטרור לא נדבר איתם" הוא מטורף לחלוטין. צריך לדבר איתם **בגלל** הטרור. יום ולילה, יום אחרי יום, חודש אחרי חודש, כי בלי שתופסק האימה הזאת יש סכנה אמיתית לישראל. לאו דוקא סכנה פיזית של השמדת המדינה, אלא סכנה לאיכות חיים מינימאלית ולסטנדרט חיים שמדינה יהודית חייבת לשמור. אבל שישאר בינינו.

שינוי

כניסתה של שינוי לממשלה ללא חרדים היא משב רוח רענן וחיוני לרבים מאזרחי ישראל. רוב הישראלים החילוניים אהבו את ההכרזה על הקלת הקבלה של דרכון ישראלי וביטול הגזרות שנבעו משליטת החרדים במשרד הפנים. אבל אז באה ההכרזה על ביטול חוק החזיר. למרות שאני אישית מאמין שבני אדם רשאים לאכול אפילו רגליים של שולחן אם מתחשק להם, נראה לי חסר טעם לחלוטין להתעלם מהערך הסמלי של החזיר בעיני יהודים בכלל, כולל ישראלים שאינם חרדים. יש כל כך חרבה עוולות לתקן-אז למה להתחיל עם כזה קשקוש.

חזונו של ערפאת

בזאדי תשמחו לשמוע שברשימת האנשים העשירים בעולם מופיע מידענו ושכננו הצנוע, איש הזיפים יאסר ערפאת, שלפי ההערכות יש בחשבונו 300 מיליון דולאר. זה כשלעצמו לא לידי הרשות הפלשתינאית, או מה זה כבר לקחת שלוש מאות מיליון? סך הכל עֲמלה של שישה אחוז שהראיס גילה. סאדם חוסיין לוקח עשרים אחוז.

מספרים אלה ואחרים מופיעים בכתבת תחקיר גדולה של המגזין "פורבס". לכתבה הזו יש גם חיבוט טורדנטאי-ישראלי: אחד הכותבים הוא נתן ודרי, בנם העיתונאי של ציפי וגדעון שחיים בינינו בטורדנטו, בה נולד נתן ששולט בעברית ובערבית. לצורך כתיבת הכתבה נסע ורדי לראיין את החנונה הפלשתינאית בגדה. וזה לבד יכול להיות חלום בלהות לכל אם או אב ישראלים.

אחת הפגישות המרתקות שלו היתה עם שר האוצר הפלשתינאי החדש סאלם פאיד, בן חמישים, בעל תואר דוקטורט בכלכלה בטקסס. הוא הובא על ידי ערפאת לאחר שהתבהר שללא היסוד השחיתות לא תעביר לו ישראל גרוש מן חמישים שנאספו, וגישה דומה נקטו הממשל של בוש ואחרים.

וכאן מתחילה צרה חדשה של ערפאת- האיש היסודי והחנון הזה מנסה להכניס נורמות חשבונאיות מערביות. וזה כמו ללמד שימפנזה באלט קלאסי. צריך לקוות שלא תימצא גופתו בוקר אחד בתעלה בכניסה לרמאללה.

Organization to focus on sick kids in Israel

By CAROLYN BLACKMAN
Staff Reporter

Larger Than Life, a not-for-profit organization dedicated to improving the quality of life of Israeli children fighting chronic and acute cancer, was recently registered in Canada.

The four-year-old organization, largely sponsored by Dori Segal, president of Gazit, an Israeli real estate company, helps alleviate children's physical and emotional pain while they are hospitalized and undergoing difficult treatments by sponsoring such activities as trips to theme parks in Orlando, Fla., and various programs throughout Israel.

Moshe Ronen, president of the Canadian chapter, says its goal, first and foremost, is to show children and their families that they are not alone.

"We want the children to know that they are still children. When faced with a life and death situation they mature quickly; all of a sudden they lose their childhood. We give it back to them.

"We try to give them a pause from their daily routine and help them get their minds off their treatment at least for the moment," he says.

Ishay Grushka, one of the Canadian directors, says when the group of 35 or 40 children – among them are Jews, Palestinians, Christians and Druze – get together for the annual Orlando trip, the children "see that they are not fighting a private challenge. They can relate to each other."

The children are accompanied by medical personnel who bring any necessary equipment, and in case of emergency, hospitals in the area are notified that the group is coming.

"They are very brave. Some have their surgery dates changed so they can participate in the trip. Everyone works together to allow those who can, to take part," says Ronen.

"A lot of the kids are depressed, and by offering them this trip, we give them an incentive to keep up their spirits. Getting strong so they can go to Florida is a challenge they readily accept."

When choosing children for the trip, Grushka says, they look for those who can handle it physically, and then they seek those whose families could never afford such a trip.

On the organization's first trip to Florida, the children visited Disneyworld, Seaquarium and the Kennedy Space Centre.

After the trip, they met with then-mayor Rudolf Giuliani in New York, who spoke to them about his battle with cancer, says Grushka.

Among its other projects, Ronen says Larger Than Life is planning to build a retreat in Eilat for children and their parents. "Some kids cannot travel to Florida, but we still want them to escape their day-to-day routine."

They also sponsor activities such as holiday parties, tutoring for those who have fallen behind in their schoolwork, an annual children's summer camp, emotional support groups, a football game saluting children with cancer in Israel and a range of social programs.

"We try anything that will give them a break from their everyday life," Ronen says.

He says he plans to bring a group of children to Toronto and New York this summer. While here, the group will visit such places as the Ontario Science Centre, Niagara Falls, Paramount Canada's Wonderland and the CN Tower.

"I also want them to be embraced by our Jewish community.

"We want to bring a smile to these kids; it's an important part of their treatment. If we can contribute, we've done a lot," says Ronen.

In addition to the stress of living in Israel, he says, they are facing the stress of illness. "Our organization is all about raising their hopes and letting them dream. It gives them a sense of self worth, and the desire to fight for the next day," he says.

Our rewards, says Grushka, "is the smile on a kid's face."

The organization is not funded by any government source, says Ronen, so they are planning a fundraiser in May to raise money for the children's Canadian trip.

They also seek volunteers to help out when the group arrives. For information, call Grushka at 416-605-9182.

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Coast to Coast

Student group steps up Israel advocacy effort

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — The leaders of the McMaster Jewish Students Association see advocacy for Israel as a primary focus, but they say the group won't lose sight of its mandate to create a comfortable environment for Jewish students.

Maintaining a balance between promoting Israel and meeting the everyday needs of students, many of whom are away from home for the first time, is the key to being a successful Jewish students association, JSA director Judy Shwartz, president Carly Shiner and vice-president Brandon deSilva agreed in a recent joint interview.

As anti-Israel propaganda becomes more prominent on university campuses, Jewish students associations must be vocal in their defence of Israel while simultaneously promoting Jewish pride within their membership, Schwartz said.

"Since the intifadah started 2½ years ago, we, along with all JSAs, have become actively involved in advocacy for Israel, because… there was great apathy among Jewish students," Schwartz said.

Many Jewish students took Israel for granted, so it was imperative that Jewish student associations educate their members, she said.

"The [2000 UN anti-racism conference in Durban, South Africa] and [its] vehement anti-Semitism became the key for all of us to examine anti-Semitism on campus, in the community and in the world, because it is becoming a major and serious threat."

She said that although the McMaster JSA is not a political entity, "we certainly do our best to promote education on the state of Israel. We teach our students how to respond to negativity… we try to promote Jewish pride."

Schwartz, who has been director of McMaster JSA for five years, said anti-Semitism on campus has become an issue in the wake of the intifadah and 9/11.

"We've had two hate letters sent to our office this year. We've had to bring in the [police] hate crimes unit. We had a beautiful sign on our door. It was desecrated with vile words. The door had to be painted. They [the university] gave us another sign, a wood one. It was stolen. Then they gave us another one, and it was stolen. Now we just have a piece of paper on the door."

Regardless of anti-Semitism, she said, McMaster JSA has flourished this year and membership has increased from 150 to 200 members.

The JSA gives students a sense of who they are in an inclusive atmosphere, Schwartz said. "This is a vibrant office."

Carly Shiner, president of McMaster JSA, said the association strives for a non-confrontational relationship with McMaster's Muslim Students Association (MSA).

Emphasizing the importance of "constructive politics," Shiner said dialogue encourages mutual understanding, which results in peaceful coexistence between the two groups.

This year, the JSA had a poster campaign promoting harmony between them, which received positive feedback from both Muslim and Jewish students. The JSA and the MSA have discussed doing a poster campaign together.

"We want to find a common message and promote it to the rest of the school. We are trying to rise above the other clubs on this campus that are trying to incite the fight," Shiner said. "Tensions at this school are at a boil when it comes to the Middle East."

Anti-Semitism on campus has escalated because of misconceptions, she said.

"There is a general trend to leftist, socialist groups in the anti-war movement. Israel is seen as an American regime in the Middle East. A lot of people think that Jews are pro-war."

The JSA must provide a welcoming environment for all Jewish students, whether or not they share the same opinion about Israel, she said.

"We need to be inclusive. If we come off as being too right-wing, some students will leave the JSA."

Shiner said the JSA has worked hard to educate students to be passionate about Israel.

"Students have shown more of an interest in being educated, more of an interest in standing up for Israel.

"They aren't as afraid. There was a fear for awhile when the intifadah first started. We can see that the fear has fallen away as we've been educating our students. When it comes to the political aspect of this organization, we have brought speakers with political messages to the school. We have taken a stance in defending Israel, we have taken a stance in showing pride for Israel and showing that Israel has every right to exist.

"We are trying to keep Israel in a positive light on this campus."

DeSilva emphasized the importance of providing a nurturing environment for Jewish students, regardless of the political climate.

"No matter how much we do for Israel, we can't forget the cultural, social and educational programs… We've overcome a lot of hurdles this year, more than we've ever had to deal with… We get students involved, one by one. We are approachable."

With the increase in McMaster's student population next September due to the double cohort of graduating high school students in Ontario, there will be a greater need for the JSA to.provide a sense of community, deSilva said.

He said he is writing a booklet that will provide information to students of various religions on what is available to them both at the university and in the wider community.

In addition to educational, religious and social programming, the McMaster JSA provides High Holy Day synagogue seats to out-of-town students, monthly Shabbat dinners, a weekly kosher lunch and opportunities to volunteer in the community.

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About Nutrition

By LISA WEINBERG

Q. I have a 15-year-old son who was slightly overweight as a child. He has now lost 35 pounds and says he would like to lose more. I think he looks neat, but I am concerned that his dieting tools may be a little drastic. Can teenage boys develop eating disorders?

A. Yes, and because most people don't think they can, the disorders often go unnoticed and untreated until the boys are quite ill. If you have any concerns, please make you son's doctor aware of them.

Q. My four-year-old does not eat well. Can I give her a kids' multi-vitamin daily?

A. Yes you can, but make sure that you don't use it as a crutch and not work diligently on improving her eating habits. Many people think that as long as you take a vitamin you are covered, and that's not so. The supplement will provide many essential vitamins and minerals, but a varied diet will provide many more.

Q. I have an elderly mother who lives on her own and has a very small appetite, as well as little energy or desire to prepare meals. I often cook for her and bring food over, but she doesn't even go to the trouble of re-heating it. Do you have some suggestions for easy, healthy foods that are soft?

A. I would stock her house with some of the following foods: cream of wheat cereal that requires only the addition of boiled water and is very high in iron, individual portions of canned fruit, bananas, yogurt, cottage cheese, sliced cheese, hard boiled eggs, rice pudding and party sandwiches (if possible).

Cold chicken or turkey is also great if she will eat them cold. Focus on small portions that are easy to chew, easy to serve and appealing to her.

Q. Everyone in my house just got over the stomach flu. I am never sure what fluids to give – water, apple juice or ginger ale?

A. Actually the best choice for first fluids is an oral electrolyte solution like sports drinks or pedialyte or gastrolyte. They contain the electrolytes lost from frequent vomiting or diarrhea and are much easier to digest, than water, juice or ginger ale. Most importantly, introduce the liquid in very small amounts and then increase as they are tolerated.

Lisa Weinberg is a registered dietitian/nutritionist specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, please send them to The CJN.

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Suspected chemical weapons factory found

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — U.S. troops on Sunday found what they believe to be a chemical weapons factory near the Iraqi city of Najaf, about 160 km (100 miles) south of Baghdad. NBC news also reported that American forces had seized a second plant.

U.S. forces were reportedly checking other sites, as a result of leads from captured Iraqis and information found in documents.

According to the reports that first appeared on the Fox News Network and in the *Jerusalem Post*, coalition military leaders were keenly interested in a site they took control of in Najaf and were interviewing two captured Iraqi generals Sunday for information about Iraqi President Saddam Hussein's suspected biological and chemical weapons.

It was not immediately clear what chemicals were being produced, but both reports said the Iraqis tried to camouflage the facility found by the troops, so that it would look like the surrounding desert and would not be spotted from the air.

U.S. Central Command, which oversees the war in Iraq, said in a statement that troops were examining several "sites of interest," but also said it was premature to call the Najaf site a chemical weapons factory.

U.S. Lt.-Gen. John Abizaid, talking to reporters at Central Command headquarters in Qatar, refused to confirm the reports about the Najaf discovery. "I will not confirm that report," he said in response to a question. "We have an Iraqi general officer, two Iraqi general officers that we have taken prisoner, and they are providing us with information."

American special operations forces found documents in western Iraq that also could lead to chemical or biological weapons facilities, said Gen. Richard Myers, chair of the Joint Chiefs of Staff.

Myers said U.S. commandos found the papers along with a cache of millions of rounds of ammunition after a firefight Saturday, and the discovery "might save thousands of lives if we can find out exactly where and what they have.

"I just know they have some papers that they want to exploit as quickly as possible, and we're going to do that, of course," Myers said.

United Nations inspectors visited a cement plant in the Najaf area earlier this year to check on its explosives cache but did not report finding anything improper. A team of biological weapons inspectors also visited a university and school in Kufa, a few kilometres north of Najaf.

If the plant is confirmed as a chemical weapons factory, it would be the first find by the U.S.-led invasion force validating U.S. allegations that Iraq still has weapons of mass destruction.

About 30 Iraqi troops, including their commanding general, surrendered to U.S. forces as they overtook the installation, apparently used to produce chemical weapons, the *Jerusalem Post* reported. One soldier was lightly wounded when a booby trap exploded as he was clearing the sheetmetal-lined facility, the report said.

The 100-acre (40 hectare) complex is adjacent to military barracks and surrounded by an electric fence, the report said.

ABC News cited one unidentified official as saying of the captured Iraqi general: "He is a potential gold mine of evidence about the weapons Saddam Hussein said he does not have."

IDF not expected to lower Scud alert yet

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israel Defence Forces was not expected to lower the level of alert this week, despite reports of the progress made by American forces in western Iraq, from which Scud missiles aimed at Israel would be launched.

As a result, the public was being instructed to continue to carry gas masks with them at all times, while the Arrow and Patriot anti-missile batteries and emergency crews called up by the Home Front Command remained on high alert.

However, the Israeli Air Force on Sunday reduced the frequency of its round-the-clock aerial patrols, as the damage the Iraqi air force has sustained from the U.S. assault has reduced the threat of an airborne attack on Israel.

A senior defence source said the Americans are making "very substantial" efforts in western Iraq to locate Iraqi missiles or launchers that could be used against Israel. But, he added, even if the Americans were to step up special forces activity in the region, they would not necessarily achieve total control over western Iraq, which would be needed for Israel to cancel its alert.

And the significant reduction in the Iraqi air force's capabilities is also not yet enough to eliminate its threat to Israel, he said.

Sources in both the General Staff and the Home Front Command added that because there is no change in the assessment regarding the possibility of an Iraqi attack, they are concerned by the public's apathy, which has resulted in widespread disregard of the Home Front's instructions on matters such as carrying gas masks and preparing sealed rooms. The sources urged the public to start obeying these instructions.

Defence Minister Shaul Mofaz, speaking at a cabinet session Sunday, said that despite the heavy costs of the alert, it was the right decision in light of the potential threat.

Responding to an Iraqi television broadcast displaying what it claimed was an Israeli missile, bearing the inscription "IMI Jerusalem," that had been fired from an American plane – with "IMI" standing for Israel Military Industries – Mofaz said IMI has supplied the Americans with decoy missiles used to confuse anti-aircraft guns.

Israeli defence sources said Iraqi spokespeople had been mentioning Israel more frequently on the weekend and said they hoped this was not part of an effort to legitimize a planned attack.

'Jewish' to be erased from UK dog tags

By SHARON SADEH
Ha'aretz Daily Newspaper Ltd.

LONDON — The British Army has allowed its Jewish soldiers involved in the war in Iraq to erase mention of their religion on their dog-tags, fearing they would be executed if taken captive.

There are about 15 Jewish soldiers among the 45,000 British fighters currently in action in the U.S.-led campaign. The British defence ministry made the move after Jewish community leaders in Britain expressed concerns.

The ministry added that kosher rations had been provided to Jewish soldiers who requested them.

During the 1991 Gulf War, the Iraqis would beat and parade prisoners in front of television cameras, and the British military fears Jewish prisoners would come in for a worse fate.

British dog-tags list a soldier's name, rank, identity number and religion, with the latter intended to facilitate proper burial in the event the body of a soldier can't be brought home.

Last Friday, Britain's chief rabbi, Jonathan Sacks, published a special prayer for the safety of the soldiers in Iraq. The prayer was to be recited in all synagogues on Shabbat.

CONFLATING TWO CAUSES:

The anti-war protesters often join an anti-Israel bias with their opposition to the war in Iraq. These young protesters over the weekend in London follow that pattern.
[Carrie Devorah photo]

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'Road map' to wait until after Iraq war

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The United States has reached a secret understanding with Palestinian prime minister-designate Mahmoud Abbas, better known as Abu Mazen, to put off the formal presentation of the U.S-sponsored "road map" for peace until after the new Palestinian cabinet is sworn in and possibly until after the war in Iraq.

Last week, Washington issued vague and contradictory statements about the timing and presentation of the road map, which outlines steps to end the Israeli-Palestinian dispute.

U.S. President George W. Bush announced two weeks ago that the United States expects a "contribution to this document" from Israel and the Palestinians "which would promote real peace. We will encourage them to discuss the road map with each other."

Washington sources assume that Abu Mazen wants to replace Palestinian Interior Minister Hani Al-Hassan and Justice Minister Ahmed Durmah, both supporters of Palestinian Authority Chairman Yasser Arafat.

Abu Mazen is expected to keep Nabil Sha'ath, Yasser Abed Rabbo and Saeb Erekat of the old regime in the new cabinet. The United States believes that the important portfolios are interior, which controls the security branches, and the treasury. Salem Fayyad is expected to remain finance minister.

The Americans also expect the cabinet to include Jibril Rajoub and Mohammed Dahlan, the former heads of preventive security in the West Bank and Gaza, respectively.

A senior Jerusalem source said Israeli Prime Minister Ariel Sharon reached an agreement with the White House allowing Israel to present its comments and reservations about the road map. The Americans expect Israel's reservations to be "constructive" and conducive to the plan's implementation.

The source said Israel accepts this position. "We will insist on the essential issues," he said.

Government cancels funding of Israeli-Diaspora programs

By LILY GALILI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — As part of its new economic plan, the Israeli government has decided to cancel its share of funding for two programs that bring young Diaspora Jews to Israel.

Surveys suggest the decision to cancel funding for Birthright and Sela, which aim to strengthen the connection between Diaspora Jews to Israel, could deal a mortal blow to Israel's ties with the younger generation of world Jewry. While polls show this generation is moving away from both Israel and Judaism, they also show that those who visit Israel tend to develop a stronger connection with both.

Some 40,000 Jewish students, aged 18 to 24, most of them from the United States, have made their first trip to Israel since Birthright was established in 1999. Many of the participants on Birthright, which provides young Jews with a free trip here, have since returned to Israel at their own expense.

A Brandeis University study found that seven to 10 per cent of the 12,000 students who came in 2002 have already made a second trip. Others have become more involved in Jewish activities in their own communities. There have even been a few dozen marriages among people who met on the program.

In the two years since the outbreak of Palestinian violence, Birthright has been the largest source of Jewish tourism to Israel. In the last three months alone, 8,200 people have visited Israel under its auspices.

Meanwhile, Sela has brought 6,200 Jewish students to Israel, most of them from the former Soviet Union. Run by the Jewish Agency, Sela brings students to Israel without their families, in the hopes that the families will follow. Most of the students have gone on to university in Israel; some do army service first. Today, some 2,000 of them serve in the Israel Defence Forces and another 400 are waiting to be drafted.

The end of state funding for Sela will greatly reduce the number of young immigrants, making Israel a magnet primarily for the elderly, said Jewish Agency Chair Sallai Meridor.

"Not only is it immoral to abandon them in this fashion, it's crazy from the state's perspective," a furious Meridor said. "These are people who have children here, who find jobs in high-tech and academia. They are the country's future. Without them, we are left with only the elderly immigrants."

People connected with Birthright do not understand either the Zionist or economic rationale for cancelling funding for the program, which is a joint venture between Israel and the international Jewish community. The government and international Jewish organizations each pledged to provide $70 million (US) to the program over a five-year period, while the remaining third of the funding comes from individual donors.

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Hit Iran with sanctions, CIC tells Graham

Continued from page 1

Shimon Fogel, the CIC's national director, said Graham displayed "quite a sensitivity" to the "triple threat" Israel faces: Hezbollah in southern Lebanon, Palestinian terrorism emanating from the West Bank and Gaza, and Iraq and Iran in the east.

Wilder described Iran – an Islamic fundamentalist state that severed relations with Israel after the 1979 Islamist revolution – as " a tremendous problem" and Israel's "greatest" enemy.

Calling Iran a "rogue state" that should be called to account and whose power should be curtailed, Wilder said Tehran is getting closer to developing and acquiring a nuclear arsenal.

The CIC told Graham that Iran organized and carried out the bombings of the Israeli embassy and the Jewish community centre in Buenos Aires, Argentina, in the 1990s.

"Iran, at the highest level of government, was responsible for the bombings," Wilder charged, saying Iranian leaders are complicit in the atrocities that destroyed two separate buildings and killed more than 100 people.

Wilder, however, acknowledged that Iran will not be as easy to isolate as Yasser Arafat, the president of the Palestinian Authority.

Nevertheless, he said, Canada should send an unmistakable signal to Iran by cutting off all trade except for essential goods such as pharmaceuticals.

In a litany of accusations, Wilder said that Iran aids and abets Hamas and Islamic Jihad, and was deeply involved in last year's Karine-A affair.

The Karine-A, a ship loaded with 50 tons of Iranian arms designated for the Palestinian Authority, was seized by Israeli commandos in the Red Sea in January 2002.

The CIC did not compare Iran to Iraq, Wilder said. "There was no need to."

He said Iraq did not figure in the discussions. "The war is progressing and we know Canada's position. We left it at that."

Several months ago, though, the CIC urged Canada to align itself with the United States' position on Iraq.

Wilder said the CIC expressed concern about Israel's isolation on the world stage and tried to "sensitize" Graham to Israel's current plight.

"Israel is a country under terrible siege, isolated and alone," Wilder said. "Israel is surrounded by a sea of hostile nations and needs support from friendly countries like Canada."

Characterizing Graham as "a friend of Israel," Wilder said he wants to be helpful and strengthen Canada's relationship with Israel.

"He understands the issues very well. We don't start with first principles with him."

Graham assured the CIC that Canada will not support any moves to demonize Israel at the United Nations and its related agencies, Wilder said, adding Graham also let it be known that Canada was open to deepening cultural and medical exchanges with Israel.

Fogel said Graham was accompanied by two aides, Amanda Sussman and Don Sinclair.

Participating in the meeting, in addition to Fogel and Wilder, were Keith Landy, the president of the Canadian Jewish Congress, and David Cooper, the CIC's associate director of government relations.

Fogel said the CIC is in regular touch with the Department of Foreign Affairs.

"We meet routinely with Graham, and this seemed like a good time for another meeting."

"We asked for a quick meeting and got one," added Wilder. "We have regular communications to advance the interests of our community."

JNF

NOTICE

Re:
2003 Annual Meeting

The **Annual Meeting of The Jewish National Fund of Canada** will be held in Montreal, Quebec at the Ruby Foo's Hotel, 7655 Decarie Blvd., Montreal, Quebec, H4P 2H2, **June 1, 2003.**

March 17

• Prime Minister Ariel Sharon told the United States his office would look into the death of Rachel Corrie, 23, the American peace activist who the army said was accidentally killed in Gaza on March 16 while protesting against the demolition of a home reportedly used by terrorists.

March 18

• Israelis are more concerned about a loss of social values than about terrorism, war or the economy, according to a poll by the Washington, D.C.-based Israel Forever Foundation. The survey found 31 per cent of Israelis said they are most concerned about a loss in social values, while 20 per cent are worried about the economy, 18 per cent about terrorism and 12 per cent about war.

March 19

• Zion Boshirian, 50 was shot and killed while in his car near Jenin. The Al Aqsa Martyrs Brigade of Palestinian Authority President Yasser Arafat's Fatah organization claimed responsibility.

• Mahmoud Abbas accepted the post of Palestinian Authority prime minister. Abbas accepted the offer after Palestinian legislators rejected PA President Yasser Arafat's attempt to limit the prime minister's powers.

March 20

• Prime Minister Ariel Sharon warned Iraq that Israel would respond if it is dragged into the war. "Israel is not involved in this war, but is prepared to defend itself," Sharon said.

March 21

• There were clashes in the Old City of Jerusalem between security forces and rioting Palestinian worshippers who chanted pro-Iraqi slogans at the end of prayers on the Temple Mount. Police said there were no injuries in the clashes, although Palestinians reported several people were lightly injured by tear gas inhalation.

Files from JTA and Ha'aretz

Muslim leader helps build synagogue in Azerbaijan

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

BAKU — Contrary to the actions of a colleague in neighbouring Iran, who ordered the destruction of the Jewish community centre in Argentina in 1994, the Muslim spiritual leader of the Caucasus, Allahshukur Pashazadeh, recently donated $500 (US) from the local Muslim community to help construct a new synagogue in Baku, the capital of Azerbaijan.

Despite occurring a decade apart, these two acts illustrate the different approaches of the two Shi'ite leaders toward the Jewish community.

Pashazadeh, who chairs the Caucasian Muslims' Board (CMB), was guest of honour at the synagogue dedication ceremony two weeks ago. Berl Lazar, the chief rabbi of Russia, was also present. The building, which is faced with stone and built in the style of Jerusalem architecture, has two sanctuaries – one for the Ashkenazi and one for the Georgian members of the community. The three-story synagogue is quite magnificent, and in addition to its two sanctuaries, it includes a kosher cafeteria and several classrooms.

Construction of the synagogue cost $280,000 (US), a sum that was not easy to raise in a country where the average monthly salary in Baku is $50 (US), and much less in other cities. The Jewish community had hoped to dedicate the synagogue last Rosh Hashanah, but it was still $100,000 (US) short. That's when help arrived from an unexpected source: Pashazadeh offered his assistance.

"The [Jewish] community's leader, Gennady Zelmanovich, told the sheikh [Pashazadeh] that he would be very grateful for any donation, even $100, but Pashazadeh replied that it would be an insult for him to give such a small sum," says Eitan Naeh, Israel's ambassador to Azerbaijan.

The sheikh's words became the talk of the Jewish community, raising expectations beyond the sum he actually gave. Fortunately, however, millionaire Lev Leviev made up the shortfall.

> *The sheikh's words became the talk of the Jewish community*

Azerbaijan's strategic location between Russia and Iran has recently made it an attractive destination for smugglers, arms dealers and espionage organizations. Large international oil companies also operate in Azerbaijan, investing billions of dollars in rehabilitating the oil infrastructure that was neglected during the post-Communist era.

Since gaining independence in 1992, Azerbaijan has been ruled by Heydar Aliev, a former Soviet Politburo member and old opponent of former Soviet leader Mikhail Gorbachev. Aliev closely guards the secular nature of the state, and for now, he is managing to keep the religious influences from Azerbaijan's southern neighbour in check.

"From the perspective of inter-religious relationships, what is considered exceptional in the rest of the world is normal in Azerbaijan, and the opposite," says Naeh. "This country has a pluralistic tradition going back thousands of years."

Azerbaijan has a population of about eight million, 75 per cent of whom are Shi'ite Muslims, with the other 25 per cent comprised of Sunni Muslims, Eastern Orthodox Christians and Jews.

Since the beginning of the wave of immigration to Israel from the former Soviet Union in the early 1990s, some 45,000 Jews have arrived from Azerbaijan, leaving about 20,000 there. A few hundred of these are Georgian, some 4,000 are Ashkenazi and the rest are Jews who arrived in the Caucasus 1,700-2,500 years ago.

The first Ashkenazis arrived in Baku at the end of the 19th century with the discovery of oil, which turned the city into one of the Soviet Union's most prosperous. During the Communist era, many more Jews – mainly professionals who feared persecution in Russia – immigrated there. The land on which the city's original synagogue was built was donated to the community by the Baku municipality at the beginning of the 20th century.

The reason for the donation was that Baku lay beyond the borders of the Pale of Settlement, the area of Czarist Russia where Jews were allowed to live, and the Jews were afraid they would be exiled if they bought the land themselves.

Last November, Pashazadeh received an unusual visitor, MK Amnon Cohen, who at the time headed the Knesset State Control Committee.

"We had a very pleasant conversation in Tajiki," says Cohen. "I immigrated to Israel from Samarkand, Bukhara, when I was 12, and the sheikh spent seven years in Bukhara, so we shared our experiences there. The sheikh told me that personally, he is very fond of Israel, so I suggested that we arrange a meeting between him and Rabbi Ovadia Yosef in order to promote peace between our religions. Pashazadeh replied that the time is not yet ripe for that. I felt that he was a bit afraid that other Muslims might make problems for him."

Azerbaijan

- Capital: Baku
- Area: 86,600 square kilometres
- Population: 7,748,163
- Main languages: Azeri (official), 89 per cent; Russian, three per cent; Armenian, two per cent
- Main religions: Muslims, 93 per cent; Eastern Orthodox Christians, five per cent
- Main industries: Oil refining, chemicals, textiles
- Gross domestic product (GDP): $12.9 billion (US), 1998
- Annual per capita GDP: $1,640 (US), 1998

French Jews beaten in Paris

By PHILIP CARMEL
Jewish Telegraphic Agency

PARIS — Two French Jews are recovering after anti-war protesters attacked them here over the weekend.

Yoni Odonnat, 17, was watching the anti-Iraq war demonstration Saturday from outside the headquarters of the Zionist youth group Hashomer Hatzair when a group of around 30 protesters from the Action Committee for Peace and Justice in the Middle East (CAPJPO) attacked him.

Odonnat was pushed up against a wall, beaten around the body and then pushed to the ground by demonstrators described by onlookers "as Arabs wearing keffiyahs."

Together with two other Hashomer Hatzair members, Odonnat was chased by a crowd shouting anti-Semitic obscenities before taking refuge inside the building.

He was taken to Paris' Hotel Dieu hospital, where he was treated for eye injuries.

Not far from the attack, Noam Levy, 24, was hit on the head with an iron bar as he gave an interview to a television camera crew. Levy was taken to the hospital and then released.

According to the television crew, those involved in the attack were all from CAPJPO.

Hashomer Hatzair spokesperson Yoni Smadjar said CAPJPO regularly holds activities on Saturday afternoons and there had been around 150 children inside the building at the time of the attacks.

Smadjar said the group would be filing an official complaint against the demonstration organizers who, he pointed out, included a number of left-wing, anti-globalization and pro-Palestinian associations.

"They saw Yoni's kippah and attacked him," Smadjar said. "There were around 30 of them and they were shouting 'Death to the Jews.'"

Edith Lenszcner, a spokesperson for the CRIF umbrella organization of French Jews, condemned the attack, saying CRIF "held no position on the Iraq war" and that it is unacceptable for Jewish organizations to be targeted during an anti-war demonstration.

Jewish Agency Chairman Sallai Meridor strongly condemned the incident and called on the French government to take responsibility for the security of its Jewish citizens and prevent violence against Jews or anti-Semitic acts under the guise of pacifist protest.

CAPJCO, however, denied its activists were involved in the attack. Its president, Olivia Zemor, said her members had "once again, been attacked by Jewish extremists from Betar.

"We are going to be speaking to the police and asking for protection." Asked to specify the number of injured from her own organization, Zemor said she did not know the "exact figure" before admitting that there had been no CAPJPO injuries.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 63.

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Arts & Travel

Academy Award winning film tells story of German Jews in Africa

By SHELDON KIRSHNER
Staff Reporter

Caroline Link's stolid two-hour feature film, *Nowhere in Africa*, is the saga of an assimilated, upper middle-class Jewish family from Nazi Germany trying to adapt to a new home in the British colony of Kenya.

The Academy Award winner for best foreign movie, *Nowhere in Africa* was adapted from Stefanie Zweig's autobiographical novel. Scheduled to open in local theatres on March 28, the film shifts seamlessly between Germany and Kenya as the vise tightens around Germany's persecuted and beleaguered Jewish community.

The narrator, Regina Redlich (Karoline Eckertz), is the teenage daughter of a couple who have seen the handwriting on the wall and drawn, however painfully, the appropriate conclusions.

The move brings lawyer Walter Redlich (Merab Ninidze) to a remote corner of Kenya to eke out a living as a farm manager. Regina and Jettel (Juliane Kohler), his elegant, spoiled wife, join him there in 1938.

In swift brushstrokes, Link paints a picture of a harsh, beautiful land of savannah, rolling hills, primitive native villages, extraordinary wildlife and incredible sunsets.

Tossed into this exotic, demanding milieu is a family European to its fingertips.

Of the three, Jettel adjusts with the most difficulty. "We can't live here!" she exclaims, refusing to unpack after arriving on the homestead.

An impractical woman who brings her china rather than her fridge, Jettel feels "dead" in Africa.

By contrast, Regina thrives here. Unlike her snobbish mother, she is curious about her new surroundings, eager to learn Swahili and has no compunction about befriending the locals.

Juliane Kohler and Merab Ninidze.

The plot thickens when, with the outbreak of World War II, Walter is interned as an enemy alien and Jettel and Regina are dispatched to a hotel in Nairobi, the Kenyan capital.

Link throws in further dramatic devices as Jettel has a fling with a British army officer, Walter is released from detention and then signs up as a soldier, Jettel learns of her mother's and sister's plight in Europe and Regina runs into a patch of subtle anti-Semitism in her private school.

Amid these trials and dislocations, the Redlichs' marriage deteriorates, but bounces back into shape after Kristallnacht. With no hope of returning to Germany, a chastened Jettel accepts her fate as an exile and displaced person with philosophical resignation.

Thanks to Link's firm direction, these pivotal scenes unfold with graceful fluidity.

But strangely enough, they do not really move us. The film is absorbing, yet emotionally static.

The performances, however, are uniformly commendable. Link has assembled a stellar cast led by Kohler and Eckertz.

Nowhere in Africa, which is in German, Swahili and English, unfolds to the rhythmatic beat of African drums, a mood-enhancing device that heightens tension and helps engage a viewer.

Ultimately, the film is bittersweet. The Redlichs, particularly Regina, finally adapt to Kenya, and feel good about it. But by war's end, they must cope with their personal Holocaust tragedies.

But for the Redlichs, Germany is not a completely lost cause.

After the war, Walter is offered an important judicial position in Germany, and he and Jettel, who is now quite settled and happy in Kenya, must decide what their next move will be.

Should they foresake Kenya? Or should they give Germany a second chance?

Link portrays their dilemma with intelligence and humanity, the hallmarks of *Nowhere in Africa*.

Grey Zone poses a moral dilemma

By LARRY ANKLEWICZ
Special to The CJN

Based on actual events, *The Grey Zone* is one of the most authentic and powerful Holocaust films ever produced.

It tells the story of Auschwitz's Twelfth Sonderkommando, a special squad of Jewish prisoners who were forced to assist the Nazis in their extermination of fellow Jews.

In return, the members of the Sonderkommando received better living conditions, more and better food and got the opportunity to live a few months longer, although everyone knew that in a short time they too would be placed in the gas chambers and the Nazis would recruit a fresh squad of Sonderkommandos.

But the Twelfth Sonderkommando was planning a revolt and was going to try to blow up the crematorium. Suddenly, their plans were placed in danger when they found a teenage girl who somehow survived the gas chamber. Do they hide her and try to save her life, thus threatening to disrupt their plans or do they put her in with the next group that will enter the gas chambers?

The Grey Zone is filled with moral dilemmas such as this and with the overall question of how far do you go in order to live a little longer and under better conditions.

Mira Sorvino

When actor/writer/director Tim Blake Nelson wrote the play, upon which the film is based, he placed the emphasis on the moral questions confronting the members of the Sonderkommando. He kept the same focus when he adapted the screenplay and directed the film.

The result is a moral roller-coaster ride for the audience that forces them to confront these and other questions in a very personal manner.

The film does not use cheap Hollywood tricks to stir up the emotions, but allows the facts to speak for themselves.

Blake also decided to choose an ensemble cast without any big name stars. The entire cast, headlined by David Arquette, Steve Buscemi, Harvey Keitel, Natasha Lyonne and Mira Sorvino, give uniformly excellent performances.

They are allowed to lose themselves in the role and to take on the characteristics of the people they are playing.

The DVD version has few extras. Nelson decided that a commentary track would distract from the seriousness of the subject matter, so none was added.

In addition, there are no behind the scenes featurettes. The DVD does have some deleted scenes and Nelson did provide a commentary for these, explaining why each of the scenes was cut from the film.

Overall, watching this film is a wrenching experience, but one that should be undertaken by everyone interested in learning about a little known aspect of the Holocaust.

The Grey Zone is distributed by Lions Gate Home Entertainment and should be available at most video stores throughout Canada and the United States.

Former SNL writer returns home to make movie

Jamie Cohen directs film about gambling addiction

By CARRIE BRODI
Special to The CJN

Imagine you're a 23-year-old hopeful from Toronto entering the writer's room on the set of *Saturday Night Live* to find comedians Chris Rock, Adam Sandler and a rambunctious Chris Farley staring you down. You're there after months of phone calls to the show's Canadian creator, Lorne Michaels, who, it becomes clear when he enters the room, has forgotten he invited you. What do you do?

If you're Forest Hill filmmaker Jamie Cohen, you act like you belong and follow "Mr. Michaels" (also a Forest Hill native) to his office to talk about books and Toronto's Jewish community, until after 15 minutes, he offers you a production job on his legendary program. For Cohen, a graduate of York Mills Collegiate and the University of Western Ontario (in English), it's pretty unbelievable: a mere two months before, he sat depressed in his parent's basement because he couldn't find anything other than part-time work producing documentaries for *SportsNet*.

"I really wanted to try my luck in New York," Cohen says now in an interview while working on his latest project in downtown Toronto. "So I thought, who are the two most successful Canadian filmmakers? Norman Jewison and Lorne Michaels. I basically went through the phone book and called them."

Cohen recalls Michaels' words to him the day they met. "He said, 'I understand what it's like to want to strive for greater horizons and I do relate to where you are now in your life,'" Cohen says. "It didn't hurt that we were from the same community and he saw in me the roots of his own beginnings."

Three years later, after producing mock commercials for *SNL*, working on a variety of projects under the banner of Michaels' production company, Broadway Video, and meeting every celebrity he admired, Cohen returned to Toronto to direct a film he wrote about the destructive effects of gambling addiction.

Which brings us to the tiny Legion- Hall-turned-casino in Toronto's Queen and Broadview neighbourhood on a January evening for the filming of a gambling scene in *Chances*, where everything, down to the trail-mix in the kitchen, has been donated.

With $18,000 of his own money and $1 million in free equipment and staff, Cohen presides over the set like an expectant father in a deep state of introspection, yet immovable in his vision.

He describes the film as "a 90-minute, dramatic psychological thriller about Jay Chance, a brilliant law student and charismatic children's clown who commits immoral acts to finance his sports gambling addiction."

Jay's immoral acts include gambling away his girlfriend's tuition money, asking his football-playing best friend to throw a game and destroying his own promising law career, Cohen says.

The film is based on more than 100 interviews Cohen conducted with compulsive gamblers. One of those was his own father, Howard, who also plays the lead character's father in the movie.

Though not entirely autobiographical, the film draws heavily on Cohen's experiences as he watched his father fall prey to a sports gambling compulsion that destroyed his law career and nearly tore apart his family. For Cohen, who was 20 at the time, discovering his father's secret came as a huge shock.

"Unlike alcohol or drugs, gambling addiction is something you can't see," he says.

Once he got over his anger and confusion, Cohen began asking questions and discovered that gambling addictions can happen to anyone.

"In many ways, we were the 'Cleavers' of the Jewish community," he says. "We lived in a nice home, we took vacations and we went to good schools. But no matter how good your faith, family or education, you're still susceptible to this addiction."

Now an international speaker for Gambler's Anonymous, Howard Cohen has controlled his addiction for 10 years while working hard to educate people, especially within the Jewish community, about the illness. Like his father, Cohen aims to inform.

"This film deals with redemption," Cohen says. "The way I teach others about it is to write a movie, and show in an entertaining way through a believable young character, what gambling addiction is like, without preaching."

Depending on its distributor, *Chances* will appear in theatres or on television later this year.

Jamie Cohen directs a scene from *Chances*.

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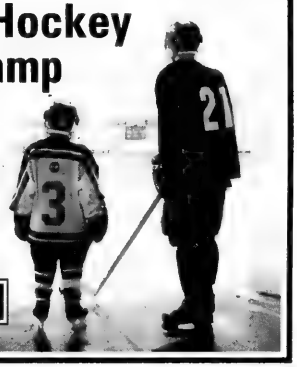

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Arts & Travel

Eitz Chaim graduates revel in doing 'Odd Jobs' on TV

By SHELDON KIRSHNER
Staff Reporter

Jonas and Jeremy Diamond, two of the principals behind *Odd Job Jack*.

The Comedy Network's newest television series, *Odd Job Jack*, is the brainchild of a Toronto multimedia production company whose principals include brothers Jeremy and Jonas Diamond, graduates of Eitz Chaim Day Schools.

Odd Job Jack, hyped as the world's first "sit.com," premiered on TV and online on March 5 at 10:30 p.m. The Web site address is www.oddjobjack.com.

Starring Don McKellar and featuring the voices of several other Toronto actors, the series is an animated comedy about the misadventures in temporary employment of Jack Ryder, a 25-year-old "fully accredited sociologist."

Anyone who has ever worked, or plans to, will be drawn to *Odd Job Jack*'s mordant humour. In each episode, Ryder copes with a new job, from funeral home nightwatchman to hamster wrangler. These jobs introduce him to an array of fresh characters, enable him to savour new experiences and give him a vastly different perspective on the working world each week.

The series, produced by Smiley Guy Studios, was originally intended to unfold in six parts. But the network and sponsor (Molson Canada) were so impressed by the first six episodes that they ordered an additional seven.

"The scripts are now in development," said Jeremy, a writer, actor and producer in *Odd Job Jack*.

Jonas, the show's executive director, has set his sights beyond Canada. "We are looking to distribute the show internationally," he said. "We have been fortunate to retain all copyright and distribution rights."

The sardonically funny series was inspired by real events, Jeremy said.

"The story idea – of getting out of school and not really knowing what to do with the rest of your life – was one we could all relate to, and knew others would relate to.

"Trying a new job every week seemed like it had unlimited potential in terms of storytelling, comedy, variety and interactivity."

Influenced by popular programs such as *The Simpsons*, *South Park*, *Bugs Bunny*, *Malcolm in the Middle* and *Monty Python*, *Odd Job Jack* was not a hard sell.

"We had been working on it, in one form or another, since 1998, so it didn't happen overnight," said Jeremy.

"The idea itself was easy to transmit and was always well received. Lots of funding agencies – Telefilm, New Media Fund and the Bell New Media Fund – were on the lookout for original ways of approaching storytelling, and were supportive of the project."

Jeremey said the show aims to target the 18 to 34 age group. "But we like to cast the net wide," he added.

"Our initial intention was to target people who were experiencing employment anxiety, liked cartoons and surfed the Web. People like us."

Born in Toronto, Jeremy and Jonas are the sons of Charles and Rochelle Diamond. Charles is a professional fundraiser and Rochelle administers an adult education course called Kaleidoscope.

Jeremy, 32, graduated from the University of Toronto, with a bachelor's degree in drama and a master's in English.

In 1997, he enrolled in the new media design program at Norman Jewison's Canadian Film Centre in Toronto.

While studying, Jeremy was a nightwatchman on the weekend shift at Benjamin's Funeral Home.

"I worked there for seven years – yikes! – and in the meantime, I got my MA and co-founded Smiley Guy Studios. When Smiley Guy Studios was bringing in almost enough work to support me and my partners – Denny Silverthorne and Adrian Carter – I said goodbye to the graveyard gig."

Jonas, 25, attended Yeshivat Har Etzion in Israel. He later dropped out of the University of Toronto, four courses shy of a degree.

He found work at a computer reseller. "I developed and managed their Y2K program, and helped prepare schools and hospitals across Ontario for the new millennium."

Jonas joined Smiley Guy Studios to help refine the *Odd Job Jack* concept. "My background was in sales, marketing and proposals, so it seemed a natural fit to work with these three talented, creative guys."

Since then, Jonas has run day-to-day operations and, as he put it, "emptied the garbage."

He elaborated: "Jer was writing, Denny and Adrian were directing, so someone had to do it."

Smiley Guy Studios, a writing, design, animation, sound and music company, specializes in original online shorts, games, greeting cards, promotional e-mails, multimedia projects, movie trailers and music videos.

Clients have included Alliance Atlantis, AOL, Ford, Kellogg, Canwest Global and Seagram.

In co-operation with the National Film Board of Canada, Smiley Guy Studios is poised to begin production of *Legends of Me*, an interactive show for kids.

But for now, *Odd Job Jack* is their ticket to solvency.

Eye on Arts

By Bill Gladstone

WANTED: ANECDOTES, CORRESPONDENCE, MEMORIES OF EARLY REFORM LEADER EDMUND SCHEUER

Jerusalemite **Paul King**, who is currently writing the biography of early southern Ontario Reform movement leader **Edmund Scheuer**, is seeking oral anecdotes, stories, correspondence and other original material pertaining to Scheuer. Anyone with useful material on Scheuer is asked to contact King via e-mail at samorai@012.net.il or his brother **Leon King** in Toronto at 416-630-1990. Both King brothers are great-grandsons of Scheuer, who was founder of Hamilton's Anshe Shalom and was involved in the formation of Toronto's Holy Blossom congregation.

* * *

Yiddishland Cafe Evening: Workmen's Circle presents The *Megilla of Itsik Manger*, a repeat Yiddishland Cafe evening in Yiddish and English featuring narrators **Alon Nashman** and **Chaya Thalenberg**, and singers **Miriam Eskin**, **Michael Mandel** and **Denise Williams**, with keyboard and violin accompaniment. 471 Lawrence Ave. W. Tickets $12 at Israel's. Sunday, April 6, 7:30 p.m. Reservations 416-787-2081.

* * *

Transliterated Haggadah: For people who can't participate in Passover seders because they can't read Hebrew, the New York-based Judaica Press has published a new Haggadah that includes the Hebrew text with an English transliteration in an easy-to-read format.

The Haggadah also provides an understandable translation and commentary with step-by-step seder instructions. In Canada, the Haggadah costs about $16.95 (bulk discounts available). To view sample pages online, visit the Web site www.judaicapress.com/.

* * *

An Abba Musical: Encore Entertainment presents a concert version of the 1980s musical *Chess*, composed by members of Abba with lyrics by **Tim Rice**. Consisting of a diverse range of musical styles including pop, rock and neo-Puccinian elements, *Chess* is set against the backdrop of the Cold War, and uses the game of chess as a metaphor for the political game-playing of the Soviets and the Americans. Producer **Merle Garbe** says the story may be dated, but the music is still "vibrant and passionate." Toronto Centre for the Arts (Studio Theatre), 5040 Yonge St. $25. April 3 to 6. www.EncoreShows.com.

* * *

Book News

• London publishing house Weidenfeld and Nicolson recently published an English translation of the German-language book *Impossible Love: Ascher Levy's Longing for Germany* by **Roman Frister**. This five-generational family history of the wealthy and prominent Levys of Pomerania was first published two years earlier in Germany.

• Another family history of note is *My Father's People: A Family of Southern Jews*, by **Louis D. Rubin, Jr.** Published recently by the Lousiana State University Press, the book tells the story of a clan of Russian immigrants who arrived in the southern United States about a century ago.

* * *

Arts in Brief

• Factory Theatre has announced that due to popular demand, *The League of Nathans* has been extended to March 30 and that actor **Jordan Pettle** will take over the role of Nathan Isaacs (replacing **Ben Carlson**) for the extension week.

• The Co. presents *Awake and Sing!*, **Clifford Odets's** tale of struggle, love, loss and rebellion during the Depression. Equity Showcase Theatre, St. Anne's Parish Hall, 651 Dufferin St. $25-$15. Until April 12. 416-533-6100.

* * *

At the Galleries

• Transcending, a show of paintings and ceramics by **Usher Hammer**, is on view at the Sidney and Gertrude Zack Gallery, Greater Vancouver JCC, until April 25.

• Avenue Road Arts School presents its 4th annual Adult Art Show, featuring works by adult students in landscape, portraiture, still life, photography, ceramics and mixed media. 460 Avenue Rd., four buildings south of St. Clair. March 29, 6 to 8 p.m., and March 30, 2 to 4 p.m. 416-961-1502.

• Romanian Mosaic, a photographic exhibition by **Adrian Szasz**, opens April 5, 5 p.m. Szasz has won many awards and his works have been shown widely from the United States to Israel. Transylvania Restaurant, 2579 Yonge St. Until May 5. 416-932-9915.

• A Web site – www.theartfair.com – was recently launched to help more than 30 Israeli artists and galleries sell their works in these difficult times. "Buyers feel the Israeli flavour and can even negotiate in real time for a price just like they would in a Jerusalem gallery," says organizer **Menachem Szus**.

Production lets you create your own play

By RUTH SCHWEITZER
Special to The CJN

Television viewers who use their remote controls to surf, watching more than one show at a time, hate the idea of being confined to a theatre seat for a couple of hours without being able to change the channel.

In *Tamara*, a sexual and political thriller set in 1927 Fascist Italy, the audience is let loose to follow the actors through the halls, bathrooms, bedrooms and ballrooms of Toronto's Graydon Hall Manor.

Tamara is for "people who can't get the channel changer out of their hands," playwright John Krizanc says.

Krizanc and director Richard Rose developed the revolutionary theatrical form of *Tamara*, which premiered in Toronto in 1981. Since then, the play has been performed around the world, including for a 10-year run in Los Angeles.

The audience creates their own play by choosing one of the play's 10 characters to follow through the house. At intermission, to learn about the storylines and action they missed, people approach complete strangers and ask them, "Who did you follow?"

"Everyone is approachable," Krizanc says. "It's more fun than you usually have in the theatre."

"It's safe to say nobody had done anything like it before," he says. "That was before the notion of narrative trees in video games. There were no plays with nine scenes going on at one time."

In *Tamara*, the beautiful Polish Art Deco artist Tamara de Lempicka, played by Tamara Hickey, visits Italy's poet laureate and legendary Casanova Gabriele D'Annunzio, played by John Gilbert, to paint his portrait.

D'Annunzio is under house arrest at his luxurious palazzo, a hotbed of political intrigue, deception, desire and murderous intent. The story is based loosely on a diary kept by D'Annunzio's real-life housekeeper, Alis Mazoyer, who is played by Maria Ricossa.

Krizanc and Rose set out to create characters who represent different points of view; the action is seen from the perspective of an aristocrat, a servant, an atheist, a devout believer, a lesbian, a Jew and a Catholic.

D'Annunzio's valet, Dante, played by Roger McKeen, is a Zionist who has a child with the Catholic maid Emilia Pavese, played by Ellen Dubin. Dante wants to marry Emilia and take her to Palestine, but she refuses to convert.

The dancer Carlotta, played by Amy Walsh, is in love with the butler Aldo Finzi, played by Victor Ertmanis, until she discovers that he's Jewish.

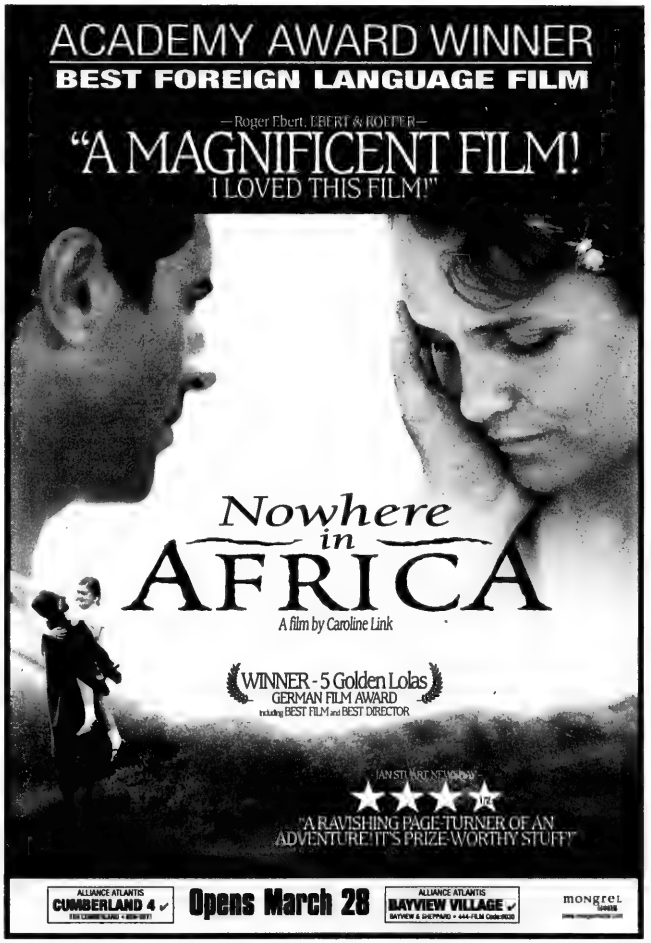
Finzi, in real life, worked his way up in the Fascist party and by 1926, was the undersecretary to Mussolini's minister of the interior. During the early Fascist years in Italy, many Jewish nationalists joined the Fascist ranks because they saw Mussolini as the saviour of Italy, and until 1935, signs of Italian anti-Semitism were negligible. In 1927, Finzi was sent to live with D'Annunzio as his butler to keep an eye on him for Mussolini.

Moses Znaimer, founder of Citytv, was captivated by *Tamara* in 1981 and has backed its live productions ever since, including the Los Angeles show. Znaimer says he saw parallels between *Tamara's* form and the concepts he was applying to television.

"I never thought of *Tamara* as theatre," Znaimer says. "What appealed to me was that it was almost an entirely new form."

Once people get used to this new form, he says, they won't want to go back to being seated in front of a proscenium stage.

Tamara previews at Graydon Hall Manor from April 1, opens April 3 and runs to April 13. Presented by Znaimer and Citytv, *Tamara* is co-produced with Harbourfront Centre as part of the du Maurier World Stage festival. For tickets, call the Harbourfront Centre box office at 416-973-4000.



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Zareinu helps developmentally delayed kids get an education

By LEILA SPEISMAN
Staff Reporter

Some 14 years ago, Zareinu Educational Centre opened its doors. Its purpose then, as now, was to provide special education and therapies to children with a wide spectrum of physical and developmental challenges.

But it had an underlying ethos: that all Jewish children, including those with special needs, have the right to a Jewish education in a Jewish environment.

Besides having access to speech, language, music, art and physical therapies, and whatever other special education they need, Zareinu students are also exposed to davening, Jewish holidays, Hebrew, customs and laws, insofar as each can absorb them.

Zareinu accepts students from birth to age 13, and principal Carol Goldman told *The CJN* in a recent interview that the school's board of directors is involved in strategic planning to add a secondary school level.

"We are not sure when that will be," she said.

When a child has been diagnosed with a particular disability, or there is a concern that something is wrong ("sometimes the diagnosis may not be there yet," Goldman explained), the parents and child meet with Goldman, a therapist and a social worker to determine the child's needs.

"Because space is limited, it is not always possible to take a child in right away," Goldman said.

But while the child is on the waiting list, the school will help the family access appropriate agencies, or help them apply for whatever special funding is available. "We help them explore all their options," she said.

When the child actually enrols in the school, an individual service plan is developed that takes into account his or her cognitive, academic, clinical and therapeutic needs. This plan is fully shared with the parents.

Zareinu staff will also go into the home to further assess a child's needs, as well as those of the family, who often need assistance coming to terms with the fact their child has special needs.

Not all students attend full time.

The infant intervention program, for instance, runs two mornings a week. Children as young as six weeks old take part in a multi-sensory program encompassing all areas of development. It also offers parents the chance to interact with other families facing similar challenges.

Some children divide their time between Zareinu and other schools, particularly the public school system. Zareinu will go into these schools to offer support, guidance and special therapies, including occupational therapy and speech pathology.

Goldman said Zareinu believes it has a responsibility to its students, even when they leave the school. "We nurtured the value of Jewish life and tradition – we consider we have the obligation to continue helping them remain part of this environment."

Some girls who have left Zareinu are now at Beth Jacob High School. While they take classes mostly on their own, they join the rest of the school for whatever activities they can.

If attempts to integrate the students into day or public schools are not successful, Goldman said, "the door is always open for them to return [provided they are not too old]."

Other programs Zareinu provides include crisis prevention, professional development for its staff and for outside teachers, sensitization programs for day schools and bar and bat mitzvah programs.

"The idea is to enhance the life of the child, and to make them feel a part of their community."

Goldman noted that some developmentally delayed students are capable of taking part in regular, albeit modified, day school programs.

However, promised provincial funding for students with developmental disabilities who attend private schools has not yet materialized, Goldman said.

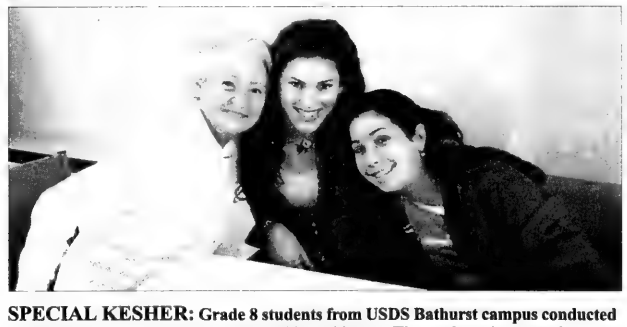
But she noted that some support is available. The province, for instance, will send a nurse or physiotherapist to help with gastric feeding or to do chest compressions for children with cystic fibrosis.

One of the programs for which Zareinu is especially noted is MEDEK, directed by physiotherapist Ester Fink. Developed by Ramon Cuevas, a physiotherapist in Chile, it is a therapeutic intervention for the development of functional movement in children.

MEDEK has been very successful in teaching children to move, walk or run who would otherwise not have been able to do so, Goldman said.

"People come here from all over the world to see how it works. Some people even move to Toronto just to get this therapy," she said.

Zareinu offers practicums for students in university and community colleges in field ranging from physical and occupational therapy to special education and medicine.



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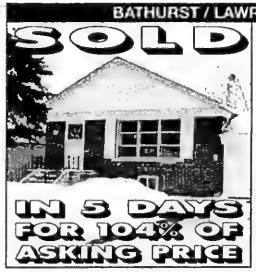

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LYTTON PARK - $979,000.
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BAYVIEW / LAWRENCE - $849,000.
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CHAPLIN ESTATES - $839,000.
First time offered. Exceptional 4 bdrm., 4 bath home. Large principal rms. w/main fl. family rm. Walkout to deep garden. Finished lower level. CAC. Short stroll to fine shops & restaurants. **Don Wagman.

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AVENUE RD. / LAWRENCE - $499,000.
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AVENUE RD. / BROOKDALE - $469,000.
Fabulous, open concept family home. 3 bdrms. Eat-in kitchen. Fireplace. Skylights. CAC. Finished lower level. Garage. *Leslie Dennis.

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YONGE / EGLINTON - $439,000.
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YONGE / YORK MILLS - $349,900.
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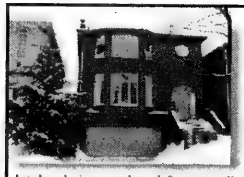

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Argentine Jews mark bombing date

By FLORENCIA ARBISER
Jewish Telgraphic Agency

BUENOS AIRES — Lea Kovensky can't give up the idea of pursuing justice for those responsible for the 1992 bombing at the Israeli embassy here, a bombing that left her with remnants of glass in her lips and fingers.

Since that March 17, when an explosion ripped through the building, killing 29 people and wounding dozens of others, Kovensky, a secretary at the embassy, has hoped for a day when the perpetrators would be caught.

"I never thought of quitting my work with the embassy, or emigrating, or making aliyah. Since then, I cannot have any other thought than the one that my country will fight to make justice," Kovensky, 47, said.

For Kovensky and approximately 1,500 other people who gathered this week in front of the hole left after the bombing, the wait continues after 11 years.

At the memorial ceremony last week, Israel formally accused Iran and Hezbollah of masterminding the attack.

Standing in front of a small stage, Israeli's ambassador in Argentina, Benjamin Oron, read a letter from Israeli Foreign Minister Silvan Shalom.

"Israel is certain that Hezbollah" was "the author of the terrorist attack against the Israeli embassy in Buenos Aires," Oron read. "Knowing the activities of this terrorist organization, and according to additional information, we know Iran, including high members of its government, was informed about the attack plans and gave its authorization."

An Argentine judge recently indicted four Iranian officials in connection with the 1994 bombing of AMIA, Buenos Aires' Jewish community centre. That bombing killed 85 people.

The Supreme Court of Justice is in charge of the 1992 embassy investigation.

In 1999, the court said Middle Eastern terror groups may have been behind the embassy bombing. The court also demanded the capture of Imad Mughniyeh, a Hezbollah operative believed to be linked to the attack.

But the court didn't blame Iran.

"Honestly, we don't have many expectations" that the case will be solved, "but we will fight with all of our energy to keep the case open," said Mariano Fridman, director of the law department of DAIA, the Jewish political umbrella organization.

The looming war in Iraq made last week's commemoration more security-minded than ever. Beneath a warm sun, dogs and police officers patrolled the premises.

Many police were hidden on the roofs of neighboring buildings, observing with binoculars. No backpacks were allowed, and people had to check in before they were allowed on the street corner where the ceremony took place.

Norma Goldman, director of Jewish Studies at Tarbut Jewish day School, was at the Hebrew Union College-Jewish Institute of Religion studying Bible when the bomb went off.

"As an Argentine Jew, I couldn't be anywhere else today," Goldman, surrounded by 25 teenage students from her school, said.

Victims' relatives were far from the stage where a few Jewish leaders spoke.

The relatives were seated in stone and iron banks, drinking mineral water that was placed on a nearby table. Their attention seemed to be far from the speeches, their curved backs reflecting fatigue from an 11-year wait without any resolution.

For some, the numbers at the commemoration were too low, showing what they considered a lack of commitment by the Argentine Jewish community.

"If not, there should have been more people here," Hilel Rubinson, 80, said.

But those in attendance – rabbis, students and teachers, community leaders, and victims' relatives – said they wanted to remember and press for answers in the case.

"I am here because I just want justice," said Maia Avruj, an elementary school student.

Avruj was not yet born when the bomb exploded at the embassy.

Jonathan Furrer, standing close to Avruj, was eight years old at the time of the bombing. Furrer was born in 1984, a few months after the return of democracy to Argentina following more than seven years of military government.

Furrer remembers his teachers sending him back home that Tuesday afternoon.

"I sat over a cushion, in front of the television, with my mother," Furrer said. "I saw all the rubble and I cried. I felt that what had been destroyed was also mine."

Swiss official justifies attacks on Israel

By FREDY ROM
Jewish Telegraphic Agency

ZURICH — Swiss legislators are calling for the dismissal of a senior foreign ministry official who wrote a letter that appeared to sanction terrorist attacks against Israel.

In his letter to the Swiss-based group "Pro-PLO," the head of the ministry's Middle East department, Thomas Kupfer, described Palestinian suicide bombers as "resistance fighters" who did not "obtain the necessary success."

Kupfer, who is Jewish, added in the letter to "Pro-PLO" that such "acts of resistance are counter-productive and only provoke Israeli acts of excessive force, from which only Palestinian civilians will suffer."

Coming from such a high official, some wondered if the letter represented a change in Swiss government policy. Switzerland routinely condemns Israeli anti-terror actions for their alleged violations of Palestinian human rights, but such criticism has generally been balanced with denunciations of Palestinian bombings as terrorism.

The Israeli Embassy in Bern is trying to clarify the matter through diplomatic channels, a spokesperson said.

Simon Hubacher, spokesperson for Swiss Foreign Minister Michelle Calmy-Rey, confirmed the letter, which was posted on the Palestinian group's Internet site, was authentic. The minister will launch an investigation into the affair, Hubacher said.

Political observers in the Jewish community said it is scandalous that a government official would write to a Palestinian group that opposes Israel's existence and praises attacks against it.

Some members of parliament are recommending Kupfer be fired.

The uproar over the letter comes after a wave of recent anti-Semitic statements connected to the U.S.-led war on Iraq had rattled Swiss Jewry.

Some organizers of Carnival celebrations in Basel recently compared Israeli Prime Minister Ariel Sharon to Hitler. Others said Jews in Switzerland fight for the right of kosher slaughter, while in Israel they simply slaughter Palestinians.

After an outcry from the Basel Jewish community, the city's leading daily newspaper asked readers if the community's complaints were justified. More than 80 per cent said no, adding arguments such as, if the Nazis had succeeded, Swiss Jews wouldn't be able to protest now.

One reader wrote that Swiss Jews should go to Israel; another wrote that Hitler was far less dangerous than Sharon; while a third wrote that the Jews should just keep quiet.

Prior to the war against Iraq, U.S. officials noted a huge increase in anti-American rallies. One Israeli diplomat said recent anti-Israeli and anti-Semitic statements may be a sort of revenge for pressure U.S. officials put on Switzerland and its banks in the 1990s to provide restitution for Holocaust victims.

While most Swiss Jews supported the U.S.-led alliance during the last war against Iraq in 1991, this time is different. A significant segment of the community wishes the United States good luck, but prefers not to do so publicly for fear of an anti-Semitic backlash.

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Hockey league caters to Sabbath-observant kids

By ELI SHUPAK
Special to The CJN

For 30 years, the Avenue Road Hockey Association has thrived by offering week-night hockey games for a predominantly Jewish clientele who need not worry about a schedule conflicting with the Sabbath.

Since its inception, the league has grown from about 100 players to the 850 who participate today, ranging in age from four to 18 years old. The league grew out of the Avenue Road Boys Club, which in the 1940s, brought together groups of kids for a variety of social activities.

Hockey became its mainstay in the early '70s when an Orthodox Jew named Gary Orzach took over.

"It's not a Jewish league per se," said Bernie Gropper, a division convener. "There's very large participation among the community and there's participation from all aspects of the community."

The majority of the players compete at the house league level, while 12 select teams in various age groups skate as members of the Avenue Road Mighty Ducks. They play in the North York Hockey League.

The top Avenue Road club this season was the Novice Tier II team that went undefeated at 6-0-3. The Atom and Juvenile Tier II squads finished tied atop their respective divisions.

Games and most practices are held at Baycrest Arena on Sunday through Thursday nights, where all kids involved are guaranteed an hour of ice time each week. The season runs from late September until early to mid-April.

Co-general manager Don Mintz says professional instructors are hired to run practices to make sure kids get the most out of being on the ice for that hour.

"The four- and five-year-olds don't play hockey," he said. "They're in a learn-to-play program run by professionals who teach the kids how to skate and be involved in the game. They only do skills. Only towards the end of the season do they play in games."

This Avenue Road select team plays as part of the Avenue Road Hockey Association.

Sharp named Toronto's best player in Aussie-rules football tourney

Joshua Sharp was named Toronto's best player at a recent Australian rules football tournament in Phoenix, Ariz., although his team, the Toronto Downtown Dingos, were eliminated from playoff contention while posting a 2-1 record.

Sharp registered three out of a possible nine votes to win the best player accolade while scoring the most goals for the Dingos – seven – from his position on defence.

An Australian working in Canada, Sharp led the Dingos to a fifth place finish out of 12 teams. The Canadian Kangaroos, Canada's other entry, finished third.

With no one on the bench to call on for relief, the Dingos were undermanned throughout the tournament.

In Game 1, the Dingos defeated Tennessee 11:10:76 (11 six-point goals and 10 "behinds," or singles) to 9:5:59. Goals are scored by kicking the ball through the other team's uprights. Behinds are scored by kicking the ball over the behind posts in the corners of the field.

Game 2 pitted the Dingos against the Orange County Titans, the defending champions. Toronto jumped into an early 22-3 lead but the Titans fought back to take a 12-point halftime lead.

Toronto narrowed the gap to five, but with six players able to come off the bench (supplied by the Titans' B team, Orange County's second entry in the tourney), the Titans scored a late goal to go ahead by 11. Final score: Orange County 10:7:67, Toronto 8:8:56.

Game 3 saw the Dingos run up against a weak entry from New York. The Dingos surged to a 49-3 lead, but let up in the second half when they heard Orange County had stacked its B team with A players so the B team could make the wildcard playoff spot with a 130-point win over Washington.

Writing on the Ontario Australian Football League (OAFL) Web site, Chris Buczkowski said the Dingos "needed to win by the same margin, but we were much too tired."

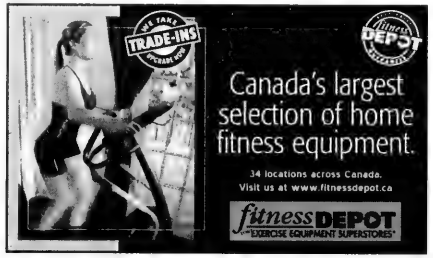
Final score: Toronto 9:5:59, New York 6:12:48.

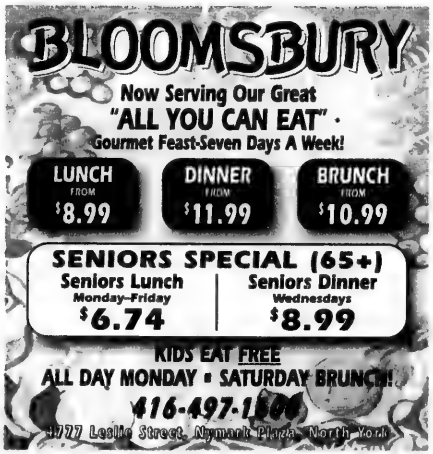
The next morning, shortly before the semi-final that pitted the Kangaroos against the Chandler Outlaws, Arizona's number one team, Sharp and three other Dingos were asked to lace up for the Red Roos. It was their fourth game in two days, yet Sharp scored two goals and was again named Canada's best player.

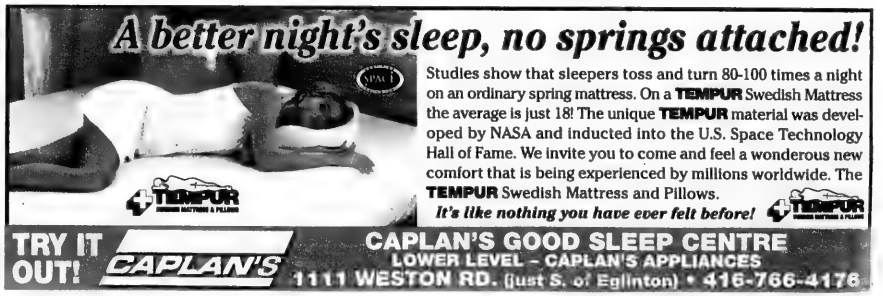
A native of Melbourne, Australia, Sharp has been living in Toronto for less than a year, working in the area of finance. Prior to moving to Canada, he played for Ajax, a Jewish club in Melbourne that sports a Star of David on its "jumper" (uniform) and which has won the championship in D Division of Australian club football.

This past season, Sharp helped propel the Dingos to a second place finish in the OAFL.

The Dingos' 2003 pre-season begins at the end of April. Anyone interested in trying out for the team can contact Sharp at: Joshua.Sharp2@tdsecurities.com.



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המייחד את כתיבתה של הראבן, מבכירי הסופרים העבריים, הוא האופן שבו היא מפרידה בין חלקים אינטימיים ופרטיים של חייה ולבין מערכות יחסים שהיא מתארת ביצירותיה. הרקע הפסיכולוגי-אישי וההקשרים הסוציו-תרבותיים משורטטים באמצעות אותן מערכות יחסים אך אין זו האמירה האישית כדוגמת האוטוביוגרפיה של עמוס עוז. אין בסיפור חייה: הורי נולדו בשנה זו וזו, וגדלתי במקום זה וזה. מאז ומתמיד הצטיינה הראבן ביכולתה להבחין בין האישי לבין הכלל-חברתי-לאומי. היא כמובן מודעת לעובדה ש"כאשר אנשים חיים בתקופה היסטורית, ומשתתפים בעשייה, מי מעט ומי הרבה, ההבדל מיטשטש, ובנקודות-זמן שונות היאני נעשה זהה עם יאנחנו'."

כל זה נכון במיוחד לגבי הקטע המופיע בקובץ מתוך ספרה הידוע **עיר ימים רבים**. הספר הוא בעצם דיוקן של העיר ירושלים וכולו רווי באהבה לעיר אך לא באהבתו של עגנון אלא באהבתם של בני דורה, עוז, יהושע, וכהנא-כרמון. הנובלה גוללה את תולדותיה של שרה אמרילו, בת למשפחה ספרדית ותיקה, הפיכתה מילדה לאשה, ומערכת יחסיה של שרה עם מגוון טיפוסים ירושלמים. אין המחברת חודרת לעומק נפשי ואין היא מתיימרת לעסוק באנאליזה פסיכולוגית. ראייתה אימפרסיוניסטית וכתיבתה היא יצירת רשמים.

אחד מהחבטים שבהם האישי של הראבן אינו נפרד מגורל הלאום ממוקד בשואה. שולמית הראבן נולדה בפולין ונדלה בירושלים. בכל הסיפורים מישם יש יסודות אוטוביוגרפים. הילדה מוורשה זוכרת את ימי סוף אוגוסט 1939 כאשר החדוות במשפחה אמנם כבר לא באות לתת, אך פוטקות בהחלטיות שהמלחמה היא רע חכרחי וייש לנו מזל שהגרמנים כובשים אותנו ולא הרוסים. עם הגרמנים, לפחות, נוכל לדבר כמו שדיברנו אתם במלחמה הקודמת. עם תרבותי, יש להם כבוד בפני בית תרבותי."

או סיפור יהעדי, סיפור מצמרר על ילד פולני, פליט שואה באנרץ, בזמן היישוב, שלא מאמינים לעדותו וכועסים עליו על שהוא מתעקש לספר על זוועות האימה ורצח העם היהודי. בהקדמתה לספרה מסבירה הראבן שסיפור יהעדי נכלל בספר "רק כדי להזכיר לנו את האווירה ששררה אז בארץ, ובה - אולי - ראשית התורפות הקיימות בנו היום. איש לא חזה אותן אז. גם לא הכותבת."

בספר עדויות נוספות מתקופת היישוב ולאחריו ובניהם ארועים שההתייחסות אליהם שונה בפרספקטיבת הזמן שחלף. כך למשל, עדותה על 'המצב השחור' במעברות בשנות ה- 50. אז המצב היה נראה לה גובל בהזנחה פושעת. היום "אני יודעת שאוסטרליה, למשל, מסרבת לקלוט מהגרים. אנחנו קלטנו עליית מצוקה בתוך יישוב קטן, חלש, נתון בתחם מלחמת השחרור ובאבל השואה, בלי כלכלה, בלי כסף, בלי חלוקת סמכויות. אז כנראה משהו בכל זאת עשינו."

עדותה של הראבן על המחבל מוחמד אבו-נאצר מאפיינת את צלילות מחשבתה ויושרה; "לסיפור הזה אין מוסר-השכל... מוחמד אבו-נאצר אינו דוגמה לשום דבר אלא לעצמו בלבד... יש רגעים בהם עדיין יכול לקרות הכל, גם הטוב, גם הרע, ושום דבר אינו נגזר; ובשאין שום נורמות, הקו המפריד הוא לעתים דק כחוט השערה." היא מדמה את הסכסוך הישראלי-פלסטיני לקולומבוס בלי ים; נסיון להלביש על תקופה אחת, מושגים של תקופה אחרת. שתי החברות אינן זקוקות להיטיוט נוסף בעבר ולא לבדיקה של פרוטוקולים. שתי החברות זקוקות לדבר אחד בלבד: למרפא.

שולמית הראבן אינה שופטת; יותר מכל דבר אחר היא אשה מרשימה, סובלנית המתייחסת בחסד וברחמים אל חולשות האדם.

BANANA NUT MATZOH KUGEL

4 matzot broken into 1/2-inch pieces
4 eggs
4 tblsps. honey
1/4 cup melted butter
2 bananas, peeled and sliced
1/2 cup chopped walnuts
cinnamon

Place matzoh pieces in a bowl and pour cold water over them; drain immediately. Squeeze out a little water. Beat eggs with honey and butter. Add matzoh pieces to egg mixture and mix well. Spread half of egg/matzoh mixture in greased square baking dish. Arrange sliced bananas on top. Sprinkle with nuts. Top with rest of matzoh. Dust top with cinnamon. Bake at 350°F for 45 minutes or until lightly browned.

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About Food

Dear Norene

Passover is just a few weeks away and it is important to include the children in your Passover preparations. Chocolate-dipped matzot are a fun project. You can melt the chocolate for the kids and they can do the dipping. Don't stop with matzah – dried fruit or fresh strawberries also work well. As an alternative, the children can write their names (or the names of your seder guests) on the matzot. If you don't have a pastry bag, pour the melted chocolate into a ziploc bag, then seal the bag and snip off one corner with scissors.

CHOCOLATE-DIPPED MATZOT

12 ounces bittersweet Passover chocolate, broken into chunks
1 tbsp. oil
1 (1-lb.) box matzah

In a microwaveable glass bowl, combine chocolate with oil. Microwave on medium power for 2 to 3 minutes, until chocolate has melted, stirring every minute. Cool slightly.

Break or cut matzot into halves or thirds. Dip into melted chocolate, using tongs or your fingers. Place matzot on a baking sheet lined with baking parchment or waxed paper. Refrigerate until set. Makes about 3 dozen.

Here is another recipe that is perfect to make with the children. It comes from *Passover Cookery: In the Kitchen with Joan Kekst* (Five Star Publications, $37.50 Cdn). Kekst understands that everyone recalls the aroma and nostalgia of childhood Passovers with their grandparents. Her user-friendly, comprehensive book helps both the new and the experienced cook capture and create traditional Passover flavours. It contains a complete Countdown to Passover guide to help busy cooks and their families organize holiday preparations into easy steps. Kekst includes Sephardi and Ashkenazi specialties, dishes that can be made in advance, foods that children will love, and low-fat, low-cholesterol and vegetarian recipe suggestions. To order, call 416-226-2466.

FARFEL COOKIES (Pareve)

½ cup chopped almonds, toasted
½ cup golden raisins
1 cup matzah meal
1 cup matzah farfel
1 scant cup sugar
2 large eggs
⅓ cup vegetable oil
½ tsp. cinnamon

Preheat oven to 350. Lightly grease or spray 2 cookie sheets. On a sheet of foil, toast almonds in oven until golden, about 5 minutes. Cool, coarsely chop and set aside. Soften raisins in hot water 15 minutes; drain and pat dry.

In a large bowl, combine matzah meal, farfel, sugar and half the toasted almonds. With a wooden spoon, add eggs and oil; combine well with dry ingredients. Add cinnamon and raisins.

Drop by the teaspoon onto prepared cookie sheets. Centre a few almonds on each cookie mound. Bake 20 to 25 minutes. Cool on a rack. Store airtight. Makes about 48.

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeanYummy! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com.*

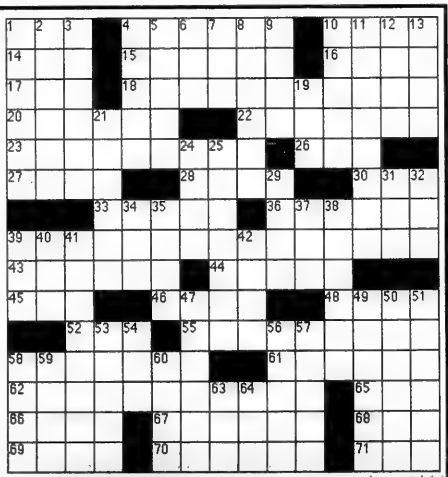
The Canadian Jewish news — CROSSWORD PUZZLE

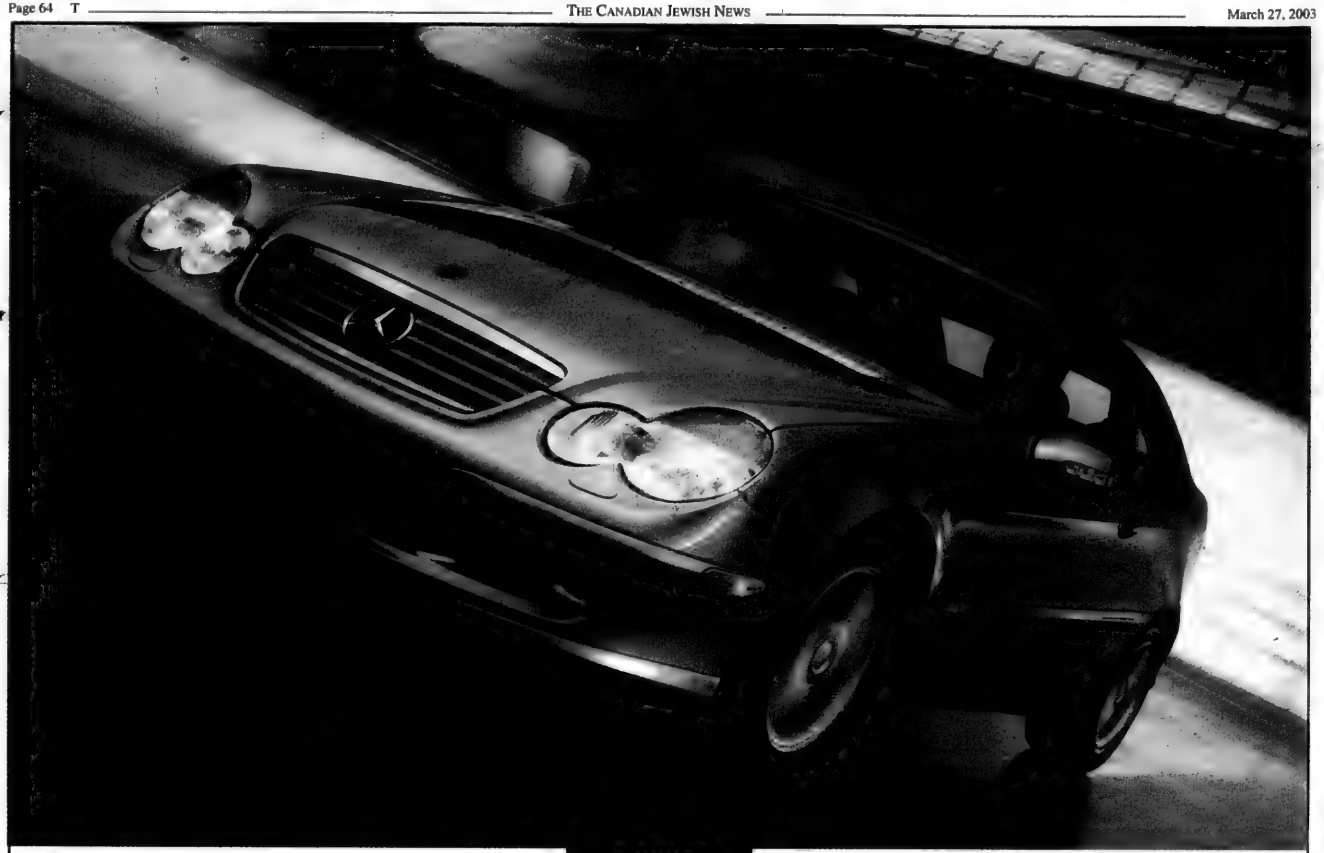
(Answers to the crossword are on page 52.)

Israel's Spring Bloom
© 2003, R. Bernard Mann

Across
1. Old French coin
4. First tree to bloom
10. Summer drinks
14. News network
15. Navy construction battalion member
16. Train stopping point (abbrev.)
17. Phone giant
18. Has red flowers, red fruit
20. Leisure, in Lyons
22. Pro-peace
23. Small, not-so-shiny diamond?
26. String of flowers, goes with Aloha
27. Fighter jet foray (abbrev.)
28. Willow genus
30. Lao-___
33. Mistake, in Latin (abbrev.)
36. Work of Cezanne, Picasso, Braques
39. Two red flowers of the field
43. Toyota sedan model
44. Oklahoma University president
45. Lair
46. Nob Hill city hosp. triage area
48. Steak or veal
52. Mai ___
55. Compost in Olde Englande?
58. Be at the ready
61. Opposite of incomes
62. Iris, cyclamen, lily (not cultivated)
65. ___ Garfunkel
66. "Suits me to ____"
67. Early showing, new film
68. Color of kolaniot
69. Company head
70. "____ goes by"
71. State, Stalin style

Down
1. Dashes with boiling water
2. Performers in a travel mode
3. Remedy an unlevel condition
4. Jelly mold
5. Hebrew girl's name
6. Human or whale (abbrev.)
7. Dience starter
8. Nullify
9. Actress Laura
10. Golfer Palmer, familiarly
11. Instruction to draftsman (3 words)
12. This (f.), in Toledo
13. Mon or gang suffix
19. Not the Pac. but the ___
21. Slumbers
24. Deltaic river strands
25. Words of praise to 15 across?
29. Maple genus
31. Direction of degania flower fields from Tiberias
32. Fast response med. unit
34. Upstate NY tech college
35. Vintage cars
37. Cockney's way of saying philosopher David's last name?
38. Choice phrase, from the French
39. Abode, in young-speak
40. Galena or bauxite
41. Pub offerings
42. Ephron
47. Stories
49. British composer and family
50. Idolizes
51. Exam physician, for short
53. Mountain realm of the Incas
54. Israel's army
56. Meeting with open discussion
57. Le Louvre
58. What sailors do to a deck
59. Dictator of Yugoslavia
60. Protein that regulates bacterial virulence (acronym)
63. Not dry
64. Dence starter





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The Canadian Jewish news

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This Week

National

Only they will keep school tax credit, Ontario Tories say. *Page 5*

Canadian rabbis express solidarity with French Jews. *Page 20*

Indian Jews celebrate Purim in Toronto. *Page 24*

Arts & Travel

***Lexx's* 'Pope' returns** home for *Tamara*. *Page 60*

Truth is, there's a Jewish actor in episode of *Veritas*. *Pages 61*

Health & Lifestyles

Israeli scientist converts fish oil into chocolate spread. *Pages 65*

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Passover Food Ideas 26
On Campus 47
Yiddish Corner 48
Coast to Coast 48
What's New 50
According to Reports 52
Israel & the Jewish World 55
Arts & Travel 60
Health & Lifestyles 65
Classified 66
Sports & Leisure 70

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Carleton Jewish students denied protest rights

By FRANCES KRAFT
Staff Reporter

The director of Ottawa's Jewish Students Association-Hillel (JSA) was preparing to contact members of Carleton University's administration Monday as *The CJN* went to press over an incident last week in which Jewish students were barred from protesting an anti-Israel display.

Controversy reached Senate

The exhibit, titled Carleton Under Occupation, was organized by the university's Solidarity for Palestinian Human Rights (SPHR) group last Thursday in Baker's Lounge, a public area with a high volume of student traffic.

The controversy even reached Canada's senate, when Marcel Prud'homme read an e-mail to his fellow senators from SPHR's executive board last Thursday, alleging that "different bodies within the university community are trying to prevent" the exhibition for no reason.

Ann Silverstone, JSA director, said in an interview Sunday that she had contacted Carleton's equity office last Wednesday to express concern about SPHR organizers impeding traffic and forcing people to go through the display.

She said she was assured by Kimberly Bryce, the incoming president of Carleton University Students Association (CUSA), which has jurisdiction over Baker's Lounge, that traffic flow would not be impeded.

Continued on page 57

Ontario Premier addresses CJC

Premier Ernie Eves was the keynote speaker last weekend at Canadian Jewish Congress Ontario Region's 31st Triennial Regional Plenary. ***Please see related story on page 3.***

Scanning the horizon

Security personnel maintain a 24-hour visual watch from atop Tel Aviv's tallest buildings for signs of danger across the Dan region of central Israel. ***[Isranet photos]***

Shabbat: Tazria
Candlelighting: 6:29
Havdallah: 7:34

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Iraq may be hiding weapons in Syria — please see page 55

The News in Brief

Canada

Iraq Rapped on PoWs

OTTAWA — Canadian Jewish Congress said last week Ottawa should urge Iraq to comply with international law in its treatment of prisoners of war and should convey Canada's dismay to Iraq's ambassador for Iraq's "breaches" in this regard during the current conflict. "We strongly condemn the Iraqi regime for its illegal and unethical exploitation of PoWs for propaganda purposes," CJC president Keith Landy said, adding that postwar investigations should treat such actions as war crimes.

Israel

Israel off Coalition List

JERUSALEM — Israel has been kept off a list of nations taking part in U.S.-led military action against Iraq, as part of an attempt to keep a low profile. The U.S. State Department listed 30 nations last week that it defined as a "coalition of the willing," but said several other nations had asked to be kept anonymous. "It's clear that Israel is 100 per cent behind the United States, but everyone understands it's in the interests of a successful operation that Israel keep a very low profile," an Israeli diplomat in Washington, D.C., said.

Al Aqsa Attack Call

JERUSALEM — The Al Aqsa Martyrs Brigade last week called for attacks on U.S., British and Israeli targets around the world because of the war in Iraq. The group, which is affiliated with Palestinian Authority President Yasser Arafat's Fatah party, said the three countries are trying to take control of Arab and Muslim resources through "terror and massacres." PA officials said the statement doesn't reflect Fatah policy.

Nation of Web Surfers

JERUSALEM — According to a recent survey, 2.2 million Israelis over age 13 – about 33 per cent of Israel's population– currently use the Internet. The survey found 50 per cent of all Jewish households have an Internet connection. Ninety per cent of users surf at least once a week, and 69 per cent do so daily.

World

Pesach Kits for Troops

NEW YORK — Chabad-Lubavitch is sending 1,000 Passover packages to U.S. Jewish troops in Afghanistan, Iraq, Kuwait and elsewhere. A team of rabbis and rabbinical students assembled the kits, containing Haggadahs, matzah, horseradish, gefilte fish and seder plates, at a New Jersey warehouse last week, a Chabad spokesperson said. Meanwhile, the Jewish Community Centers Association, the United Synagogue of Conservative Judaism's New York region and the Jewish Federation of Rockland County, N.Y., have organized a $25,000 (US) effort to send Jewish soldiers kosher-for-Pesach foods, the *New York Jewish Week* reported. The United Synagogue is also sending solo seder kits to soldiers. There are an estimated 1,500 Jewish troops in the Persian Gulf.

Embassy a Target?

WASHINGTON, D.C. — Captured Al Qaeda leader Khalid Sheik Mohammed has named Israel's embassy in Washington, D.C., as a possible target of future terrorist attacks, along with other U.S. sites such as Chicago's Sears Tower. During questioning by U.S. authorities, Mohammed also named a dozen Al Qaeda operatives plotting such attacks, *Time* magazine reported.

Jews Mull Emigration

PARIS — More than one-quarter of French Jews have considered emigrating because of anti-Semitism, a newly released poll says. The survey of 493 French Jews, conducted last October by U.S. pollster Stan Greenberg for The Israel Project, found 26 per cent of French Jews have strongly considered immigrating to Israel or the United States due to rising anti-Semitism, with 13 per cent "very seriously" eyeing emigration. Thirty-eight percent say they have experienced an anti-Semitic incident. Overall, 82 per cent say anti-Semitism is a serious problem.

Swiss Apologize

ZURICH — Switzerland's foreign ministry apologized for a letter a senior official wrote to a pro-Palestinian group that appeared to condone terror attacks on Israel. The head of the ministry's Middle East department, Thomas Kupfer, who is Jewish, had written to the Swiss-based group "Pro-PLO," describing Palestinian suicide bombers as resistance fighters. "We apologize that this happened," a ministry spokesperson said. "The content of the letter does not reflect Switzerland's view."

Woman Heads CCAR

NEW YORK — The Central Conference of American Rabbis, the central body of 1,800 North American Reform rabbis, has elected Rabbi Janet Marder, 48, as its first-ever female president. The senior rabbi of Congregation Beth Am in Los Altos Hills, Calif., began her two-year term March 29. She succeeds Rabbi Martin Weiner, senior rabbi at Congregation Sherith Israel in San Francisco.

JTA Editor Dies

NEW YORK — The Jewish Telegraphic Agency's foreign editor Mitchell Danow died March 20 of a heart attack in Kyoto, Japan. He was 55. Born and raised in New York, Danow attended Yale University, where he studied philosophy. He worked at *Newsweek* and the *Forward* before joining JTA in 1993.

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Lawyer Chastised at Seifert Hearing

VANCOUVER — A competency hearing to determine whether Nazi war criminal Michael Seifert can be extradited to Italy saw Victoria, B.C., lawyer Doug Christie revert to old patterns, questioning an expert witness whether he was Jewish and suggesting he might be hostile to his client.

Judge Selwyn Romilly disallowed that line of questioning, saying it should not be permitted in a Canadian court. Earlier, Romilly criticized Christie for using delaying tactics and for an irrelevant and long-winded cross-examination. "In 29 years on the bench, I have never had a fitness hearing that has been so protracted," he wrote in a ruling.

Seifert, 79, faces extradition to Italy for a 2000 conviction in absentia by an Italian military court for murdering 11 prisoners at the Bolzano concentration camp in World War II.

Earlier in the competency hearing, a psychologist testifying for the defence said Seifert suffered brain damage from a fall last year and that he may not even know he's in a courtroom. But a clinical neurologist testifying for the Crown said that while Seifert had low intelligence and little education, he was able to communicate with Christie.

The Canadian Jewish news

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Eves defends education tax cut at CJC plenary

By CAROLYN BLACKMAN
Staff Reporter

Providing a tax credit to parents of children in private schools is the right thing to do, Ontario Premier Ernie Eves said at last weekend's Canadian Jewish Congress Ontario region's 31st triennial regional plenary.

"Canada, like the United States, was founded on the principles of freedom of religion and choice, and the key to strengthening education is to provide parental choice. It is all about the issues of fairness and equity," said Eves, the keynote speaker at the plenary luncheon.

The Equity in Education Tax Credit (ETC), which he said will not take away from the public school system, "is merely an acknowledgement of this choice."

Eves comments came after last week's provincial budget reversed the freeze on the ETC that he had imposed last summer.

As a result, the credit will be worth 20 per cent, or $1,400, of the first $7,000 in tuition fees, for 2003. For the 2002 tax year, it's worth 10 per cent, or $700, of the first $7,000 in tuition fees.

At a political plenum session following the luncheon that included Conservative MPP Steven Gilchrist, Liberal MPP Gerard Kennedy and NDP MP Michael Prue, Gilchrist said weaknesses in the public school system were due, in part, to the fact there had been no competition or choice.

"The tax credit is back on track, and the reality is that you will see fairness return to the education system," he said.

Prue, in speaking out against the credit, said his party believes in the public school system and is opposed to funding private schools. Within that framework, he said, he sees no problem with bringing back religion as an elective to the public schools.

"It is of fundamental importance to the people of our province that the public school system not be denegrated any further," Prue said.

The tax credit will allow teachers with no accreditation to teach in private schools, he said. "We need to make sure schools teach the curriculum."

Kennedy said that, first and foremost, the government needs to build confidence in the public school system. "Right now, classes are large, textbooks are old, and special needs kids are losing their programs.

"An education policy [needs to focus on] bringing about excellence in the public system," he said.

Kennedy said he understands and appreciates the right of religious minorities to have the access to religious education, he said, but he rejects the claim the need can be met by a tax credit.

"That will affect public school funding, because every time a student leaves the public school system to attend a private school, the public school loses funding. It will undermine the system."

When asked if he can come up with a plan that will work better than the tax credit, Kennedy said the matter has been up for discussion in his party "and we do not think there is an easy alternative. Can we [come up with an alternative on demand?] The answer is no."

In other matters, Eves told delegates at the luncheon that although foreign policy is not within his jurisdiction, he felt it is his responsibility to voice his opinion on the position Canada has taken with regards to the war in Iraq.

"I respect the prime minister, but he has made the wrong decision. We need to support our allies in their time of trouble and in their time of need."

The Sept. 11 attack was not just against the United States, he said, but against all citizens, and two dozen Canadians perished in the attack.

"We must stand firm in our resolve not to let indifference overcome justice. We must defend the rights and freedoms of all individuals."

His government supports the United States, he said, in order to ensure that the free flow of people, and goods and services continues.

Canadians must not tolerate hate, he said, and synagogues, churches and schools cannot be vandalized with impunity.

"[Perpetrators] should be punished to the fullest extent of the law, and under our government they will be. Anti-Semitism is unacceptable here or anywhere. We need to lead by example.

"We need to live in a society that defends the rights and freedoms of everyone in the province. That is the only way we can say we made it to the Promised Land."

Please see related story, page 5.

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The canard of linkage

From the editor's desk

It is a phenomenon hard to ignore. Protesters take to the streets to express their opposition to the western coalition trying to disarm and overthrow Iraqi leader Saddam Hussein. Their anger, however, is aimed primarily at the United States.

To be sure, many protesters are genuinely pained, expressing deeply held convictions that war in general – and this war in particular – is wrong. They do not disregard Saddam's perfidy. Rather, they believe that even worthy ends, such as removing Saddam from power, cannot be achieved through such unworthy means, namely by violence.

But it is equally true that many protesters are not so genuine. These protestors hold a rigid, ideological view of the United States as an imperialist oppressor of Third World regimes around the world. In the main, they are indifferent to, if not actively supportive of, the sadistic brutality of Saddam and his vicious regime. They view the attempt to disarm and remove him as illegal, an irredeemably unholy act by the western alliance, incapable of any modicum of moral justification.

But their most vociferous disdain is reserved for Israel, whom they also view as oppressive and imperialistic, a malevolent, colonialist surrogate of the hated West (read the United States) in the Middle East, religiously, culturally and historically alien there, an unwelcome Jewish state in a Muslim domain.

Thus, at virtually every anti-war demonstration, whether in North America, Europe or the Middle East, one sees the Palestinian flag fluttering prominently among the clutter of anti-war placards. It is a visual anchor in the anarchic collage of mass demonstrations. But it is also a coded public proclamation and a rallying point among the anti-Israel masses of their unambiguous rejection of the legitimacy of a Jewish state.

With reflexive, raw emotion, these protesters draw a link between the war in Iraq and the Israeli-Palestinian conflict. The war is unjustified *ab initio*; so too is Israel – in their minds.

Lately, we have also heard other suggested linkages between the fighting in Iraq and the Israeli-Palestinian conflict.

Pat Buchanan and his fellow right-wing travellers have reprised their contumelious rantings from the last Gulf War. In their minds, Washington's Iraq policies are being dictated by Israel and its supporters. Their views are the poisoned fruit of the sick trees that populate the dark woods of believers in the "worldwide Zionist conspiracy."

But the most troubling linkage – because it emanates from an esteemed individual – came from British Foreign Minister Jack Straw. Last week, he speculated about the West's "double standard" toward Israel.

It is important that this attempted linkage be refuted and the "double standard" argument dispatched. The Canada-Israel Committee (CIC) helps us do so.

In the latest issue of the *CIC Insider* (available on its Web site, www.cicweb.ca), its research department examines "five fallacies" surrounding the so-called linkage.

I reproduce the bare-bones highlights from those five fallacies.

• **The UN Double Standard**: The charge of a UN double standard in the treatment of Israel vis-à-vis Iraq is baseless. It rests on a serious misunderstanding of the key differences between the two cases, including the very different application of UN resolutions toward each country.

• **Nuclear Weapons Disarmament**: Iraq, not Israel, has been judged by the UN Security Council to be a threat to international peace and security… The UN has passed numerous Chapter VII resolutions demanding that Iraq disclose and destroy any nuclear-related materials.

• **Quid-Pro-Quo**: Any attempt by the international community, especially through the UN, which has a reprehensible record of passing polemical one-sided resolutions against Israel, to "impose" a solution is almost certainly bound to fail. Peace that is artificially imposed instead of emanating from a sincere desire between the participating parties to achieve reconciliation cannot last.

Trusted third parties, including the United States, can be catalysts in moving the process of reconciliation forward, for instance, by helping to promote an atmosphere for confidence-building measures. But this is very different from attempting to dictate terms to Israelis and Palestinians.

• **Misplaced Efforts by the United States**: The United States is confronting Saddam because it has determined, as has the UN, that the Iraqi leader, with weapons of mass destruction in his hands, poses a grave risk to the stability of the Middle East and beyond. This determination derives from U.S. national interests and has nothing to do with Israel.

The idea that Israel's government determines U.S. Middle East policy and that the United States is Israel's puppet is not only flagrantly wrong, it is a gross caricature of the relations between the two countries. A variation of this distortion… that the campaign against Iraq is being carried out as a favour to Israel, is a staple of anti-Israel, anti-Semitic propaganda.

• **Settling Scores**: Israel is not looking to use a war on Iraq as a pretext for waging war on the Palestinians. Nor does it want to subjugate them. Since its creation, Israel has yearned for peace and acceptance by its Arab neighbours. It has fought five wars in an ongoing struggle for survival. Despite continued violence, it has pursued peace with the Palestinians and with its Arab neighbours. To suggest that Israel will use a war on Iraq to take advantage of the Palestinians not only ignores history but is scurrilous and malicious.

—MBD

SeeJN

PI DAY: Associated Hebrew Schools' grades 6, 7 and 8 students recently celebrated Pi Day. Some 60 Grade 8 students were trained to act as teacher-facilitators and lead small groups of grades 6, 7 and 8 students in different math activities throughout the day. The Pi Day activities were multicultural, fascinating and, above all, fun. The students even got to experience the mathematics of magic. Seen, from left, are: Jaime Deverette, Julie Kovac, Jordan Saleh, Samantha Hershenfield, Elise Kovac and Gabi Eliasophe.

Only we'll keep private school tax credit, Tories warn

By RON CSILLAG
Staff Reporter

Top provincial Tories delivered an unabashedly political message – and warning – last week, saying only they will preserve the Equity in Education Tax Credit (ETC) for parents of children in private and faith-based schools.

The pronouncements came less than a week after Premier Ernie Eves reversed the freeze on the credit he had imposed last summer, placing the measure back on its original implementation schedule.

That means the ETC will be worth 20 per cent, or $1,400 of the first $7,000 in tuition fees, for 2003.

The credit, a hugely popular measure in the Jewish community, provides the first financial relief for parents of day school students after 30 years of lobbying governments.

Last June, when Eves announced a one-year freeze of the ETC at 10 per cent of tuition, there was widespread disappointment in the community and fear the credit would remain at that level permanently.

Even though it is now unfrozen, Tories say that further legislation is needed to fully implement the credit beyond 2003. It is supposed to be phased in at a rate of 10 per cent a year, up to a maximum of 50 per cent of tuition, or $3,500, for 2006.

At a sparsely attended information meeting at Associated Hebrew Schools' Thornhill campus last week, Jim Flaherty, the former finance minister who introduced the controversial credit in his 2001 budget, warned that the opposition parties have promised to repeal the measure and that "only the Progressive Conservatives will defend it."

Tina Molinari, the Tory MPP for Thornhill, said the same thing in her brief remarks: "If the PC party is not re-elected, you can know for sure the ETC will be repealed."

Flaherty, now Minister of Enterprise, Opportunity and Innovation, said Liberal Leader Dalton McGuinty mistakenly believes the ETC will result in $300 million being taken out of the public education system.

"He's confused. He's wrong," Flaherty said.

Flaherty said the credit will come out of general funds and not the education budget. "It will not reduce the flow of dollars to education."

The meeting was sponsored by the Jewish Political Action Committee and Jewish Parents for Equity in Education Funding. Also in attendance were Corinne Korzen, the Tory candidate in Eglinton-Lawrence in the coming provincial election, and Joshua Cooper, who is seeking the federal Canadian Alliance nomination in Thornhill.

Flaherty used the meeting to counter what he called myths about the credit and about private schools in general.

He said the ETC will not weaken the four publicly funded education systems in the province. (In fact, he said, direct funding of public schools has increased faster than enrolment.)

An expected 25 per cent increase in private school enrollment will translate into annual savings of $175 million for public school boards, Flaherty said.

As for the charge that private schools promote intolerance, Flaherty said research shows the opposite: that former students of private and independent schools are more tolerant and involved in their communities than those who went to public schools; and that the "most notorious" cases of hatred and racism have come out of public schools, specifically, the cases of Holocaust-denying teachers Jim Keegstra and Malcolm Ross.

For Tories, the ETC "is a matter of fairness," Flaherty said. "We believe passionately in choice. Parents are better able to decide how their children are to be educated than the government."

As well, all schools stand to benefit from a newly created competitive atmosphere. "There's no reason the spark of competition cannot improve standards at our schools," he said.

Rules for claiming the credit

Ira Walfish, co-president of the non-partisan Ontario Association of Jewish Day Schools, presented the financial and tax-related nuts and bolts of the ETC at last week's information meeting.

The following are the highlights:

- Because the calendar year 2002 included two academic years, the credit can be applied to 10 months in 2002: from January to June (school year 2001-2), and September to December (school year 2002-03).
- The ETC can be claimed regardless of income.
- Students must be between four and 21 years old. Any child born in 1998 is eligible only for four months of the credit's value in 2002. The credit's value for last year is 10 per cent of the first $7,000 in tuition fees, or $700.
- The credit is available only to parents and legal guardians.
- The ETC can be claimed in addition to federal charitable benefits, but is calculated on net tuition (full tuition less 40 per cent of the tuition amount for which a charitable donation tax receipt is issued).
- Parents who get subsidies for their child's education can also claim the ETC, but the credit is reduced.
- If charitable receipts are in both parents' names, either parent can claim the ETC.
- Parents are advised to pay at least 40 per cent of tuition fees by the date the school issues the ETC statement in order to maximize the credit's benefits.

– *Ron Csillag*

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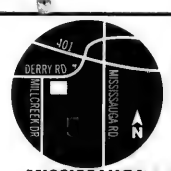

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Trio organizing pro-U.S. rally

By PAUL LUNGEN
Staff Reporter

Pollsters report that many Canadians support the federal government's position on the war in Iraq, but three Toronto men say they are finding something else. They report a surging groundswell of support for their view that Canadians must show they stand with the United States in difficult times.

Josh Cooper and his friends Richard Diamond and Mark Waldman are organizing a large rally at Nathan Phillips Square in downtown Toronto on Friday, April 4, at noon, to show that Canadians support the United States, regardless of their views of the war.

Based on the number of volunteers who are eager to participate in planning the rally, and considering the number of phone calls and e-mails they are fielding, some from as far away as Winnipeg and Halifax, they expect a large turnout at the City Hall rally.

A group in Niagara Falls has been inspired by the Toronto trio and are planning a pro-America demonstration on April 12. Cooper said the two organizing groups have merged and have begun working together as Friends of America.

"The goal of the rally is simply to show our friends in the United States we support them," Cooper said. Like old friends, "you support them regardless of what they do, and we have not done that."

Cooper, 33, said recent statements from senior government ministers, including Foreign Affairs Minister Bill Graham, have angered him, particularly when Graham told reporters the United States would hear of Canada's position through the six o'clock news.

That's not the way you treat your best friend, Cooper said, adding that Canada has, in effect, abandoned the United States.

"If you don't want to send military support, send a field hospital, send medical aid, send a bouquet of flowers, send anything, but show them you support them as a friend," he said.

"No-one wants to become the 51st state. We're Canadians who love America."

Cooper believes many Canadians feel the same way. After fans of the Montreal Canadiens booed the U.S. national anthem at a recent game against the New York Islanders, he was concerned something similar might happen when he took his son to a Toronto Rock lacrosse game. Instead, the U.S. anthem was cheered heartily, more so than the Canadian one, he said.

The idea for a rally germinated when he and his buddy, Diamond, a real estate developer, were discussing how embarrassed and upset they were at hearing Montreal fans booing the American anthem.

Meeting later with Waldman, the three decided the best way they could show support for the United States while telling Ottawa it doesn't speak for all Canadians would be to hold a rally. At their first organizational meeting, 16 volunteers showed up, eager to help. At their third get-together, there were 50 volunteers ready to join their organizing group.

"Everyone is really gung ho to pull this off," said Cooper, a golf pro, owner of a golf camp and a political hopeful for the Canadian Alliance.

As news of the rally spread through word of mouth, volunteers began calling in greater number and cheques and cash started rolling in. Corporate representatives began calling, eager to support the rally and hang their corporate banners at the square. That offer has been turned down. Contributions are welcome, Cooper said, but they must be anonymous. Nevertheless, corporate sponsors are maintaining their support.

The money is being spent on ads, signs, flags, banners, buttons, the sound system – all the details needed to make a rally a success. Some volunteers are putting in 18-hour days. "They stopped their lives to work on this full time," Cooper said.

For more information, the group has set up a Web site at www.friendsofamerica.ca.

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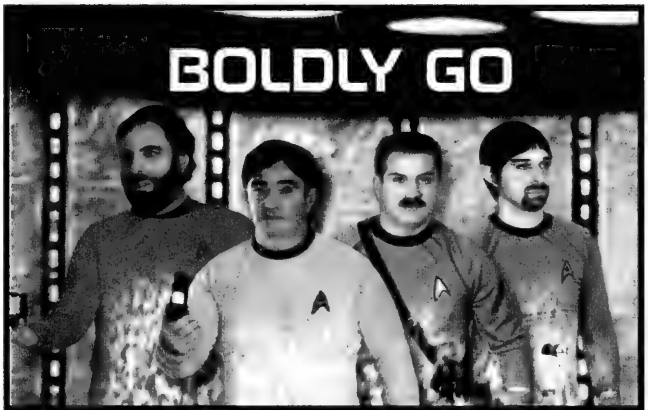

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ISRAEL WEEK AT BIALIK: The Bialik Day School senior division student council sponsored Israel Week, as part of the Board of Jewish Education initiative to boost the Israeli economy by selling Israeli products. Students sold packages with a selection of Israeli food items, as well as raffle tickets for a gift basket with items ranging from Ahava products to cassettes of Israeli music. Seen, from left, back row, are: Rona Wolfe, staff advisor to the student council, Shanna Kirshenblatt, Cayle Drabinsky, student council co-president James Drabinsky and Raquel Walman; front row: Michael Cappell and student council co-presidentChloe Daniels.

CHAT hosts special ceremony for new citizens

By ANNA MORGAN
Staff Reporter

Twenty-seven people from 10 countries became Canadian citizens in a special ceremony at the Community Hebrew Academy of Toronto on the first day of spring and at the end of a week that saw the United States go to war with Iraq.

On March 21, the International Day for the Elimination of Racial Discrimination, Judge Sigmund Reiser joined Liberal MP Art Eggleton and Toni Silberman from the League for Human Rights of B'nai Brith Canada in welcoming the new citizens – a group that included families from Kenya, Bosnia and the Philippines, as well as a couple from England – Paul Shaviv, the principal of CHAT, and his wife Judy.

CHAT's Tanenbaum campus co-hosted the session, along with Citizenship and Immigration Canada and the League for Human Rights, as part of the high school's civics curriculum.

Before the ceremony began, Eggleton responded to questions from Grade 10 students who challenged Canada's decision to stay out of the U.S.-led war in Iraq.

"As former minister of defence, I know there are repercussions to war," Eggleton told the students. He went on to remind them that World War I and World War II began as regional conflicts and then escalated out of control.

Eggleton said "disarmament was one agenda, but regime change is [U.S. President George W.] Bush's agenda."

"No one likes Saddam Hussein, but there are a lot of brutal dictators" and no country should have the right to decide on its own which leaders should be removed, Eggleton said.

The former cabinet minister said he doesn't believe there will be any negative consequences to Canada's decision to stay out of the war.

"I understand the Americans are not happy about the stupid comments and derogatory comments being made about our closest friends and allies," he said. But Eggleton noted that Canada has disagreed with the United States before on Vietnam and Cuba without suffering any long-term consequences.

Eggleton told the students that "Canada can play a role in rebuilding Iraq," and that even if the United Nations has a lot of imperfections, it's the only institution that can promote international order.

"When we look around and see worlds torn apart… in the name of racial superiority, we realize how important it is to find a solution to racism," Silberman told the students.

Reiser reminded the new citizens that it will be their responsibility to express their views while respecting other perspectives.

"Canada has the most tolerant, open and diverse population that is based on the shared value of respect for the dignity of every human life," he said.

Paul and Judy Shaviv became Canadian citizens recently in a special ceremony at the Community Hebrew Academy of Toronto.

Shaviv welcomed the group to CHAT and told them that a school is the most appropriate place for a citizenship ceremony.

"Education is the oxygen of democracy and freedom," he said.

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Straw man argument, dangerous and false

We marvel at and commend the courage and bravery of the coalition forces currently fighting in Iraq. They are up against a foe whose tactics are proscribed neither by international conventions nor by the barest civility of human conscience. Reports emanating from the various fronts bear this out.

Whether it is Iraqi soldiers feigning surrender, irregular Iraqi militia shooting at fellow countrymen running to shelter away from the fighting, suicide bombings, or *fedayeen* hanging an old woman who had deigned to wave at coalition forces, the allied soldiers are now retraining in the field, as it were, to cope with a different kind of warfare.

We have no doubt the men and women of the allied fighting forces will carry, with humanity and dignity, the many life-and-death military burdens that have been placed on their shoulders and that in the end – may it come soon – they will prevail.

But the statement last week by British Foreign Minister Jack Straw to the BBC, purporting to link the propriety of allied intervention in Iraq with a need to intervene in the Israeli-Palestinian dispute, causes us concern.

The successful disposition by the allies of military burdens in Iraq should not result in political burdens, or worse, for Israel.

"The West has been guilty of a double standard," Straw said, "on the one hand saying the Security Council resolutions on Iraq must be implemented; on the other hand, sometimes appearing rather quixotic over the implementation of resolutions about Israel and Palestine."

The motive behind Straw's statement was quite obvious. He was throwing a sop to the leaders of the European Union and the Arab world – in particular, attempting to quell the bubbling mass of ferment and turmoil in the agitated "Arab streets" of the Middle East. But his effort was clumsy, ill-timed and regrettable.

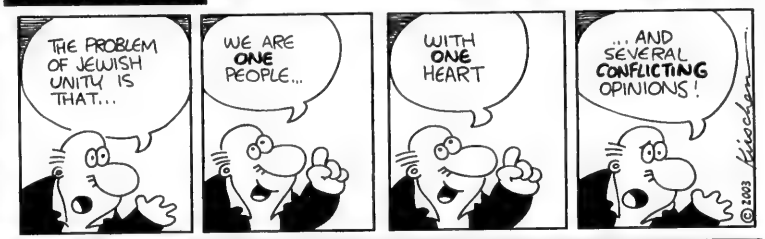
There is no substantive, causative or historical link between the war raging in Iraq and the conflict between the Israelis and Palestinians (*see page 4 of* The CJN). That Saddam Hussein wishes there to be one, and that he tried desperately and maliciously in 1991 to establish one, effectively proves the opposite. Suggesting there is such a nexus merely reiterates a variation of, and lends false credence to, the "root causes" argument that individuals inimical to Israel hastened to make after 9/11.

This is not to deny, of course, the importance and the urgency of the need for Israel to reach an agreement with its Palestinian neighbours. A mutually acceptable, enforceable peace treaty is the best guarantor of Israel's and the Palestinians' national fulfillment. But no such treaty can ever be signed as an attempt to appease a mass of angry demonstrators whose roiling emotions are ignited, in the main, by their anger at the very thought of a Jewish state in their part of the world.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Dry Bones



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York University responds

Your newspaper recently carried a report of allegations that York University is now investigating ("Jewish students attacked in York anti-war protest," *CJN*, March 13). Your readers may be interested to know that the students cited in your article came forward to the university in the last few days and made their complaints relating to the events of March 5. Armed with the information that they have provided to us directly for the first time, the university is now in a position to conduct a thorough investigation with the full co-operation of the complainants. If their allegations are upheld, those concerned will be held to account for their behaviour. One of the incidents is also under investigation by the police.

York University does not tolerate acts of racism or assault against Jewish students or any other members of our community. York has always and will always welcome people of all nations and creeds.

Richard Fisher
Chief communications officer, York University
North York, Ont.

* * *

Applauds Gerber's views

I was very impressed by Jean Gerber's recent piece for two reasons ("Let them hate, so long as they fear," *The CJN*, March 20).

What she said was sad but true, and she said it well. Israel's permitting of continual expansion of the settlements and the extreme irrational fervour of some members of the so-called settler movement, including dreadful acts such as shooting at Palestinians who are trying to harvest their olive crop on their own land, have together formed the most serious barrier to peace on the Israeli side of the table. On the Palestinian side, the "laurel wreath" easily goes to the bomber-killers and their instigators and supporters.

Bernard Katz
Toronto

* * *

Condemns Gerber's views

In Jean Gerber's column of March 20, "Let them hate, so long as they fear," she depicts the heroic settlers of Yehudah and Shomron as motivated by hate and she compares them to idolators (while she, presumably, is motivated by love). She perceives an inverse relationship between their valuing of the land of Israel ("land grabs") and the lives of Israeli soldiers. She accepts the European view that the Palestinians are victims and the Israelis are oppressors.

In order that I might understand her articles more clearly, I would ask that Gerber define her terms. What is a "radical?" What is Zionism? Like so many journalists, she fails to define the terms she bandies about in her articles. For example, doesn't the term "radical" mean someone or something that would upset the prevailing order? Her view, then, is radical. As we've already seen for more than 10 years, the consequences are the tragic transformation of the quality of life for the residents of Israel and, ultimately, the demise of a Jewish state.

Gerber should take a trip to Israel and visit the various "settlement" communities. Such a trip would be therapeutic for her. She would learn, if she allowed herself to, that the settlers of Yehudah and Shomron are motivated by their love for the Jewish people and the land of Israel.

Chaim Forer
Thornhill, Ont.

* * *

It's time to stand up and be counted

I am in total agreement with Sylvia Kamen's letter ("Silence is acquiescence," *CJN* letters, March 20) on the proactive stance we should be taking against anti-Semitism. Let's not just talk about boycotting. Let's do it!

Later this spring, in May, when we walk for Israel in our respective communities, let's make it the best turnout yet. Let's stand up and be counted. Now more than ever, we should show the world what we are made of and say "never again."

Linda R. Goldman
Toronto

* * *

CJN stance wrong

Once again, your newspaper is out of step with ordinary Canadians ("Rendering hollow the word 'ally,'" *CJN* editorial, March 27).

The people of this country do not support the United States invasion of Iraq. One of the world's largest peace marches recently took place in the streets of Montreal. Prime Minister Jean Chrétien is right, in this case, to respect the will of his citizens.

And what is it that you are actually supporting? The United States will inevitably kill and maim countless thousands of innocent Iraqis. It will also kill some of its own troops, and probably expose them to toxins, for which they will be denied compensation. How does this guarantee anyone's security?

It is irresponsible to claim that Jews, or Canadians, or any decent people, should support U.S. President George W. Bush.

Jeremy Wallace
Montreal

* * *

Ivansk, Poland, memorial

I am part of a small international group of Jewish descendants from the small Polish town of Ivansk (Iwaniska), who came together a few months ago through the Jewish genealogy (JewishGen) Web site. We were concerned that the Web site had information about other shtetlach, but none on Ivansk. There is no Yizkor book on Ivansk, either. One member of our group, who has been to Ivansk twice in recent years, took many photographs of the town, but found almost no evidence of the Jews who once lived there.

We are in the process of collecting oral histories from the few remaining natives, and are searching for photographs and any other material about Ivansk. Our aim is to find out everything we can about the town and its families and to create some sort of memorial, perhaps a little book, for YIVO and Yad Vashem. We ask anyone who has stories, tapes, photographs, letters, postcards, family trees, or anything at all relating to Ivansk (even jokes and quips), to contact us so that we can copy and include your submission in our project.

We hope that we may be able to bring the lost Jewish town of Ivansk back to life in some small way by preserving all the memories of it that still exist.

Arthur E. Zimmerman
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Marking 100 years since the Kishinev pogrom

By BARUCH COHEN

Almost 50 tombstones in a Kishinev, Moldova, Jewish cemetery were vandalized last Passover, according to a statement by the president of the Kishinev Jewish Community, Yakov Vayselbukh, reproduced in full in the April 9, 2002 issue of *Nezavisimaya Moldova*. Many of the tombstones have been damaged beyond repair. Without giving the exact date of the attack, Vayselbukh pointed out that it took place not only during Passover, but also around the time of the anniversary of the infamous 1903 Kishinev pogrom. The community has asked the police to investigate the incident.

The name Kishinev became known to the world as a result of two pogroms. The first, organized by the local and central authorities, took place during the Easter holiday on April 6-7, 1903. Forty-nine Jews were killed, more than 500 were injured, 700 houses were looted and destroyed, and 600 businesses and shops were looted. Both Russians and Romanians joined in the riots. On October 19-20, 1905, riots broke out once more. Nineteen Jews were killed, 56 injured, and houses and shops were again looted and destroyed.

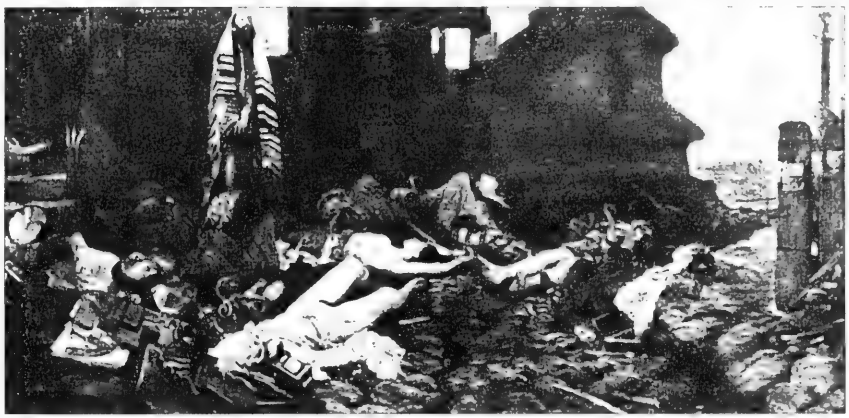
The first pogrom was preceded by a poisonous anti-Jewish campaign led by Pavlochi Krushevan, director of the Bessarabian newspaper *Bessarabets*, who incited the population through a constant stream of vicious articles. Agents of the Ministry of the Interior, V. K. von Plehve, and high-level Russian officials of the Bessarabian administration were involved in its preparation, evidently with the backing of the minister himself.

There was no lack of incendiary material, and Kishinev, the capital of Bessarabia, in southern Russia, was one of the criminal nests of the arsonists. Close to 50,000 Jews lived there, together with a Christian population of more than 60,000. They were generally free from clashes that would have seemed natural under the gloomy and crude superstitions of the local Moldavians and Russians.

The seeds of anti-Semitism, however, were disseminated by Russian officials who were "enlightened" in the spirit of the semi-official *Novoyevremya* newspaper. Krushevan, a local tax collector who launched his career through anti-Semitic agitation, began in 1897 to publish *Bessarabets*, which would become one of the most vicious organs of anti-Semitic propaganda. For several years, Krushevan's paper carried on uncurbed agitation against Jews.

At the end of the 19th century, most Kishinev Jews were engaged in commerce, handicrafts and industry. About 20,000 Jews worked in a variety of occupations, in particular the garment and timber industries, and the manufacture and trade of agricultural products.

Jews owned many flour mills, plants for curing tobacco and drying fruit, and wine cellars. In 1898, 29 of the 38 factories in Kishinev were owned by Jews. Large commercial houses and printing presses were also owned by Jews and employed thousands of Jewish workers. But because Russian authorities had a policy of deliberately fostering anti-Semitism and passing legislation that restricted the sources of livelihood open to Jews, there were also a particularly large number of poor and destitute Jews who were supported by various charitable institutions.



"After the Pogrom," an oil painting by S. Fabjanski. The painting was exhibited in Munich in 1910. [Encyclopedia Judaica photo]

Kishinev was the seat of the Bessarabian headquarters of several important Jewish institutions: the Jewish Colonization Association (ICA) and, after World War I, the American Jewish Joint Distribution Committee. There were Jewish schools that taught in Yiddish and Hebrew, and a *tarbut* (cultural) school. In 1898, there were 16 Jewish schools with 2,100 pupils. Seven hundred Jewish pupils attended general schools.

The Protocol of the Elders of Zion, a popular recurring anti-Semitic forgery, was first published in 1903 under the auspices of the secret police in the czar's press, although the czar himself believed it to be a fraud. A certain Sergei Nilus is believed to be the author. Nilus got the idea from the notorious French anti-Semite Edouard Drumont, the editor of *La France Juive*. The *Protocols* are a total fabrication that served to incite hatred toward Jews.

Whatever the origin of *The Protocols of the Elders of Zion*, they were adopted and preserved and, in the end, launched on the world by *pogromshchiki*, professional instigators of pogroms. The hundreds of local massacres of Jews that occurred in Russia between 1881 and 1920 were by no means spontaneous outbreaks of popular fury: they demanded long-term planning, careful organization and, above all, intensive agitation. Sometimes this work was carried out by the police, but sometimes private individuals – above all, unscrupulous journalists – lent a hand. These were the people who made the *Protocols* their own.

Krushevan, the first person to publish the *Protocols*, was a typical *pogromshchik*. Just four months before he printed the *Protocols* in his St. Petersburg newspaper *Znamaya*, *Bessarabets* succeeded in provoking a pogrom in his native province of Bessavochia. In 1902, at Easter – always a favourite time for pogroms – Krushevan announced that a Christian youth, found dead in a well, was the victim of a Jewish ritual murder. That time he was unsuccessful, as the real murderer was quickly identified, but the following year, the murder of a boy at Dubossary enabled him to renew the charge, this time with success.

Krushevan also put it about that an imperial *ukase* (proclamation) had been issued permitting Christians "to execute bloody justice on the Jews during the three days of Easter." An agitator named Pronin published an article in *Znamaya* in which he praised the rioters as true patriots who defended the czar and Holy Russia against a fearsome international conspiracy.

Easter Sunday, April 6, 1903, coincided with the last day of Passover. At first, with their inhibitions loosened by alcohol, groups of murderers vandalized Jewish property, many Christian businessmen and homeowners marking their property with crosses to protect themselves. Because police refused to intervene to stop the rioting, and because the bishop blessed the Christian crowd as he usually did on this holy day, many in the crowd were even more convinced that the czar had given them three days to beat the Jews. And so they did.

The Kishinev pogrom began on Easter Sunday – the holiest day on the Orthodox Church's calendar – and lasted two full days.

By the time the violence ended, a total of 50 people were murdered. Forty-nine of the dead were Jews. Of these, 38 were men and boys and 11 were women and girls. The only Christian casualty was killed in a scuffle with drunken comrades.

An interesting outcome of the pogrom was that Theodor Herzl, the founder of Zionism, succeeded in helping Russian Jews emigrate. Herzl, who had called for the creation of Jewish *nachtasyls* (havens) throughout the world, had tried in vain for years to gain support from Russian statesmen or members of the imperial family for the emigration of Russian Jews. But in the wake of the Kishinev pogrom, thousands of Jews left the town and many more left other parts of Russia.

Other long-standing practices also contributed to the Kishinev pogrom. It has been shown repeatedly in Jewish history that when the government and Church in Christian Europe (the two most powerful institutions) discriminate against the Jews, they legitimize popular actions against Jews.

The slogan "Save Russia, beat the Jews" was well-received by many Orthodox Russians and Romanians, who were taught it from birth in their homes and churches. It was accepted as well by the government that the Jews were Christ-killing, child-murdering, blood-sucking villains who deserved whatever they got from the rioters.

The same social/political/psychological dynamics also can help "explain," dare one say it, the Holocaust. To borrow from the words of renowned French writer and scholar Jules Isaac, without the "teaching of contempt" and hatred for the Jews planted in the hearts of the multitude, crimes against them could never have been conceived.

It is no coincidence that legendary Hebrew poet Chaim Nachman Bialik's great poem on Kishinev seems to have been written in 1943 rather than 1903.

The Kishinev pogroms of 1903 (and 1905) deeply shocked the whole civilized world. On behalf of the Jewish Historical Commission in Odessa, Bialik went to Kishinev to interview survivors to prepare a report on the atrocity. Before leaving, he wrote *On the Slaughter* (*Al hash'chitah*), in which he called on Heaven either to exercise immediate justice or, if not, to destroy the world, rejecting with contempt mere vengeance, with the famous lines: "Who cries Revenge! Revenge! Accursed be he!/ Fit vengeance for the spilt blood of a child and/ The devil has not yet complied…/ No, let that blood pierce world's profundity,/ Through the great deep pursue its mordications,/ There eat its way in darkness, there undo,/ Undo the rotted earth's foundations!" (translated by A.M. Klein).

In 1904, Bialik wrote *In the City of Slaughter*, (*Be'ir ha'aregah*): "What is thy business here, O son of man?/ Rise, to the desert flee!/ The cup of affliction thither bear with thee!/ Take thou thy soul, rend it in many a shred!/ With impotent rage, thy heart deform!/ Thy tear upon the barren boulders shed!/ And send thy bitter cry into the storm!" (translated by A.M. Klein).

These lines are a searing denunciation of the Jewish people's meek submission to the massacre. Bialik is incensed at the cowardice of the Jews, bitter at the absence of justice and struck by the indifference of the world and of nature.

So 100 years later, remember Kishinev, remember stones overturned, remember dilapidated hearths.

Zachor! Remember!

Baruch Cohen is chair of research for the Montreal-based Canadian Institute for Jewish Research and is a member of the Montreal Holocaust Memorial Centre.

Going home for a visit

My wife Lisa and I just returned from a family trip to Israel. On our departure, the woman checking us in at the airport surveyed our children and, after some hesitation, said "I hope you make it home OK." Being a rabbi, (and blessed with rabbinic telepathy), I knew what she was actually thinking: "What sort of a lunatic takes four little kids to a dangerous country like Israel?"

Rabbi Chaim Steinmetz in Montreal

Actually, the danger is exaggerated. Attacks on Israel receive disproportionate media attention, which distorts reality. The most dangerous part of our trip was when Uri, the cabbie who took us from the airport, drove at breakneck speed and tailgated while yammering on his cellphone. Indeed, statistically speaking, you are far more likely to die in a car accident in Israel (or Canada) than in a terrorist attack.

But I appreciate that it's reasonable to worry. Bombs and Scuds are remote, but genuine, possibilities. When we arrived, the *Jerusalem Post* had a full page ad with the headline "Are You Prepared," which advertised protective suits and gas masks. It reminded us that Israel constantly lives with the possibility of war.

This reality is distressing. An Israeli friend told us how her 11-year-old son, tired of conflict, wants to move to New Zealand, an isolated country without enemies. My own children, on their first visit to Israel, were touched by the conflict as well. At the Air Force Museum, my seven-year-old son asked: "Abba, why does Israel have so many enemies?" Living with this question is Israel's tragic burden.

So why did we go? We went to watch our children visit a school in Be'er Sheva and feel right at home in the classroom with their Israeli brothers and sisters. We went to meet the remarkable volunteers from ZAKA, who are available 24/7 to help at accident and terror scenes, administer first aid, and, if necessary, locate body parts for a proper burial. We, a group of 80 parents and children, went to express our solidarity with Israel.

Most importantly, we went because Israel is home. It was a pleasure to see our children discover Israel for the first time: Hebrew everywhere, kosher McDonald's restaurants, archeological sites. They visited Be'er Sheva, the city of Abraham and Sarah, and Jerusalem, the city of David and Solomon. Watching our children connect to the Kotel was a priceless experience.

When we arrived at Ben-Gurion Airport, I glanced at an ad. I don't remember much about it, except for the words "higatem habaytah"– "you've come home."

When I saw these words, my eyes began to tear, and I understood why we went. Israel is our home. It might seem crazy, but we had to take our children home for a visit.

U.S. win in Iraq unlikely to affect Mideast conflict

The overwhelming support of Israelis (more than 77 per cent) for the war against Iraq is no surprise, since Israel has long had a strategic interest in weakening Saddam Hussein. But it is a mistake to believe, as some Israelis do, that a victory in Iraq will create more favourable conditions in future negotiations with the Palestinians. Unlike the situation after the Gulf War of 1991, the present Israeli-Palestinian relationship is affected more by dynamics on the ground between the two communities.

Shira Herzog in Toronto

The 1991 war left unfinished the business of disarming Iraq. However, in its aftermath, with a shaken Arab world and weakened PLO, former Israeli prime minister Yitzhak Rabin boldly seized what he viewed as a 10-year window of opportunity. He distinguished between the "first circle" of hostility to Israel – the countries along its borders (Egypt, Jordan, Syria and the Palestinians) – and the "second circle" – Iran and Iraq – which posed a potential nuclear threat. Rabin believed that within a decade, the threat to Israel from the "second circle" would resurface and therefore Israel should actively seek peace agreements with more "first circle" countries (former prime minister Menachem Begin had already signed a peace agreement with Egypt in 1979). This was the basis for his overtures to the Syrians and his acceptance of the Oslo accords for peace with the Palestinians.

Rabin may have been right in his 10-year analysis. While the 1991 war slowed Saddam down, it destroyed neither his capacity nor his designs. This time around, the United States wants to strike a decisive blow. But it is doing so in a region where Rabin's vision of peace between Israel and the "first circle" has been only partially achieved: although Israel signed a peace treaty with Jordan in 1994, negotiations with Syria were unsuccessful and Israel remains locked in conflict with the Palestinians.

That conflict adds significant tension to the atmosphere surrounding the war in Iraq. In extremist Palestinian circles, anti-Americanism is used to fuel vitriolic rhetoric and violent actions against Israel and any notion of peace.

And on the other side, Palestinian Authority President Arafat's abject failure to restrain extremist factions has strengthened Prime Minister Ariel Sharon's argument that links Israel's war against terror with that of the United States. As a result, Sharon has enjoyed virtually unbridled support from U.S. President George W. Bush. Some Israeli political and military leaders also believe that once Saddam is defeated, the Palestinians can be intimidated into making significant concessions to Israel.

But these arguments miss the central point. For Israelis and Palestinians locked in conflict, the issue is not the identity or actions of Iraq's ruler. For their own sake, Palestinians have to deal with reform of their regime, the failure of terrorism to advance their position, and the challenge posed by fundamentalist groups such as Hamas to the future of Palestinian society. And Israelis must deal effectively with their need to maintain security without continuing the burden of occupying three million Palestinians – also for their own sake.

American success in Iraq will again lessen Israel's vulnerability to "second circle" countries, and it will likely create atmospheric change in the region. However, victory is unlikely to significantly affect the substance of an Israeli-Palestinian deal. Too much has already happened. In spite of the failure of the Oslo process, by now, a majority of Israelis and Palestinians accept the concept of a Palestinian state alongside Israel in virtually all of the West Bank and Gaza. Moreover, the shock waves of 30 months of violence have had more impact on both societies than the war in Iraq.

Nevertheless, a victory in Iraq could affect the pace and process on the Israeli-Palestinian front. In an effort to garner support at a critical moment in the pre-war debate, Bush recently announced that he would soon turn his attention to the Palestinian issue. But the big question remains: in the days during and after Iraq, how much attention will Bush give to a conflict he has thus far relegated to the margins of his grander vision of war against "the axis of evil"? And if he does, will he do so from a position of greater strength or weakness? At least in the Middle East, history has shown that waging war is easier than making peace.

Needed: a Jewish al-Jazeera

Several years ago, I wrote a column that advocated setting up an international Jewish television station that would be available to subscribers worldwide. This was well before the beginning of the second intifadah, the latest Iraqi war and the emergence of Al-Jazeera as a respected force on the world media stage and in the homes of North American Arabs.

Morton Weinfeld in Montreal

The time has come to renew the call. It was a good idea then, but it seems an absolute necessity now.

By my estimate, the annual cost would be millions of dollars. Al-Jazeera's annual budget is reportedly $30 million (US). A station run by Hezbollah costs $10 million. Costs could be partially defrayed through advertising and subscriptions. Such a high-quality station, with an accompanying Web site, could complement projects like Birthright Israel or Holocaust museums in securing the Jewish future.

Such an international Jewish television station should be available at least 12 hours a day. It would broadcast mainly in English, though certain shows might be in Hebrew and some other languages.

The idea is not to create a propaganda outlet for the Israeli government – though its representatives would be welcome – or for any single point of view on Jewish affairs. It should present a wide spectrum of opinion, as can be found on Kol Israel or in Jewish living rooms throughout North America.

Such a station seems indispensable for Jews, and indeed many others, who might want to see perspectives on world affairs not often presented on CNN, BBC and CBC.

Such a station could have two dimensions. The first might be a news and current affairs mandate, with a large focus on Israel and the Middle East. There could be room for reporting and discussion on political issues affecting Jews in North America and throughout the Diaspora. Jewish perspectives on issues ranging from war on Iraq and its fallout to globalization and cloning could be the subject of analysis and debate.

The station's second mandate could be cultural. It could include programming for children, as well as American sitcoms with a Jewish flavour or the best high-brow cinema, music and theatre with Jewish themes. There is a large inventory of material that could be rebroadcast, and the station could also run current Jewish content productions.

Programming would also have to be pluralistic, and indeed could work to break down barriers between Jews. And why not show international Israeli soccer or basketball matches?

In short, the station could be a combination Jewish CNN, PBS, Bravo and Family Channel. Programming would be flexible, as events warranted.

This could be accomplished if it became a collective project for our Jewish communal leadership.

There are many talented Jewish artists, broadcasters, journalists, and writers working in print, radio and television who could participate. The station could also give a boost to younger creators with innovative ideas. And there are a large number of Jewish philanthropists, many with media experience and savvy, who could help with funding and organization.

There is enough of an English-speaking market in North America, Israel and the rest of the Diaspora to sustain the project. And many non-Jews will also watch, just as many tune in, both deliberately and by accident, to local Jewish cable shows.

Such a station might have to be headquartered in New York City. But Canadian Jews would be well placed to play key roles. The Canadian Jewish community is, on a per capita basis, far more Jewishly identified than the American one. One can easily imagine a diverse cast of Canadian Jews– from A to Z, Asper to Znaimer – playing roles in such a project.

There are clouds on the Jewish horizon. The seductions of cultural assimilation continue, while events in the Middle East have given a renewed impetus to anti-Semitism. This is not homegrown Canadian anti-Semitism nurtured by Prairie populism à la Social Credit, or French Catholicism in Quebec à la Lionel Groulx, or upper class WASP snobbery. Today's anti-Semitism is international in scope, fuelled by the Internet and by influential subgroups within immigrant minorities who wish Israel, and perhaps Jews, ill. This new virtual dimension of geo-political struggle requires a sophisticated response that can sustain Jews in the years ahead.

So strike the committee.

If not now, when?

The Kirshner File

Europe's interest in virtual Jewish culture

At a recent international klezmer festival in Fuerth, Germany – the birthplace of Henry Kissinger, the former U.S. secretary of state – one of the featured bands was Sukke, which is based in Berlin. None of its four members were Jewish, and few Jews were sighted in the audience, according to a story in the *Jewish Chronicle* of London.

Sheldon Kirshner in Toronto

Ruth Ellen Gruber, an American journalist living in Europe, would not find that strange. Nearly 60 years after the Holocaust, Jewish culture, often marginalized, repressed or forgotten after World War II, has become a viable component of the public domain in countries once occupied by the Nazis.

This philo-Semitic phenomenon, in which Jewish music, literature and history are increasingly recognized and cherished in nations where Jews are all but invisible, is the subject of Gruber's fascinating and important book, *Virtually Jewish: Reinventing Jewish Culture in Europe*, published earlier this year by the University of California Press. From Cluj in Romania to Krakow in Poland, Jewish festivals, exhibitions and workshops of all types abound, while readings, lectures, seminars, talk shows and films spotlight Jewish issues.

In league with these developments, private volunteers and civic organizations have renovated abandoned Jewish cemeteries and placed plaques on empty synagogues, new Jewish museums have opened, often in towns where Jews have not lived for decades and thousands of new books on Jewish topics have been printed in local languages.

At the same time, decrepit Jewish residential quarters have been restored, Jewish-style restaurants and cafes with Jewish-sounding names have appeared, and kiosks, shops and markets have popped up – all designed to cater to prosperous tourists.

Gruber, who has written on Jewish subjects before, believes that this phenomenon – which coexists with widespread ignorance of Jews, flareups of anti-Semitism and Holocaust denial – is fraught with complexity and is not just a passing fad.

It reflects, she thinks, a "third-generation" syndrome: the desire to discover and appropriate knowledge withheld, denied or ignored by older generations.

"Memory – memory of Jews – is employed as a vehicle for self-discovery and self-exploration," she observes.

Various degrees of philo-Semitism – an idealization of Jews, sometimes linked to guilt or uneasiness about the Holocaust, and a fascination with exotica – play a role, as does a sense of nostalgia.

As she sees it, changing conditions and postwar catalysts are at the root of the non-Jewish embrace of this intriguing phenomenon.

Gruber cites a host of variables: the attempt by the 1960s student generation to confront the past, the Vietnam-era protests and political groupings, the Vatican's efforts to atone for anti-Semitism and improve relations with Jews, the general revival of interest in lost traditions and veiled history, the Eichmann trial, the Six-Day War, the role of Israel on the world stage, the collapse of Communist regimes and the end of the Cold War.

Not too surprisingly, perhaps, this phenomenon is most evident in Germany, which conceived, planned and implemented the Holocaust. But there are skeptics. Gruber quotes Rafael Seligmann, a Jewish writer in Germany, as saying: "Don't many of the German philo-Semites resemble butterfly collectors, who have great affection for and a lively interest in the objects of their benevolence, and know a great deal about them, but can deal with them best when they are already preserved – dead, in other words?"

One can readily understand this attitude, but skepticism is not the undercurrent that runs through Gruber's illuminating study. In *Virtually Jewish*, she illustrates the myriad ways in which Christians, for whatever reason, have adopted and enacted Jewish culture.

In Prague, she profiles a local rock group, Shalom, whose leader, Petr Muk, wears a kippah onstage and claims to be studying Judaism. Trying to plumb his motives, Gruber says that, in the wake of the fall of Czech communism, things Jewish were perceived as potent symbols of post-Communist freedoms and counterculture.

Gruber interviews Milan Kundera, the Czech writer, who voices a kind of nostalgia for the pre-war Jewish community: "Aliens everywhere and everywhere at home, lifted above national quarrels, the Jews in the 20th century were the principal cosmopolitan, integrating element in Central Europe."

In Bavaria, Gruber meets Gisella Blume, a German woman who volunteered to clean up, document and photograph the 6,500 tombstones in Fuerth's historic Jewish cemetery. Blume tells her how the project has changed her life.

Travelling through Austria, which was annexed by Germany in 1938, Gruber describes the manner in which scores of cities and towns have reclaimed and exhibited long-submerged local Jewish history. She refers to this process, an intellectual and emotional rendez-vous with the past, as "Jewish archeology." It enables Austrians to "set things right" and "fill in the blanks."

Gruber spills a considerable amount of ink, justly so, on the Festival of Jewish Culture in Kazimierz, Krakow's old Jewish quarter. The festival was founded by two Polish intellectuals, Janusz Makuch and Krzysztof Gierat, as Poland's Communist government was in its death throes. Gruber, in passing, takes note of the fact that the festival was proceeded by "a renaissance of interest in the Jewish question" in Poland.

Ruth Ellen Gruber

Makuch feels he has a mission to bring Jewish artists to a country where approximately three million Jews were murdered between 1939 and 1945. It is both a means of honouring the dead and underlining the durability of the Jewish people in the face of immense adversity.

Gruber also writes about two dedicated Poles – Tomasz Wisniewski, a journalist from Bialystok who publishes guidebooks about Jewish heritage sites in and around his home, and Monika Krajewska, a photographer from Warsaw who photographs Jewish cemeteries. Neither of them – both began their work before the collapse of communism – received help or encouragement from local authorities.

By Gruber's reckoning, the care of and research of Jewish monuments in Poland during the communist period was often the pasttime of isolated individuals. Their activities frequently became a subtle means of expressing opposition to communism, especially after the 1968 anti-Zionist campaign. Wisniewski tells Gruber that the reintegration of the Jewish component in Poland was an indirect method of building democracy and a tolerant society.

For the first three decades after the war, a number of synagogues were restored or converted into museums, libraries and concert halls. But usually, shuls were left in a derelict state, used as warehouses and workshops, or simply razed. Of late, she suggests, the movement to preserve synagogues has taken hold.

To no one's surprise, the tourist trade has become part and parcel of the recovery of Jewish heritage. Since the late 1980s, a blizzard of Jewish guides, brochures, pamphlets and maps, some published by tourist boards in Poland, Germany, Austria, France, the Czech Republic and other countries, have suddenly appeared. This converged with or preceded the growth of Jewish tourism to heretofore shunned destinations like Poland. Tourism by Jews, especially Israelis, was particularly encouraged by the Communist government after the establishment of low-level diplomatic relations with Israel in 1986.

"Holocaust" tours, such as the March of the Living, became a standard forum for educating Jewish youth. Gruber takes a jaundiced view of these tours. As she puts it: "The themes of destruction and redemption were hammered firmly home, along with… what could only be described as Jewish triumphalism. Contemporary Poles were branded responsible for Nazi crimes and sometimes help up to derision. Poland was represented as a vast Jewish graveyard, and nothing more; a place to weep, mourn, disdain and then leave."

Gruber regards Jewish museums as useful institutions for presenting, representing and interpreting Jewish history. But they must not forget to address the dark corners of European civilization: the persecution of Jews.

Klezmer music, in her opinion, has been a vital avenue for Christians to explore Jewish culture. Scores of klezmer bands and Yiddish music groups have sprung up in Germany, and others have emerged in Holland, Switzerland, Scandinavia, Hungary, Poland, Italy and elsewhere. This, in turn, has spawned a plethora of klezmer workshops, festivals and societies.

Gruber realizes that this current interest in things Jewish is not without its pitfalls. Philo-Semitism and anti-Semitism can be sides of the same coin, and it is easier dealing with dead Jews than with living ones. Furthermore, virtual Jewish cultural products may displace real Jewish culture. Yet, she believes, it may serve as a means of demythologizing Jews and creating more open and tolerant societies.

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Promoting a pro-Israel agenda

By DARCIE RICHLER

Israel advocacy presents many different challenges. While some are a result of obviously hostile and inherently anti-Israel outlooks, many stem from ignorance and the belief in half-truths. It is important to be able to deal with this second type of challenge, because it offers a real prospect of shifting someone's understanding of the Middle East and the Arab-Israel conflict.

When reading the following scenario, consider which answer most directly promotes Israel, in addition to responding to the question.

You are at work and discussing the Middle East and the current war in Iraq over lunch with colleagues. One turns to you and says: "Israel's illegal occupation of the West Bank and Gaza is a violation of United Nations Security Council Resolution 242. Why does Iraq have to adhere to UN resolutions while Israel does not? Is there one law for the rest of the world and another for Israel?"

Assuming you don't know that Resolution 242 is a Security Council recommendation that calls for negotiations based on a formula of "land for peace" while the resolutions on Iraq are binding and require unilateral compliance, what would be the best response?

A) Israel is not occupying any land illegally. Israel has a right to secure borders, and that is clearly stipulated in Resolution 242, which says Israel need not withdraw from land it has held since 1967 until it gains full recognition from the Arab world and secure and defensible borders.

B) Israel is the only legitimate democracy in the Middle East. There is no comparison between Israel, which promotes peace, freedom of expression, freedom of religion etc., and Iraq, which promotes terrorism, violence against its citizens and fear among those who live in the region. The world's response to a legitimate democracy should be fundamentally different than its response to a rogue regime.

C) Israel, like every other legitimate democracy, has a right to defend itself. It is also the only country in the Middle East that is constantly fighting for its survival. The Security Council resolutions on Israel reflect that reality and don't call for unilateral Israeli actions.

Ideally, choosing "B" would bring about the most successful results. The goal in advocacy is to send out key messages that resonate with a target audience. As well, one should never feel pressured to limit a response to the narrow issue being discussed. While "A" and "C" are both true, they also allow the agenda to be controlled by the other side. One might be unfamiliar with Resolution 242, but, as noted above, it is not necessary to delve into the legalities of it in order to respond to the original comment. The point is to find the better answer, which in this case is rejecting any comparison between Israel and Iraq.

It is also important to stick to key messages. Israel is the only legitimate democracy in the Middle East. Israel is also the only country in the region where women are treated equally, multiculturalism is promoted and gays don't live in fear of being tortured or murdered. Like Canada, Israel has advanced tremendously in fields such as science and technology, the environment, medicine and education.

The particular argument examined here is especially pertinent given current developments. It is likely that this type of issue will come up in newspaper articles, radio debates and everyday conversation. It is therefore important to find ways to keep Israel out of the Iraq debate. To learn more, see http://www.cicweb.ca/publications/CICInsider/vol3/no2/index.shtml.

Finding appropriate answers and strategies takes time and practice. Local Israel Action Team (LIAT) workshops place a strong emphasis on effective answers and arguments. If you would like to join a new LIAT in your city, please contact me at dr@cicweb.ca. It would also be interesting to hear about how you would deal with a given scenario. Feel free to send in your possible responses. If you want to learn more about Resolution 242 or other Israel-related issues, visit www.cicweb.ca.

Darcie Richler is associate director of community development with the Canada-Israel Committee .

The balance at the table

By RACHAEL TURKIENICZ

The holiday of Passover comes in two short weeks and many people have already begun their preparations. Some of the holiday's themes – freedom, redemption and escape from oppression – are very relevant in today's world. But interestingly, with all these complex issues weaving into the holiday, there is still a strong emphasis placed on children and their participation in Passover.

The Talmud tells us that on the eve of Passover, Rabbi Akiva would leave the house of study at an early hour so he could conduct his seder at a time when his children were still awake. Certainly we know of the Four Questions that are asked by the youngest child and of the many symbolic foods on the table that are shown and explained to the children. Through these explanations, we are able to bridge between the concrete and the abstract so that the children are able to connect and experience as much as possible.

The bitter herbs are not merely vegetables but a bridge to the understanding of despair. Children can well relate to the salty taste of tears, and through the salt water on the table will understand that tears tasted the same thousands of years ago. And children can relate to the concept of slavery: their daily routines are so orchestrated by adult authorities that they are even told by their teachers when they may visit the washroom. If children can connect so easily with these overall concepts, why do we go to such lengths to involve them on both a concrete and abstract level?

When looking closely at the involvement of the children, it becomes clear it is not the issue of slavery that is central to our instruction, but rather the issue of freedom. The movement from slavery to freedom is a difficult one both on the concrete and the abstract levels. When a slave has received provisions from the master, the practical question of feeding himself becomes an issue of freedom. When a person has had their thoughts controlled, the question of liberating that mind is an issue of freedom. We know that the transition from slavery to freedom often takes a generation to complete.

At the seder table, we are educating our children to be free. They must ask questions and we challenge them to inquire and teach them to think as free individuals. Yet we also challenge them to connect with the suffering that preceded the freedom.

Tears taste of salt, whether they are your tears or someone else's. The power of freedom must be balanced with the attribute of compassion, so that we do not omit the element of suffering.

In today's world, children watch movies and play video games that are filled with violence and can easily desensitize them to human suffering. They must be told that we reduce the wine in our cups when we list the plagues because even the suffering of our enemy is suffering nonetheless – we reduce our joy.

The midrash tells us that we only say a full *Hallel* on the first day of Passover and not throughout the holiday because the Egyptians died, and we are not to rejoice in the face of human suffering. As we educate our children to be free thinkers and responsible Jews, we must not forget to dip the vegetable in the salty water and as they taste ancient tears, we must talk to them of the power of compassion.

Jewish Life

Jewish genetic disorders, pt. 2

By MARK MIETKIEWICZ

Last week we began our look at the information on Jewish genetic disorders on the Internet. Today, how to find information about genetic diseases more common among Jewish communities.

Once again, a caution that the Internet should not be considered a substitute for professional medical advice.

The best place to start is at the National Foundation for Jewish Genetic Diseases' Web site **[http://www.nfjgd.org/]**. The foundation has supplied online information and Web links about genetic diseases more common among Jews, such as Bloom's syndrome, Canavan disease, familial dysautonomia, fanconia anemia, Gaucher disease, mucolipidosis IV, Niemann Pick disease, Tay-Sachs disease and torsion dystonia. You can find links to specialized sites dedicated to those illnesses at **[http://www.nfjgd.org/internet.shtml]**. (I will devote a future article to Jewish genetics, cancer and the Internet.)

Several universities and medical centres have established divisions that specialize in Jewish genetic diseases, such as the Albert Einstein Healthcare Network **[http://www.einstein.edu/jewishgenetics/]**, the Jewish genetic disorders program at Children's Memorial Hospital in Chicago **[http://jewishgenetics.org/]** and the Center for the Study and Treatment of Jewish Genetic Diseases at the University of Pittsburgh. **[http://www.pitt.edu/~geneorb/ctr-jewish.html]** Their sites all provide helpful information, as does the Mazornet Guide to Jewish Genetic Diseases. **[http://mazornet.com/genetics/]**

Less known than Tay-Sachs or Canavan disease is the connection between schizophrenia and the Jewish community. **[http://www.hopkinsmedicine.org/epigen/ashkenazim.htm]** The Johns Hopkins University School of Medicine wants to identify the susceptibility to schizophrenia among Ashkenazi Jews and develop new treatments.

Why study Ashkenazim? The site explains that "Jewish individuals are in a unique position to assist scientists in understanding genetic disorders. Due to a long history of marriage within the faith, which extends back thousands of years, the Jewish community has emerged from a limited number of ancestors and has a similar genetic makeup. This allows researchers to more easily perform genetic studies and locate disease causing genes." The site explains that the risks for schizophrenia and bipolar disorder are about 1 per cent for any population, but some studies have suggested an increased risk in the Jewish population, although those studies have not been adequately substantiated at this time.

Sephardi Jews also carry genetic disorders, but as Dr. Gideon Bach of Jerusalem's Hadassah-Hebrew University Medical Center explains, the way these diseases appear is quite different than in the Ashkenazi population. "The high-frequency genetic disorders specific to Ashkenazim are different from those of the surrounding populations [e.g., Poles or Germans]. Sephardim, however, tend to share hereditary diseases with their host population. This is believed to result not from intermarriage, but from natural selection. Kurds and Kurdish Jews, for example, have a genetic predisposition toward thalassemia, an inherited blood disorder. Crippling though thalassemia can be, it protects healthy carriers against a severe form of malaria, and may thus have been genetically selected." **[http://www.hadassah.org.il/news/jewish-gen-disease-had0101.htm]**

Once you have read through all the Web sites, you may want to make a personal connection. An excellent way to learn more about a rare Jewish disease is by meeting others facing similar challenges. You can join that worldwide community through e-mail lists such as the Genetic Disease E-Mail-Discussion List **[http://www.gaucherdisease.org/list.htm]**. You must supply your name to join the list, but the information will be kept confidential.

Hopefully, the genetic links that join people from around the world will be better understood thanks to links created by the Internet.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

Halachah: on whose authority?

By RABBI EDWARD ELKIN

The Torah portion we read this week, Tazria, deals with the subject of ritual impurities, and in particular the impurities that arise from various afflictions of the skin. This material may seem very remote from our own experience, and indeed it was already out of practical use in the time of the rabbis, when the Temple had been destroyed and the system of purity and impurity described in the parshah had fallen away with the end of the sacrificial service.

Yet for the rabbis, all material in the Torah is relevant, if one looks closely enough and studies hard enough, because it is all part of God's eternal revelation to the people of Israel.

The Talmudic rabbis tell a fascinating story pertaining to the material in this parshah. The premise of the story is that just as there are yeshivot here on earth where rabbis and scholars debate issues of Jewish law, so too is there a yeshiva in heaven where such debates are engaged.

It seems that the sages in the Heavenly Academy, and God as well, were having an argument over a particular point of Jewish law related to the diagnosis of skin afflictions. In a case of doubt, God says that the person in question should be declared "clean." However, all the other sages in the Heavenly Academy declare that that person should be declared "unclean."

The question then arises: in a case where there is a dispute between God and the sages of the Heavenly Academy, who decides what is to be the law?

Well, it seems that there was a sage named Rabbah bar Nahmani who was particularly expert in the diagnosis of skin afflictions. And so, a messenger was dispatched to bring this Rabbah bar Nahmani up to heaven to resolve the dispute between God and the sages.

This image portrayed in this story is extraordinarily daring. God, of course, gave the law and authored the Torah from which it was taken. How could any human authority understand the law better than God? And yet that is the fancy of this story.

What could the rabbis have intended by portraying God as deferring to the legal knowledge of a human authority?

We often assume that the purpose of Jewish jurisprudence is to study Jewish texts in order to uncover God's will for us in a particular instance. But in this Talmudic story at least, the rabbis were saying that the purpose of studying Jewish law in a particular instance is not to discern God's will. God has the divine point of view, but we've got our human point of view. We arrive at it through our very human processes of study and deliberation and reflection and prayer. And in the end, it's our human point of view that is given the authority to determine the law. This chutzpahdik story validates the authority of the human partner in the covenant between God and the people of Israel.

This story gives rise to an important question: can we extrapolate from an Aggadic account pertaining to the extremely esoteric branch of Jewish law found in parshat Tazria and apply its message to other areas of Jewish life? Did such extraordinary authority as attributed to Rabbah bar Nahmani exist only for rabbis of the Talmudic period, or does it extend to today?

Would the vision of halachic decision-making in this story, if applied in our own time, undermine halachah, because it removes the confidence that what rabbis decide is what God necessarily wanted? Or would it strengthen halachah by empowering contemporary rabbis to deal with new situations as they arise, with the confidence that the authority to determine the law really is theirs?

Rabbi Elkin is spiritual leader of the First Narayever Congregation in Toronto.

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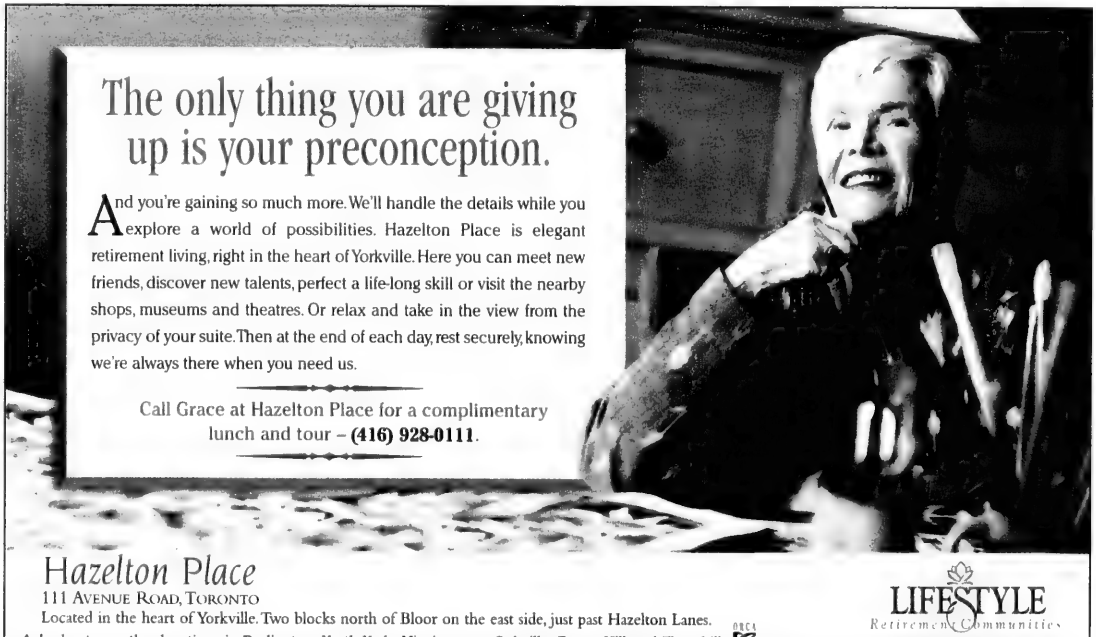
The Israel Mall

An estimated 30,000 shoppers visited last week's Israel Mall at the Bathurst Jewish Community Centre. The four-day event featured jewelry, food, flowers, clothing and art from more than 75 Israeli vendors whose businesses have suffered because of Palestinian terrorism. At least 500 local volunteers participated. Among them were Gitel Rosensweig, top right, displaying travel candlesticks for Shabbat, and Becky Wener, bottom row, with necklace. Vendor Itzik Zadok of Jerusalem discusses his silver and gold-plated giftware with Loretta Grammer, top row, centre. Two rooms of art included work by Haifa-born Yuval Mahler.

[Frances Kraft photos]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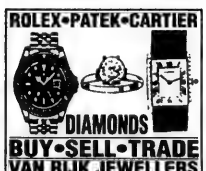

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Jewish Toronto

Children from Eilat/Eilot at a Partnership 2000-sponsored centre.

Eilat leaders visit Toronto to share ideas with twinned city

Eight men and women from Israel's Eilat/Eilot region arrived in Toronto — Eilat's twinned city — over the weekend excited to meet with their Toronto counterparts.

The visit was made possible by UJA Federation's Partnership 2000 Program (P2K), introduced in 1987 by the Jewish Agency for Israel (JAFI), UJA's overseas' partner.

Partnership 2000 directs a portion of funds raised through UJA Federation's annual campaign toward educational, social and therapeutic projects in Eilat/Eilot. P2K also represents the concept of *Gesher Chai* (a "living bridge") designed to develop connections between the people of Eilat/Eilot and Toronto's Jewish community.

"Toronto is such a wonderful city in the Diaspora with such a strong Jewish community, and I want our people to see how it works so well," says Chagit Shilo, JAFI's assistant regional director who is leading this visit. "What we really want to see is how Toronto's Jewish community is organized and how it functions so well within a multicultural city."

Members of the contingent, all between the ages of 25 and 45, have been given an extensive tour of Jewish Toronto, including a visit to the Miles Nadal Jewish Community Centre, The Wolfond Centre for Jewish Campus Life, UJA Federation's Board of Jewish Education, the Bathurst Jewish Community Centre, the Sephardic Kehilla Centre, and the Holocaust Centre of Toronto

"It's hard to describe the unique bond we feel with the incredible people of Eilat," says Karen Goldstein, Chair, Toronto's P2K Young Leadership. "We're thrilled and excited to host them again."

"I was very excited to come back to Toronto and be greeted by our wonderful Young Leadership friends here," says participant Cochi Zani, 42. "We look forward to building and developing many programs, including a new museum in Eilat, with the help of Toronto's incredible Jewish community."

'Let your children visit Israel,' urges CD-ROM

A new CD-ROM produced by the Jewish Agency for Israel (JAFI) is encouraging young people to visit Israel.

"We are certain that it is possible to overcome parents' fears. Within the past two years some 50,000 young people, primarily students, have visited on *birthright israel* and other programs," says Zvi Lev-Ran, Director of the Jewish Experience of Israel Project.

Recent birthright israel participants

"I think this CD is a great idea, I'd go back to Israel in a heartbeat," says Torontonian, Josef Rogovsky, 27, a member of a recent *birthright israel* contingent, who made a subsequent trip on his own. "I've never felt threatened in Israel," he says. "When you are there, you just need to ask the people working in hotels where to go."

The new CD includes video clips that show various programs from the point of view of parents, young people, and experts; and information on the Web site www.israelexperience.com.

Groups of parents from the U.S. have recently started to come to Israel on "pre-trips" before sending their children on Jewish Agency summer programs. The parents followed the same itinerary as the one designed for their children and expressed their complete satisfaction with security measures taken.

'Faith-lift' for the BJCC

The Bathurst Jewish Community Centre (BJCC) recently hired a new Jewish educator in an attempt to enhance "all things Jewish" in the facility.

Ilana Heimlich, a 26-year old part-time history and geography teacher at the Community Hebrew Academy of Toronto (CHAT), began her quest at the BJCC in the summer of 2002.

"The idea is to enhance and improve the overall feeling of Jewishness at the Centre," says Heimlich, a graduate of CHAT. "We want the BJCC to be, first and foremost, a Jewish community centre, and not only a community centre for Jews."

Currently, items on her "to do" list include changing the aesthetics inside the building, by adding signs in Hebrew to complement English ones, and placing inspirational Jewish messages throughout the Centre, each one connecting an activity with a Jewish value.

"There will definitely be sayings near the athletic facilities," she says. "After all, it's considered a mitzvah to take care of one's body."

It hasn't taken long for members of the BJCC and the Jewish community to notice some of the fruits of Heimlich's labour. There were, for example, *megillah* readings at the BJCC every two hours this *Purim*.

"You could see people were excited," says Heimlich. "Many of them were telling me how nice it was to feel like they were in a real *haymish* place."

An upcoming program will see new *mezuzot* being rededicated in several locations around the Centre with the covers designed by Ilana's volunteers as well as those involved in the Koffler Centre's art classes.

"It's a great way to not only beautify the BJCC and give it a new sense of Jewishness," says Heimlich, "but it's a great way to teach the kids – especially those not attending Jewish day schools about Jewish traditions and meanings."

Top, L-R, High school volunteers at the BJCC: Michael Feinberg, Matt Segal, Ashley Minuk, the BJCC's Jewish Educator Ilana Heimlich (also pictured in inset), Liz Udler, Melissa Kozeibraki and Rebecca Anidjar. Bottom, L-R: Sabrina Hinitz, Tanya Reznick, Julia Mansfield, Samara Walman and Rachel Burko.

Heimlich is proud of her Jewish Community Service Project, established to provide youth with a Jewish environment in which they can complete Ontario Ministry of Education mandated community service hours, while, at the same time, enhancing life within the JCC. The project recently received a UJA Federation continuity grant.

"It's really not about their mandated hours," says Heimlich, "it's about bringing these kids to the BJCC to infuse the place with a new wave of Judaism and excitement."

"You want to complete the work even if it goes beyond the 18 hours because you feel a sense of responsibility to the group and what you are doing," says Sabrina Hinitz, one of Heimlich's volunteers, and a grade nine student at CHAT. "It's not just for community service hours, it's for what you get out of it. By bettering someone else's life you better yourself."

JEWISH TORONTO IS A PUBLICATION OF UJA FEDERATION OF GREATER TORONTO.

UJA Federation's Global Jewish Action Plan

As the economic and social service emergency facing Israel continues, and as anti-Semitism in the form of hateful anti-Israel rhetoric spreads, UJA Federation is mounting an urgent campaign for Israel and the Jewish people. Campaign 2004 is no less than a Global Jewish Action Plan. In this in-depth interview, Campaign 2004 Chairs Allan Silber and Richard Venn and Barbara Bregman, the Chair of UJA Federation Women's Campaign & Advocacy, reveal the disturbing issues faced by Jews everywhere in an insecure world and how UJA Federation is dealing with them.

Campaign 2004 Chairs Allan Silber (left) and Richard Venn with Barbara Bregman, the Chair of UJA Federation Women's Campaign & Advocacy

Q What are the key issues for Campaign 2004?

RICHARD: "Firstly, we must sustain our support for Israel in its ongoing crisis, through financial assistance to victims of terror and for Israel's hard-pressed social service infrastructure. Secondly, we must address the need – domestically as well as globally – to combat a rising tide of virulent anti-Israel sentiment, which is often tinged with anti-Semitism. Finally, we must recognize the impact of what's going on in Israel, as well as the worldwide resurgence of anti-Semitism, on a new Jewish generation and give members of this generation the tools to deal with it."

ALLAN: "We are living in such a changing and precarious world, fraught with insecurity for Jews. Anti-Semitism is spreading and, in many circles, including some diplomatic forums, it has become common to question Israel's legitimacy as a sovereign state. As its economy continues to deteriorate, Israel is now faced with having to cut $4 billion from social services to support defense. These proposed cuts include laying off 6,000 teachers and unprecedented decreases in the *aliyah* and absorption budgets. We, as Jews, must understand these troubling new realities and support Israel, as never before."

BARBARA: "My goal, as Chair of Women's Campaign & Advocacy, is to contribute as much as possible to the general campaign, to show strength and commitment. Anti-Semitism, often disguised as anti-Zionism, is on the rise again, especially on our university and college campuses. We must do everything we can to educate our students in order to provide them with the tools to counter this dangerous rhetoric."

Q How have you prepared yourself to be part of North America's third largest UJA Campaign?

ALLAN: "To prepare yourself for something you feel so passionately about is easier than you'd expect. Campaign 2004 is really a Global Jewish Action Plan — a Campaign for the Jewish People — in a troubled world. A successful campaign will benefit Jews everywhere and the State of Israel, which is central to Jewish life, in every corner of the globe. Although there will be some learning on the job, my deep belief in the need for UJA Federation to deal with the world's disturbing new realities fuels my passion for this position."

RICHARD: "We are inundated through personal experiences — as well as through the media — with the crisis confronting our community and the needs that Campaign 2004 must address. There's no doubt that I'm in the midst of a learning curve as I prepare for Campaign 2004. However, I am very fortunate to have a superb, excited, passionate partner in Allan Silber and an extraordinary team of volunteers and staff with me. There are so many motivated volunteers who continue to, year-after-year, contribute their strong and unwavering support for the UJA Campaign. First and foremost, the extraordinary generosity of UJA Federation's leading donors offers a strong sense of motivation for me."

BARBARA: "It's an honour to hold this position although it's not really a job that you can actually prepare yourself for. Aside from Richard and Allan, I will be surrounded by countless UJA professionals and volunteers — all of whom share the same passion and ultimate vision for Campaign 2004."

Q What is it about your background that has motivated you to take on this tremendous responsibility?

RICHARD: "Our freedom, our way of life, our very existence is being threatened. I lost a large part of my family in the Holocaust. We were too complacent then. The similarities are too striking. Our children treasure the Jewish values and traditions we have given them. Can there be any more crucial responsibility than this?

ALLAN: "As a child of Holocaust survivors, I understand the urgency of fighting for Israel's survival and the survival of the Jewish people. I bring to this position all of the Jewish values, transmitted to me by parents, which I see every day at UJA Federation. I consider it an honour to be involved."

BARBARA: "The obvious reason for taking this job is my commitment to Israel and the Jewish community. I also wanted to be a role model for my son and my three daughters. It's a way to get the whole family involved. Another reason is that I am a very goal-oriented person. I like to set goals and develop a game plan for reaching those goals."

Q How would you respond to someone who asks you: 'Why should I support the UJA Federation Campaign?'

ALLAN: "As Jews, I see little choice but to support this Campaign — this year — more than ever before. The issues are clear both at home and abroad. The number of anti-Semitic incidents in our own community is rising and anti-Israel sentiment is sweeping across local college campuses. Through UJA Federation Campaign 2004, our community members have an exceptional opportunity to do something about these dangerous developments and help so many Jews in need here in Toronto and around the world."

RICHARD: "The UJA Federation Annual Campaign helps to sustain Israel and Jews in need everywhere. Therefore, with that much responsibility, the UJA Federation Annual Campaign must be the cornerstone —the top priority — of giving within the Jewish community."

BARBARA: "There are some critical issues facing our local community, facing Israel and facing the world today. And the UJA Federation campaign allows donors to help resolve these urgent issues. You can't be complacent and lazy and simply hope that someone else will do it. It's up to all of us to make a difference."

Shalom downplays Israel's involvement in war

Israel is determined to maintain a low profile in the Iraq war, according to Israel's new Foreign Minister, Silvan Shalom.

In a briefing, sponsored by United Jewish Communities, the umbrella organization for North American Jewish Federations and the Jewish Council on Public Affairs, Shalom cited both reduced danger to Israel from the war in Iraq and complete preparedness by Israel for any eventuality.

"One the one hand, there are a lot of dangerous things about Saddam Hussein, and we know we can be affected by attacks," he said. "But on the other hand, we want to keep a low profile … I'm not saying that we are completely out of this war, but each day that we stay out of it minimizes our chances of being involved."

Shalom also expressed complete support for the American war effort and Israeli hopes for a quick coalition victory. "Saddam Hussein is known for his cruelty. The way the Americans are handling it is to help us have a better world," he said.

In response to a question about protests against the U.S. and Israel on the streets of Amman, the capital of Jordan, Shalom assessed King Abdullah's regime as stable and noted the contrasts between Jordan's attitude toward Iraq now and 12 years ago.

Jewish Agency-sponsored students in Israel learn how to wear gas masks.

"Jordanians have changed their attitude," he observed. "In '91, they were the only country to support Hussein. Now, they are siding with the Americans … These kinds of demonstrations are happening in other Arab countries as well. We understand it, but we don't think it will destabilize the Jordanian regime."

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Greater Toronto Area

Baranovski trial resumes

After weeks of delay, the trial of the three young men charged in connection with the death of Dmitri "Maiti" Baranovski resumed last week in a Toronto court, as young witnesses described the awful events the night the Russian teen was beaten to death.

Dmitri Korabline, now 18, testified he was frisked, threatened and robbed by five unidentified young men on the night of Nov. 14, 1999, while sitting with friends on a picnic bench in G. Ross Lord Park.

Korabline told the court he was asked for a cigarette and when he offered one, someone grabbed his pack. He was also asked for money and drugs and when he said he didn't have any, he was told that if he was lying he'd be killed.

Recounting the incident, Korabline said one of the men stated, "'If you're lying to me, I'll kill you' or something like that."

Korabline was the fourth youth to testify at the trial.

In its opening address, the Crown said the evidence would show Baranovski, then 15, was killed after he spoke up when a group of thugs demanded cigarettes and money from another group of teenagers hanging out in the north Toronto park.

Crown attorney Michael Blain said evidence will show Baranovski was kicked and beaten and that one of the blows was fatal, causing his head to extend and rotate, bursting an artery in his neck.

Korabline said that while he couldn't remember the exact words that were used by those threatening him, the word "kill" was used.

"I was threatened and I was searched," he said. Korabline said if he didn't co-operate, a fight would have resulted. He said he left the park immediately after the incident and didn't know Baranovski was killed until the next day.

Korabline said he could not identify the people who threatened him.

So far, none of the Crown's initial witnesses have been unable to identify the people who threatened them. Korabline described one as having medium build, wearing a black hat and jeans tucked into his socks.

Dmitri Lebedev, the second witness to testify, said he left the park to report the robbery of cigarettes after seeing Baranovski pushed to the ground. Lebedev, who was 17 at the time, said he called police and later saw another friend running from the park, saying an ambulance was needed for Baranovski. He testified he then saw Baranovski lying motionless on the ground, unconscious and bleeding.

Lebedev said he could remember a few details of the men who attacked Baranovski. One was tall with a bandanna over part of his face and the other was shorter and stockier with a black leather jacket and a black hat. But he wasn't able to identify anyone in police photo lineups a few months later.

Other early witnesses also testified they couldn't identify the three accused men in photo lineups while the first witness, Alex Grinevitch, said he was behind some bushes nearby and could not identify anyone involved in the fatal attack.

Charged with second degree murder in connection with Baranovski's death are Daniel Weiz, 22, William Cochrane and Meir Mariani, both 20. All have pleaded not guilty.

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Israel comes to Toronto

"The Israel Now Consortium is so proud to be involved in this important endeavour. The long hours and considerable resources were all worth it when you see the smiles on the faces of the merchants and customers."

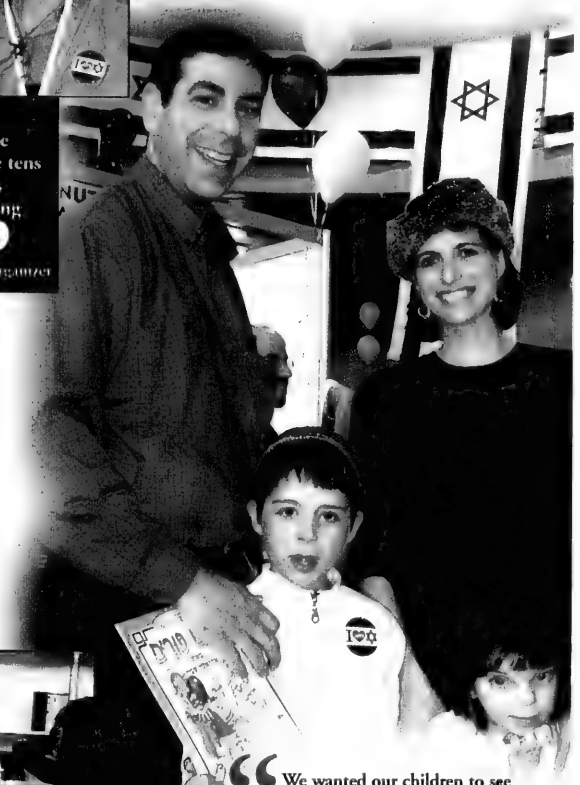
— Dani Fine, Israel Now Consortium

"The merchants are so grateful for everyone involved – from the countless volunteers to the tens of thousands of customers who have taken this opportunity to once again prove Toronto's strong emotional bond with the people of Israel."

— Izzy Kaplan, Mall organizer

"The show of support from Toronto's Jewish community has been absolutely tremendous. The Israeli merchants are very encouraged by what they see."

— Anne Maurer, Mall organizer



Mall welcomes record crowd

Over 30,000 people shopped for some of Israel's finest goods last week at the second annual Israel Mall, a project of UJA Federation's Israel Now Consortium, the Toronto Zionist Council, State of Israel Bonds, and the Israel Economic Mission to Canada.

More than 75 Israeli vendors displayed their wares at the Bathurst Jewish Community Centre. Merchants and shoppers alike were enthusiastic as a constant stream of buyers chatted with the Israelis and, more importantly, went home with bags of goodies. The Mall was critical to Israeli merchants whose businesses have suffered with declining tourism.

An extensive variety of products was on hand during the four-day shopping spree, including giftware and foods for Passover, ceramic and wood Judaica, books, skin-care products, art, jewellery, and architectural glass pieces.

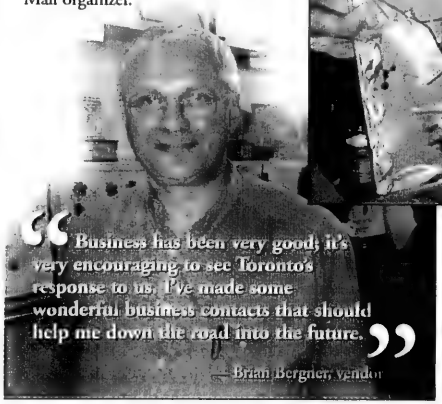
"This is the second Israel Mall I've been involved with, and I'm already eager to start work on the third one, which will be coming to Toronto soon," said Eli Poch, a Mall organizer.

"Merchants in Israel today are having a very hard time and Toronto, like any good family, has come to us to offer help when we need it. Thank you Toronto."

— Osnat Reich, vendor

"We wanted our children to see the importance of *Eretz Israel* to us, particularly in a time such as this. Also, since it's almost *Pesach* and we need to buy some things, it's very important now to buy Israeli."

— Etan & Judy Diamond, with their children Eli, 5, and Shira, 3



"Business has been very good; it's very encouraging to see Toronto's response to us. I've made some wonderful business contacts that should help me down the road into the future."

— Brian Bergner, vendor

IsraelNOW

The Israel Now consortium is made up of more than 100 community organizations united in solidarity with Israel, under the auspices of UJA Federation and The Consulate General of Israel.

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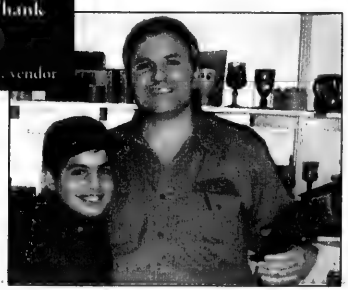

"Whenever Israel needs help, Toronto's Jews have come together for us, and this is another example."

— Elizar Refoua, a vendor who also brought his son Elchai

Canadian rabbis express solidarity with French Jews

By FRANCES KRAFT
Staff Reporter

On a recent trip to Paris, Rabbi Lionel Moses of Montreal and an American colleague conducted an experiment. In the wake of a widely reported increase in anti-Semitic attacks in the French capital over the past two years, the two rabbis, who went for a conference, spent a free morning visiting a museum. They travelled there by Métro (subway), and deliberately wore their kippot.

"Neither of us encountered an anti-Semitic comment, or even a side glance," Rabbi Moses said from Montreal, where he is spiritual leader of Shaare Zion Congregation.

The immediate past president of the Montreal Board of Rabbis, who is also on the executive of the North American Association of Boards of Rabbis (NABOR), was one of three Canadian rabbis who attended NABOR's annual conference, held in Paris last month. Rabbi Martin Berman and Rabbi Arnold Fine, president of the Toronto and Ottawa boards of rabbis respectively, were among three dozen North American rabbis at the annual event.

This year, NABOR's meeting was held in conjunction with the European Jewish Congress, which sponsored the concurrent second annual European Conference of Catholics and Jews.

Following the two-day congress, NABOR members visited a synagogue and a Jewish school that had been firebombed, and they met with Jews who had been attacked.

"The purpose was to express our solidarity with the Jewish community of France," said Rabbi Berman, spiritual leader of Shaar Shalom Congregation in Thornhill.

The subway experiment notwithstanding, Rabbi Moses said French Jewish officials made it clear the Jewish community is "uncomfortable." France's Muslim population is now ten times that of the Jewish population, about 6 million versus 600,000, Rabbi Moses said.

Rabbi Martin Berman

He met a couple who are applying to immigrate to Canada because their children face anti-Semitism from Muslim schoolmates. He said they also have friends who would "very much like to leave."

The NABOR rabbis – accompanied by a police escort whenever they travelled as a group – heard that the rabbi of the synagogue they visited in Clichy-sous-Bois (a working class suburb of Paris) was being harassed by Muslim youth until the local imam and the mayor, who is Christian, became involved. "That settled down, but it took months of negotiation," said Rabbi Moses.

In 2002, he noted, there were almost 500 reported attacks on Jews and Jewish institutions in France.

Rabbi Moses said that, although French President Jacques Chirac is "no great friend of Israel, my sense is that the current government is making every effort to curtail acts of anti-Semitism." A government representative who met with the NABOR group said reported anti-Semitic acts do not go unpunished and that the French ministry of education is developing a curriculum on tolerance, he said.

"We got different impressions from different people," said Rabbi Berman, adding that a French Jewish official told him the level of anti-Semitism in France has been exaggerated outside the country. "[But] the people who are in the trenches, especially Sephardi Jews who live in neighbourhoods near large Arab populations, feel it's a very serious situation."

When the rabbis visited Paris' Grand Mosque, the religious leader they met there was "very cordial," said Rabbi Berman. "I think he is trying hard to make relations between Jews and Muslims comfortable. Obviously, politically, when it comes to Israel, his opinion is going to be different."

The visiting rabbis were not instructed to keep a low profile, but they noticed that institutions like the synagogue in Clichy and kosher restaurants they visited had little if anything to identify them as Jewish.

Among the more positive aspects of their four-day visit was evidence of the development of Catholic-Jewish relations across Europe and specifically in France, said Rabbi Fine, spiritual leader of Ottawa's Agudath Israel Congregation and co-founder of a Christian-Jewish dialogue group that has been in existence more than 20 years. "It was quite impressive, and quite hopeful."

Rabbi Fine said the conference of Catholics and Jews, where Rabbi Moses presented a paper on Jewish-Catholic dialogue in Quebec, was on an extremely high intellectual level and included the chief rabbi of France and a representative from the Vatican.

In his paper, Rabbi Moses said that in his experience, much of the interfaith dialogue does not trickle down to the lay level "and certainly does not get down to the youth level."

While at least one program in Montreal brings Catholic youth on synagogue tours, the reverse is not the case, he told *The CJN*. Rabbi Moses said bringing "reasonably sophisticated and strongly [Jewishly] committed" upper level high school students to meet Catholic leaders and youth "is important if we want our kids to understand the world they live in… so that they won't just be let loose at university campuses where the issues of faith and religion don't [necessarily] come up."

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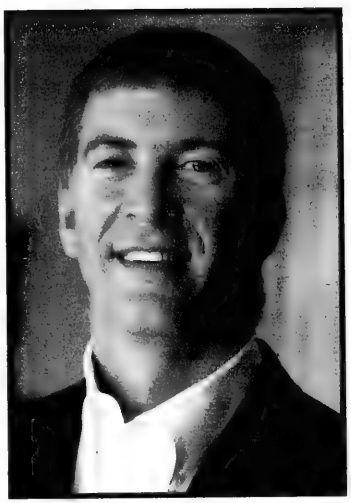

Rabbi Donniel Hartman Reports from Jerusalem

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Cook for the Cure raises funds for breast cancer

By CYNTHIA GASNER
Special to The CJN

Judi Urowitz is artistic. She loves to entertain, and her passion is cooking.

For her 60th birthday, the ebullient mother of three daughters combined her talents and passion and decided to help others.

Judy Urowitz

Her friends wanted to make her a dinner party to celebrate her 60th birthday, but she refused.

"I woke up one morning and decided that I was going to throw myself a birthday party, a lunch with a purpose, for some 40 friends," she said. "I would do all the cooking, the invitations and the decorations; and the theme would be Cook for the Cure, which raises money for breast cancer research."

Cook for the Cure is a joint project of the Canadian Breast Cancer Foundation (CBCF) and KitchenAid Canada. Guests are invited to a cocktail reception, lunch or dinner, and in lieu of a gift for the host or hostess, they are asked to make a donation to the CBCF.

Urowitz chose the symbolic pink ribbon of CBCF as the theme throughout the party – in the self-made invitations, name cards, table settings, cakes and drinks. Even her birthday outfit was pink.

In Canada, breast cancer will strike some 20,500 Canadian women and as many as 5,400 will die, according to the CBFC statistics.

"I have family members who have survived breast cancer and some friends who haven't," Urowitz told *The CJN*. "I was thrilled to do what I love to do to support a cause that is so important to me and to honour my friends."

Raised in Buffalo, N.Y., Urowitz graduated from State University of New York at Buffalo. She worked as a dental hygienist and married Toronto rheumatologist Murray Urowitz, whom she met at Camp Massad. They will celebrate their 40th anniversary in September.

Over the years, Urowitz said, she has taken numerous cooking classes. "I studied in Italy, New York, and wherever I find myself, as Murray speaks all over the world and I now travel with him."

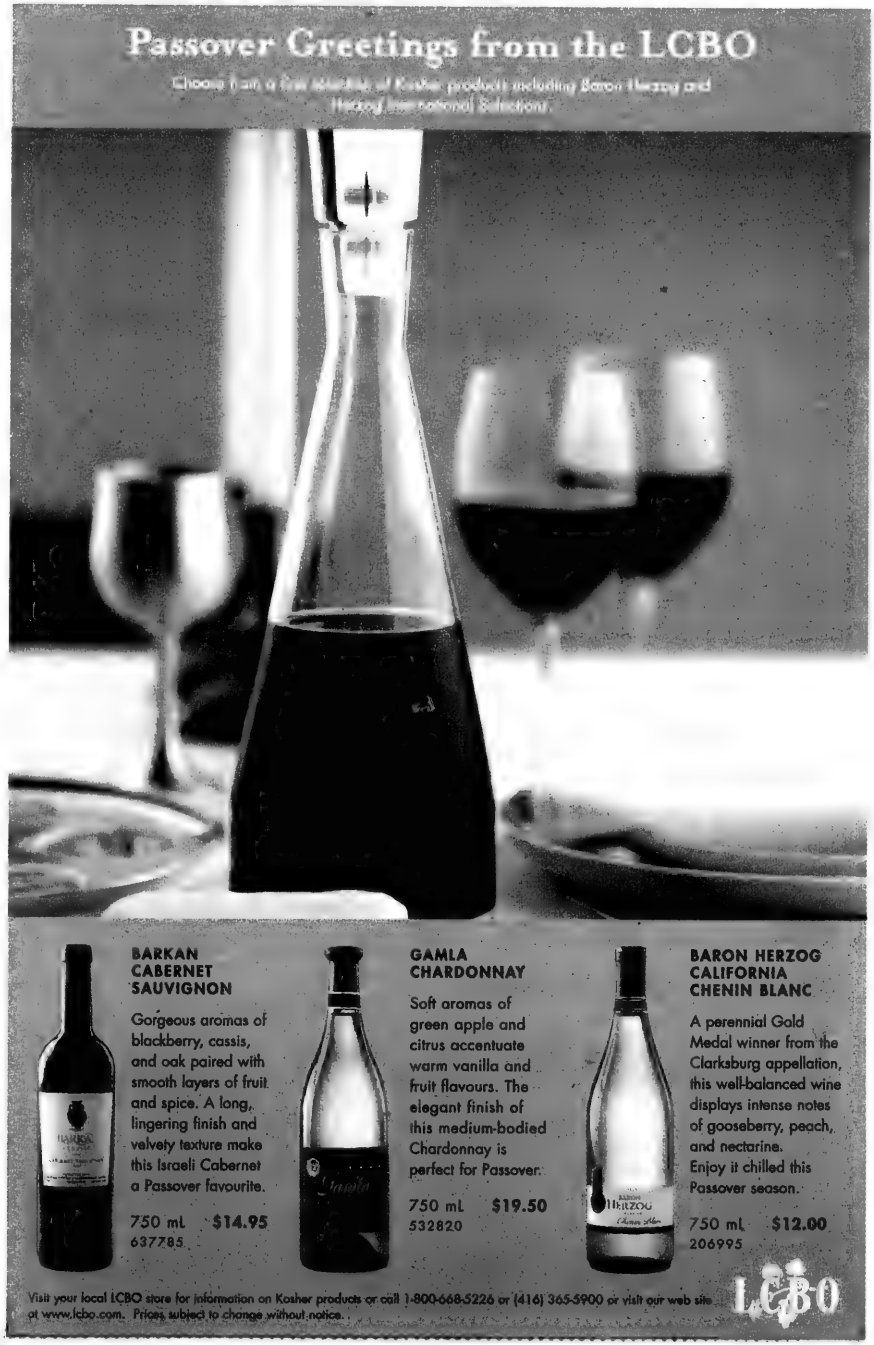
She said she is overwhelmed with the success of her birthday lunch. "Even people who were not invited but heard about the party are sending in donations to the Breast Cancer Fund."

She emphasized that along with creative cooking, "in our family, education is important." Her daughters, she said, will all earn PhD degrees. "Anna already has her doctorate and Sara and Rachel are PhD candidates."

Her daughters recently led the Women's Passover Experience at Beth Tikvah Synagogue where the Urowitz family are active members.

Urowitz's birthday invitation reflects her philosophy. It includes the words, "I'm 60 and I'm blessed so, I'll Cook for the Cure," and "Supporting a cause will never have tasted so good!"

If you are interested in hosting a KitchenAid Cook for the Cure party, you can get information by calling 1-800-618-CURE or go to the Web site: www.cbcf.org. A KitchenAid Cook for the Cure hosting guide with recipes is available free of charge.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Coming up in *The CJN*
Passover Greetings

Visiting Israeli seeks funds for Shomron

By PAUL LUNGEN
Staff Reporter

In the popular media, no doubt fed in part by Palestinian propaganda, West Bank Israelis have a particular image: aggressive, gun-toting individuals who push Arabs around and possess a fanatical zeal.

If so, Pinchas Gerber is the opposite of that stereotype. A soft-spoken man who is trained as a social worker, Gerber is a resident of Ginot Shomron, one of the towns of Karnei Shomron (Light of the Shomron), a community in the West Bank that lies on the highway between the Arab towns of Kalkilya and Nablus. The area is gorgeous, Gerber said, with a landscape of rolling hills, lush vegetation and, in the winter, temporary streams of runoff that slice between the mountains.

Eighteen hundred families live in Karnei Shomron. Most are middle class, well-educated professionals who commute to work in nearby Kfar Saba and Tel Aviv. It's a 20-minute drive to Kfar Saba, which sits just inside the border of pre-1967 Israel, only a few kilometres from Kalkilya. Commuters make the trek on a bypass road that was constructed following the first intifadah, when drivers were often confronted with rock-throwing Palestinians.

The much more violent second intifadah has hit the Shomron hard. Although the road is well patrolled and fairly safe, the Shomron communities have experienced losses in a number of ways, Gerber said. Not only have 47 people been killed – 10 per cent of the Israeli total – and families torn apart, but quality of life has taken a major hit. The central government is faced with a budget crisis and is cutting allocations by three to six per cent. Because the shortfall has been difficult for the Shomron Regional Council to address, a decision has been taken to solicit the support of Diaspora communities.

As deputy director of the council's social services department, Gerber has been given the job of travelling to North America to increase awareness among Jews here of the difficulties facing the Shomron and to solicit their financial support.

The council, he said, represents 33 communities in central and northern Shomron that range in size from 27 families living in caravans to communities of 1,800 families or more living in detached houses with beautifully landscaped grounds. The council's catchment area, at 2,800 square kilometres, represents 10 per cent of the size of Israel.

Being on the front lines of the intifadah, the communities have suffered from numerous terrorist attacks. The high number of dead and injured, coupled with government cutbacks, have put the communities under tremendous stress and services are suffering.

Money from abroad is earmarked for a number of projects: help for disabled children, respite for caregivers, including social workers, support for a travelling dental clinic, sending children to summer camps outside Israel, providing supplementary education for children in after-school therapeutic learning centres, providing basic necessities (such as kitchen appliances) to recent arrivals, supplying a trauma centre, establishing a telephone hotline for advice and referrals, providing stress management programs for Shomron families; training and equipping civilian emergency response teams; and acquiring bullet-proof vans to transport children with special needs to after-school development centres.

Gerber, who was born in Cincinnati and raised in New Jersey, was chosen as the council's North American representative because of his command of the English language and rapport with Canadians and Americans. As a trained social worker with a PhD from Bar-Ilan University, he discussed community needs through the perspective of a caregiver.

He also addressed the question of support for communities in the West Bank and Gaza Strip, which he acknowledged can be a contentious political issue. Despite the intifadah, the population of Shomron increased by six per cent this year, he said.

"Whether it's legal or illegal, I have to deal with the facts on the ground and people who need support. I have to help. People who want to contribute to us will do so.

"No question, there is a tremendous amount of support now. Because of the intifadah, Jews want to help other Jews. They know we're proud living where we are. They know there is an element of suffering and Jews in Toronto want to help other Jews in their time of need."

When he and his family first emigrated to Israel in 1986, living in Shomron was not on their agenda. In fact, they hoped to live in Ra'anana, but economic realities pushed the family to Ginot Shomron.

"I'm a de facto settler or resident of the area, but having lived there, I feel a unique attachment and bond to our biblical heritage," he said.

Gerber acknowledges that as many as 60 per cent of the residents of Shomron are not particularly religious. Of the council's 33 communities, only seven can be described as religious in nature and the rest are combined of observant and secular Jews. There are even four churches in Ariel, Shomron's largest city, serving many Russian immigrants, he said.

Gerber said many Israelis living in the West Bank and Gaza would be prepared to give up their homes if there was a realistic prospect for peace with people who actually wanted to end the conflict.

During his one-week visit to Toronto, Gerber established new contacts and met with rabbis, philanthropists and professionals. He addressed a coffee klatsch and spoke at a seudah shlishit at the BAYT, one of Toronto's largest synagogues.

Gerber said the response here has been positive, with several local dentists helping get a travelling dental clinic off the ground. Following his visit to Toronto, he was scheduled to spend a few days in New York City and New Jersey. He plans to return to Canada in the summer.

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Greater Toronto Area

African Canadians connect with Israel

By CAROLYN BLACKMAN
Staff Reporter

Davies Bagambiire says his recent trip to Israel was the culmination of a lifelong love affair with the country.

Bagambiire, a lawyer and lecturer on race and law at York University who was born and raised in Uganda, says his attachment to Israel goes back to 1971 when he assumed the role of former Israeli prime minister Golda Meir as part of a university assignment.

"For six days, I was the prime minister of Israel," he said. "That opened the window of interest in the country I have maintained until today."

Bagambiire travelled to Israel at the end of last year, along with Ed Morgan, a law professor at University of Toronto and chair, Canadian Jewish Congress, Ontario region; Njoke Wane, professor of sociology, Ontario Institute for Studies in Education; and Henry Ojambo, a Ugandan lawyer and doctoral student, University of Toronto.

Morgan, who had been invited to attend a conference on law and terrorism at Haifa University, said that after the terrorist bombing of Hotel Malindi in Mombasa, Kenya in December, he was prompted to invite a group from Africa to accompany him.

"After that bombing, many Africans suddenly realized they had something in common with Israelis. I thought they could learn from the [Israeli experience]."

The group spoke about their trip at a panel sponsored by the Gerald Schwartz/Heather Reisman Centre for Jewish Learning at Holy Blossom Temple.

Bagambiire said that Uganda and Israel have a historical connection dating back to 1902, when Uganda accepted a proposal by the Zionist movement to set up a temporary refuge in Uganda for Russian Jews.

"[It fell through] but there was the possibility that it would work."

A second connection between Israel and Africa, he said, occurred after the independence of Ghana in 1956, when Israel became one of the first countries to establish an embassy there.

"Extending its hand was seen as a great move on Israel's part, who at that time was grappling with its own issues of growth and development."

Africa can learn several lessons from Israel including how to irrigate its dry land and raise poultry, and how to defend itself, said Bagambiire.

Over the years, he said, Africa and Israel relations has had its ups and downs, "but by and large most African countries and Israel have had good relations on a bilateral level."

One of the reasons for his travelling to Israel, he said, was to stress upon African leadership "the importance of a strategic alliance that transcends regional politics, and focus on what is beneficial to our continent and our people in the long run."

Ojambo said that before going to Israel, he had thought all Israelis were united. "What I saw was a democratic country with people who would have passionate arguments one minute and share ideas the next," he said. "Their ideas clash, but it does not lead to war."

Wane, a sociologist from Kenya, said she went to Israel to observe people. "I saw black Jews from Ethiopia who have moved to a developed country. Moving from Africa to Israel is like night and day. How do they reconcile their two cultures?"

The transition is difficult, she said, because they believe Israel is home, but at the same time they find everything unfamiliar.

"Transcending African rituals [and moving] into Israeli culture can be very difficult," she said. "When people are determined, however, there is nothing they can't achieve. [The Ethiopians] felt a sense of belonging and they were willing to do whatever it takes to be part of the community."

Wane's visit to Israel "will be a part of my life that will be difficult to match," she said. "My feeling of Israel will never be the same because I visited there."

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Toronto's Indian Jews celebrate Purim

By JENNIFER M. PAQUETTE
Special to The CJN

Eighteen-month-old Gideon Joseph and his 2½-year-old sister, Judith, love dressing up for Purim. But while other Jewish boys were pulling on Bob the Builder overalls or Darth Maul capes, Gideon and Judith drew cheers as Indian movie stars Salman Khan and Aishwarya Rai.

On Sunday, March 23, at a Markham banquet hall and restaurant, Judith and Gideon dressed up and went with their parents and grandparents to the annual Purim celebration of Congregation BINA, Toronto's only congregation of Indian Jews.

Rani Pollock, four years old.

Congregation BINA was established by just a few families in 1979. The acronym stands for Bene Israel of North America. (The word "bina" also means "understanding" in Hebrew.) The Bene Israel are the largest group of Jews of Indian origin; others include the Cochin Jews and the Iraqi Baghdadis.

Founding member Hannah Rubin says there were only seven or eight children at the synagogue's first Purim social. Along with Judith and Gideon, more than 20 children attended this year, in costumes ranging from traditional Gujarati dress to… well, Bob the Builder.

Purim wasn't a big holiday in India, where most BINA members were born, says Sabrina Kerbel, a first-generation Canadian. Rubin agrees: "We didn't celebrate to that extent." But it has grown here: 80 members gathered this year for a Purim party with an Indian flair. Hamantaschen were nowhere in sight, but fragrant *dal* (lentils) were steaming during the children's Purim play.

Because the Indian community was cut off from mainstream Judaism for thousands of years, Bene Israel became highly assimilated within the surrounding culture. But the community held on to many Jewish traditions, such as cooking Tandoori chicken in lemon juice rather than in yogurt and butter like most Indians.

In India, intermarriage was almost non-existent. Hindus were forbidden to marry out of their caste, and Bene Israel had no formal caste, though their traditional occupation and Shabbat observance earned them the caste-like designation of "Saturday Oil-Pressers."

For 2,000 years, the Bene Israel enjoyed more intellectual and spiritual freedom than many European Jews. The community grew to almost 30,000 at its peak in the 1950s, but most left soon after for Israel and elsewhere. Today, there are fewer than 5,000 Bene Israel in India, mostly around Mumbai (Bombay).

In Israel, Bene Israel were often met with discrimination, and many later left for English-speaking countries. The second largest group of Congregation BINA members have come from there; many clapped and sang along with Hebrew Purim songs.

With about 120 families, BINA holds services on Rosh Hashanah, Yom Kippur and Simchat Torah, plus occasional life-cycle events such as bar mitzvahs and weddings. Because it doesn't have a permanent location, its services take place at the National Council of Jewish Women building. BINA also runs a weekly Hebrew school, classes for adults on traditional Indian-Jewish melodies, Purim and Chanukah celebrations and a summertime picnic social.

Though some BINA members belong to other synagogues as well, social events are an important link to 2,000 years of history. There are no special Indian Purim foods, Kerbel says, but "what we eat is different from average Jewish people."

Because the Purim party took place in a restaurant that serves non-kosher meat, the menu was vegetarian: crispy pakoras and tender poli flatbread complemented with spicy Indian sauces and basmati rice.

Judith Joseph, two years old, with Hannah Rubin. [Jennifer Paquette photos]

Though Purim might not have been a big deal in India, there is a link between the two: the Megillah says Haman's evil decree reached all the way from India (in Hebrew, *Hodu*) to Ethiopia (*Kush*).

Dressed in an elegant sari, Rubin, who came to Canada in 1974 and worked for 19 years at children's aid societies in this country, proudly watched as her own grandchildren, BINA's next generation, ran around enjoying the festivities.

"It's great to see them," she said. "It's very nice to have them here."

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Greater Toronto Area

Toronto to host librarians' convention

By CAROLYN BLACKMAN
Staff Reporter

Almost 300 librarians are expected to take part in the Association of Jewish Libraries (AJL) 2003 convention, being held here for the second time, June 15 to 18.

The annual convention is a forum for AJL members to share information and learn new skills, and take information back to their own communities.

Co-chairs are Gloria Jacobs, a librarian with the Toronto Public Libraries, and Rosemary Cohen, a retired librarian from Associated Hebrew Schools.

Zena Glassman, librarian at Beth Tzedec Congregation's Max and Beatrice Wolfe Library, who is chair of the convention's programming committee and a past president of AJL/Ontario, said the convention gives librarians a unique opportunity to meet with other librarians and learn from them. "It's not often people with so much experience meet in one place."

The Sunday sessions, some of which are open to the public, include meetings with poets and writers such as Simcha Simchovitch, Ken Sherman, James Sturm, Richard Ungar, Lesley Simpson, Cary Fagan, Paul Brown and Vivian Kaplan.

AJL represents every kind of library, from small synagogue and school libraries, to large libraries at universities such as Hebrew University or those with significant Hebrew collections, said Jacobs.

Members benefit, she said, by being able to exchange ideas, and talk to other members through the association's Web site, www.jewishlibraries.org.

Libraries are an important part of the Jewish community, "because books and information are an essential part of Jewish life," said Cohen. "We live in a knowledge-based society, and librarians – who are now called information providers – are the gatekeepers."

The field has changed dramatically in the past 30 years, she said, "and it is necessary to ensure that this information is free and accessible to the average person. People need access to as many viewpoints as possible."

The use of libraries is skyrocketing, Cohen said, because people need guidance in seeking the information they need.

"The Internet, for example, is not easy to navigate. There is a lot of misinformation out there. It is important to know, not only how to find a site, but to evaluate it – to make sure material is current, relevant and unbiased," she said.

Glassman said the "old stereotype of librarians does not exist any more. People really don't think about what goes on in libraries. Gone are the days when a librarian sits behind her desk surrounded by books.

"They need to be knowledgeable, technical, and be able to do five things at once. Library users come from all walks of life, and librarians have to move quickly from helping toddlers, to seniors, to professionals who need an extensive search," she said.

For information on the convention, contact Jacobs at gjacobs@cuic.ca or 416-393-7706, or Cohen at rosemer@idirect.com or 416-633-9092.

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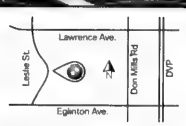

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Passover Food Ideas

Passover Sephardi style

By BEVERLY LEVITT
Special to The CJN

Because my ancestors were from eastern Europe, specifically Latvia, Lithuania and Vilna, I am Ashkenazi. Just as I thought all Jews spoke Yiddish, a language I delight in because it's so colourful, I grew up thinking Jewish cooking was my mother's brisket and carrot tzimmes, my Granny Fanny's chopped liver and my Aunt Dorothy's blintzes with sour cream.

That's not to mention the dishes my brothers and I used to giggle about because their names were so amusing – knaidlach, kreplach and knishes.

Now that we've all grown up, I'm not sure what was so funny. Maybe that's the joy of childhood – you laugh at anything. Recently I've become fascinated by Sephardi cooking – maybe because I didn't grow up with it, maybe because the combinations are so creative, maybe because its evolution is so interesting.

Although we are one people, we have two cuisines, and nowhere is this more significant than at Passover, when we commemorate our flight to freedom and the birth of the Jewish nation.

At sundown on the eve of Passover, we begin the first seder, which is probably our longest meal of the year, as we intersperse feasting on Passover delicacies with retelling the story of Exodus.

To personalize our people's joy, sadness, bitterness and optimism, we eat symbolic dishes, recite poetry and sing songs, as dictated by the Haggadah.

Passover lasts eight days (seven in Israel), during which we observe traditions honouring our people's frantic flight to freedom. It is in honour of that passage that one of our most interesting food traditions was born.

Fermenting agents such as yeast are banned, as are the five types of grain – wheat, barley, rye, oats and spelt. Bread, cakes, biscuits and all foods containing ingredients made from these grains are chametz. The Ashkenazim are also forbidden rice, dried corn, dried beans, peas and lentils, although the Sephardim allow them.

Because of the demands of cooking without grain or leaven, a whole range of ingredients are used in non-traditional ways. Instead of stuffing poultry and meat with breadcrumbs, we use matzah farfel, mashed potatoes, fruits, vegetables, nuts and seeds. While Ashkenazim don't use grains, Sephardim use cracked wheat, ground rice and some other cereal seeds.

Pastries are made from ground almonds, walnuts and hazelnuts, potato flour, potato starch, matzah meal and matzah cake flour. The favourite cookie at Passover is macaroons, made of coconut, ground almonds, sugar and egg white. Fritters are made of matzah meal. And pancakes are replaced with matzah brei, using matzah soaked in beaten eggs.

Sephardim in Morocco barbecue during the holiday to remind us that our people left Egypt in such a hurry that they grilled foods over a wood fire. A popular Sephardi dish at Passover is fava bean soup as it was a favourite of the Egyptian slaves.

EARLY AMERICAN SEPHARDI CHAROSET BALLS

Adapted from *Jewish Cooking in America* by Joan Nathan, Knopf, 1998

This delightful dish – a favourite of children and adults alike – represents the mortar and mud bricks used by the Israelites to build Pharaoh's cities. Although the Nathan family would never use a food processor, instead preferring an old-fashioned grinder, it does make the preparation easier.

3 cups raisins
2 cups whole almonds, blanched
1 green apple, peeled and cored
½ tsp. cinnamon or to taste

Continued on page 28

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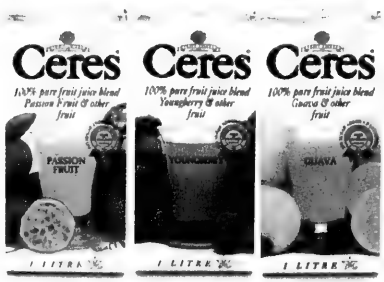
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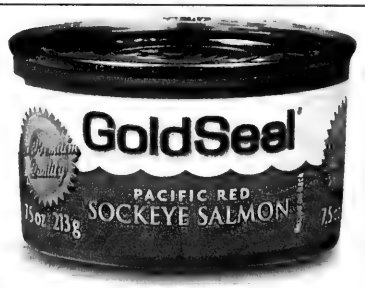

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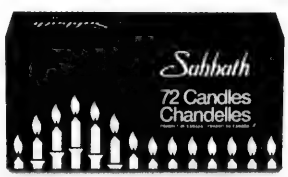

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PASSOVER SEPHARDI STYLE

Continued from page 26

In a food grinder, coarsely grind raisins, 1½ cups of the almonds, apple; and cinnamon. If using a food processor, grind in quick pulses so as not to over-process. Set aside in bowl.

Using your hands, press mixture into balls the size of large marbles. Press one of the remaining almonds into each charoset ball. Makes about 4 dozen balls.

INDIAN SALADE COCHIN
(Indian toasted mango salad)

The simple combination of mangoes and cucumbers is at once sweet and tart, aromatic and pleasing. Regular cucumbers may be substituted if English aren't available.

¼ cup fresh mint, chiffonade
¼ cup freshly squeezed lime juice
zest of 2 limes
1 tbsp. ground coriander
½ cup vegetable oil
¼ cup walnut oil
¼ cup red wine vinegar
1 tsp. ground cumin
½ tsp.white pepper
kosher salt to taste
10 English cucumbers, skinned, seeded and sliced thin
3 large mangoes, peeled and sliced into ½-in. pieces

In a large mixing bowl, add first 9 ingredients. Whisk together until smooth. Add salt. Toss cucumbers with dressing. Brush mangoes with a little oil; grill until a nice brown color is achieved. Dice and add to salad. Serves 6.

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MOROCCAN PASSOVER CHICKEN SOUP

Chicken soup knows no boundaries and is equally popular with both Sephardim and Ashkenazim. When done well it is as highly prized as a vintage wine. The variations are endless.

2 tbsp. olive oil
2 onions, sliced
2 leeks, sliced thin
3 carrots, sliced into rounds
1-2 lb. chicken breasts, boneless and skinless, sliced
2 quarts chicken stock (see recipe)
1 cup fava beans, dried and rehydrated with hot water
3 stalks celery, thinly sliced
2 cups water
1 cup white wine
1 tbsp. ground coriander
pepper to taste
1 cup cooked chickpeas
kosher salt and white pepper to taste

Heat a large stockpot until very hot; pour oil into pot. Add onions, leeks and carrots; heat until onions start to become translucent. Add chicken breast to vegetable mix. When chicken is no longer pink, add broth, fava beans, celery, water and wine. Add coriander and pepper. Let soup come to boil; turn down to simmer. Skim soup for residue on top every 10 minutes or so, until it is clear. When vegetables are al dente add chickpeas, salt and pepper. Serve hot. Serves 6.

CHICKEN STOCK

8 lb. chicken bones
6 quarts cold water
1 onion, halved
2 stalks celery, halved
2 carrots, quartered
1 packet bouquet garni or
½ tsp. each dried thyme, whole peppercorns, garlic and parsley stems tied in a cheesecloth
kosher salt to taste

Combine bones and water. Bring slowly to boil. Skim surface for coagulated residue. Simmer stock for five hours. Add onions, celery, carrots and sachet. Simmer for one hour more. Strain, cool and store in refrigerator until used.

POULET AUX DATTES (CHICKEN WITH DATES)

Adapted from *The Book of Jewish Food* by Claudia Roden, Knopf, 1996) This Moroccan combination has roots that go back to medieval Baghdad. It is important to taste and adjust the seasonings, for the right balance of flavours is a delicate matter in this dish. It usually needs plenty of black pepper to counteract the sweetness.

6 chicken quarters
4 tbsp. peanut or sunflower oil
2 large onions, coarsely chopped
2 tsp. cinnamon
¾ tsp. mace
½ tsp. nutmeg
1 tbsp. honey
salt and plenty of black pepper to taste
1 cup pitted dates
Juice of ½ to 1 lemon
pinch of saffron
½ cup blanched almonds, toasted or fried

Continued on page 31

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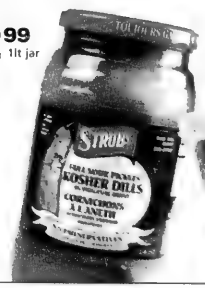

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Passover Sephardi Style

Continued from page 28

In a large pan, sauté chicken pieces in oil for a few minutes, until lightly coloured, turning them over once. Remove chicken. Add onions; cook on low heat until tender. Stir in cinnamon, mace, nutmeg and honey; pour in 1¼ cups water. Stir well; add chicken pieces. Bring to boil, add salt and pepper; lower flame and simmer for 25 minutes. Add dates, lemon juice, and saffron; cook for another 5 to 10 minutes, or until chicken is tender. Place on serving platter, sprinkle with almonds.

TEZPISHTL
(TURKISH ALMOND-NUT TORTE)
WITH FIG TOPPING

The perfection of this dish depends on the freshness of the nuts.

Syrup
2 cups sugar
2 cups water
2 tsp. lemon juice

Cake
5 eggs
1 cup sugar
¼ cup sunflower oil
juice and zest of 1 orange
2 tsp.ground cinnamon
1¼ cups Passover fine matzah cake meal
1¼ cups almonds, blanched and finely chopped

Honey and marinated fig topping
½ lb. dried white figs, washed and dried well
1 bottle sweet wine
½ cup sugar
1 tsp. lemon juice
1 cup honey
pinch of nutmeg
pinch of cinnamon

For syrup, in a saucepan mix sugar and water together; bring to boil. Add lemon juice; simmer over low heat for 10 minutes. Cool.

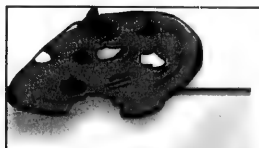
To make cake, beat eggs until frothy; add sugar; continue to beat until golden and well mixed. Add remaining ingredients, one at a time; stir into batter. Pour into oiled and floured 13x9x2 cake pan; bake at 350 for 30 minutes. Test for doneness with a toothpick.

Remove cake from oven; pour cooled syrup over it. Let cake stand for 2 hours before serving to allow syrup to be absorbed. Makes 1 cake, about 18 pieces.

Place figs and port wine in large bowl; marinate overnight. Drain figs; reserve wine. In large saucepan add sugar, lemon juice and honey. Simmer, being careful not to burn sugar. Raise flame to medium. Add reserved wine, nutmeg and cinnamon. Reduce by half and add figs. Stir well. Serve with torte.

Kosher recipe for FRESH VEGETABLE SALAD...

available on page 32



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- Coleslaw
- Creamy Coleslaw
- Garden Coleslaw
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- Carrot Salad
- Cucumber Salad
- Beet Salad
- Spicy Olives
- Marinated Mushrooms
- Marinated Vegetables
- Tuna Salad
- Egg Salad
- Tomato & Onions
- Israeli Salad

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- Breaded Mushrooms
- Breaded Eggplant
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- Ely's Cornbeef Knishes
- Chicken Crêpes
- Mushroom Crêpes
- Cabbage Rolls (Beef)
- Stuffed Peppers (Beef)
- Chow Mein

•MAIN COURSES•
- Honey Garlic Wings
- BBQ Chicken Wings
- Spicy Buffalo Wings
- Crispy Chicken Wings
- BBQ Chicken
- Chicken Drums in BBQ Sauce
- Roast Beef Brisket
- Turkey Roll
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- Chicken Fingers
- Lemon Chicken Breast
- Chicken Balls Mandarin
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- Grilled Chicken
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- Boneless Stuffed Chicken Leg
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PASSOVER OFFERINGS FROM COR

The Kosher Information Service of the Kashruth Council of Toronto, affiliated with the Vaad Harabonim of Toronto, UJA Federation of Greater Toronto, publishes a COR holiday information and recipe pamphlet for each major holiday.

As a service to the community, the Kashruth Council provides kashrut and food related information to families across Canada, the United States and as far as Israel and Europe, says Rabbi Mordechai Levin, the council's executive director.

If you wish to be placed on the COR mailing list, (there is no charge), call the Kashruth Council 416-635-9550, or write to 4600 Bathurst St., Suite 240, Willowdale, Ont., M2R 3V2.

Here are some of this year's Passover recipes from the COR flyer.

PESACH SANGRIA

½ gal, red grape juice, chilled
1 26-oz. bottle Club Soda, chilled
1 sliced orange (with rind)
1 sliced lemon (with rind)
1 sliced apple (with skin)
½ small pineapple cut into small chunks

In a large pitcher or punch bowl, combine chilled grape juice and chilled Club Soda. Add fruit. Add a tray of ice cubes. Mix well. Yield: 3 quarts.

FILLET OF SOLE ROLL UPS WITH MUSHROOM OR TOMATO SAUCE

8 sole fillets – dry fillets, sprinkled lightly with salt, pepper, paprika

Filling:
2 tbsp. butter or margarine
¼ finely chopped onion
½ cup finely chopped celery
½ cup finely chopped carrot
½ cup grated cheddar cheese
6 oz. thinly sliced almonds (optional)
2 tbsp. finely chopped flat leaf parsley (please check fresh parsley carefully)
2 cups matzah meal
2 tbsp. ketchup

Preheat oven to 350. Grease a rectangular baking dish (12x7x1 inches). Melt butter or margarine in saucepan. Add onion, sauté 5 minutes, add celery and carrot and sauté 5 minutes longer. Cool. Add remaining ingredients. Mix together. Divide mixture on filets — roll up — fasten with a toothpick or skewer. Place rolls in baking dish. Dot with butter or margarine. Bake 20 minutes. Serve with mushroom sauce (see below).

Note for leftover filling: Place in greased muffin tins; bake 15-20 minutes at 350.

Mushroom sauce:
¼ cup oil
½ Spanish onion, finely chopped
1 lb. mushrooms, sliced
1 level tbsp. potato starch
2 cups cold water or pareve stock
salt and pepper to taste

Heat oil, sauté onion until limp, add mushrooms, sauté 5 minutes longer. Dilute potato starch in cold water or stock, add salt and pepper. Cook in saucepan until mixture thickens, stirring constantly. Add to mushroom mixture. Pour over fish.

Variation: Heat one can tomato mushroom sauce mixed with 1 tbsp. lemon juice and pour over fish. Serves 8.

SWEET POTATO CASSEROLE

6 medium sweet potatoes
4 tsp. sugar
4 tbsp. butter or margarine
2 medium oranges, unpeeled, thinly sliced
½ cup orange juice
¼ cup honey

Crumb mixture:
¼ cup matzah meal
2 tbsp. sugar
2 tbsp. shredded coconut (optional)
2 tbsp. butter or margarine

Preheat oven to 350. Cook potatoes until tender, in enough boiling salted water to cover. Drain, peel and cut into ½-inch slices.

Arrange a layer of potatoes in a greased casserole. Sprinkle with 2 tbsp. sugar, dot with 2 tbsp. butter or margarine and cover with a layer of oranges.

Repeat layers. Combine orange juice and honey and pour over potatoes. Combine crumb mixture and sprinkle over top. Cover casserole and bake for 30-40 minutes removing cover the last 15 minutes. Serves 6-8.

FRESH VEGETABLE SALAD WITH TOASTED FARFEL

Part 1
1 head romaine lettuce (prepackaged available)
1 cucumber, thinly sliced
2 ribs celery, thinly sliced
1 large tomato, cut in thin wedges
1 cup radishes, thinly sliced
1 cup toasted farfel (recipe follows)
½ Bermuda onion, thinly sliced

Wash lettuce thoroughly, dry and tear into bite-sized pieces. Place in salad bowl with other vegetables and toasted farfel.

Continued on page 34

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1	can (170 g) **Clover Leaf® Skinless Boneless Salmon**	1/4 cup	chopped green onions
2 tbsp	butter or margarine	2	cloves garlic, minced
1 cup	sliced fresh mushrooms	1/4 tsp	each dried basil & oregano leaves
1/2 cup	sliced celery	1/4 tsp	each salt & pepper
1/4 cup	slivered green pepper	8	eggs
		1/4 cup	milk

- Drain salmon and separate into chunks with a fork; set aside.
- Melt butter in large 12-inch (30 cm) non-stick frying pan.
- Add mushrooms, vegetables, onions, garlic, basil, oregano, salt & pepper to pan.
- Sautée over high heat until vegetables are tender-crisp; remove from heat.
- Beat together eggs and milk; pour over vegetables in pan.
- Arrange chunks of salmon over top.
- Cover and cook over medium-low heat 10 to 15 minutes or until eggs are set.

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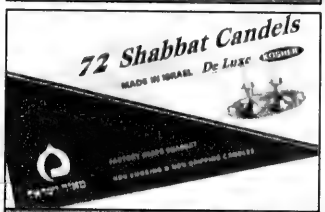

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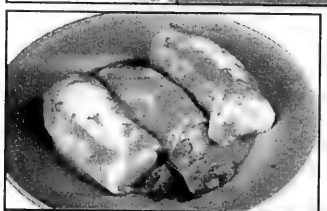

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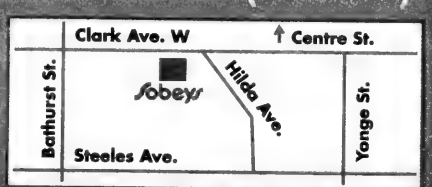

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PASSOVER OFFERINGS FROM COR

Continued from page 32

Part 2 – Dressing:
1 cup oil
2 tbsp. lemon juice
2 tbsp. white wine
½ tsp. salt
¼ tsp. pepper
2 cloves garlic, crushed

Place dressing ingredients in blender, food processor or jar. Blend well. Pour over salad.

Part 3
½ cup grated Swiss or cheddar cheese

Sprinkle over salad. Toss salad gently. The farfel will soak up the dressing or add dry farfel. Chill at least ½ hour before serving. Serves 6-8.

TOASTED FARFEL

1 cup farfel
1 egg, well beaten
dash salt
dash garlic powder (optional)

Preheat oven to 350. Combine all ingredients. Spread on lightly greased cookie sheet. Bake 20-25 minutes or until lightly browned. Good with any salad or soup.

DESSERT CREPES

4 eggs
¼ cup potato starch
2 tbsp. oil
½ cup water

Mix ingredients in blender or mixmaster, or use rotary beater. Strain. Lightly grease a 6-inch skillet and heat until a drop of water dances on the surface. Remove from heat.

Pour 2 tbsp. of batter into the skillet. Tilt from side to side until the batter covers the bottom evenly. Return skillet to heat and cook crepe until underside is lightly browned. Turn out on towel. Return crepe to skillet on other side to brown lightly. Turn out on towel. Cook remaining crepes in same manner.

Filling:
2 tbsp. sugar
6 peaches or nectarines, peeled and sliced, or canned peaches (well drained)
extra sugar
2 tbsp. butter or margarine
Passover liqueur or brandy

Preheat oven to 400. Sprinkle sugar over fruit. Spoon some fruit on each crepe. Roll up and sprinkle lightly with extra sugar. Melt butter or margarine in baking dish. Place crepes in dish and place in oven until hot and glazed. Heat Passover liqueur or brandy in small saucepan. Ignite and pour over crepes.

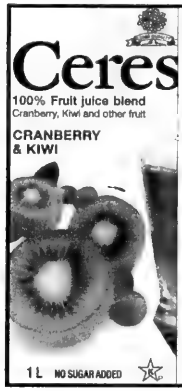
Variation: Any fruit or combination of fruits.

Serve with yogurt, sour cream or whipped cream. Yield: 12-15 crepes.

CHOCOLATE MARSHMALLOW FARFEL SQUARES

¼ cup butter or margarine
5 cups (approximately 40) Passover marshmallows
5 cups farfel
1 tsp. cinnamon
1 cup chocolate chips
½ cup chopped nuts (optional)

Place butter or margarine and marshmallows in greased 9x13-inch glass casserole dish. Microwave uncovered on high for 2-3 minutes until melted, stirring every minute. Add remaining ingredients. Mix well. Spread evenly in casserole. Wet hands and pat down evenly. Refrigerate ½ hour. Cut into squares. Store in refrigerator. Yield: 48 small squares.



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❑ Stuffed Half Boneless Chicken .....12.75 ❑ Whole Roast Turkey & Gravy-/lb. 11.50
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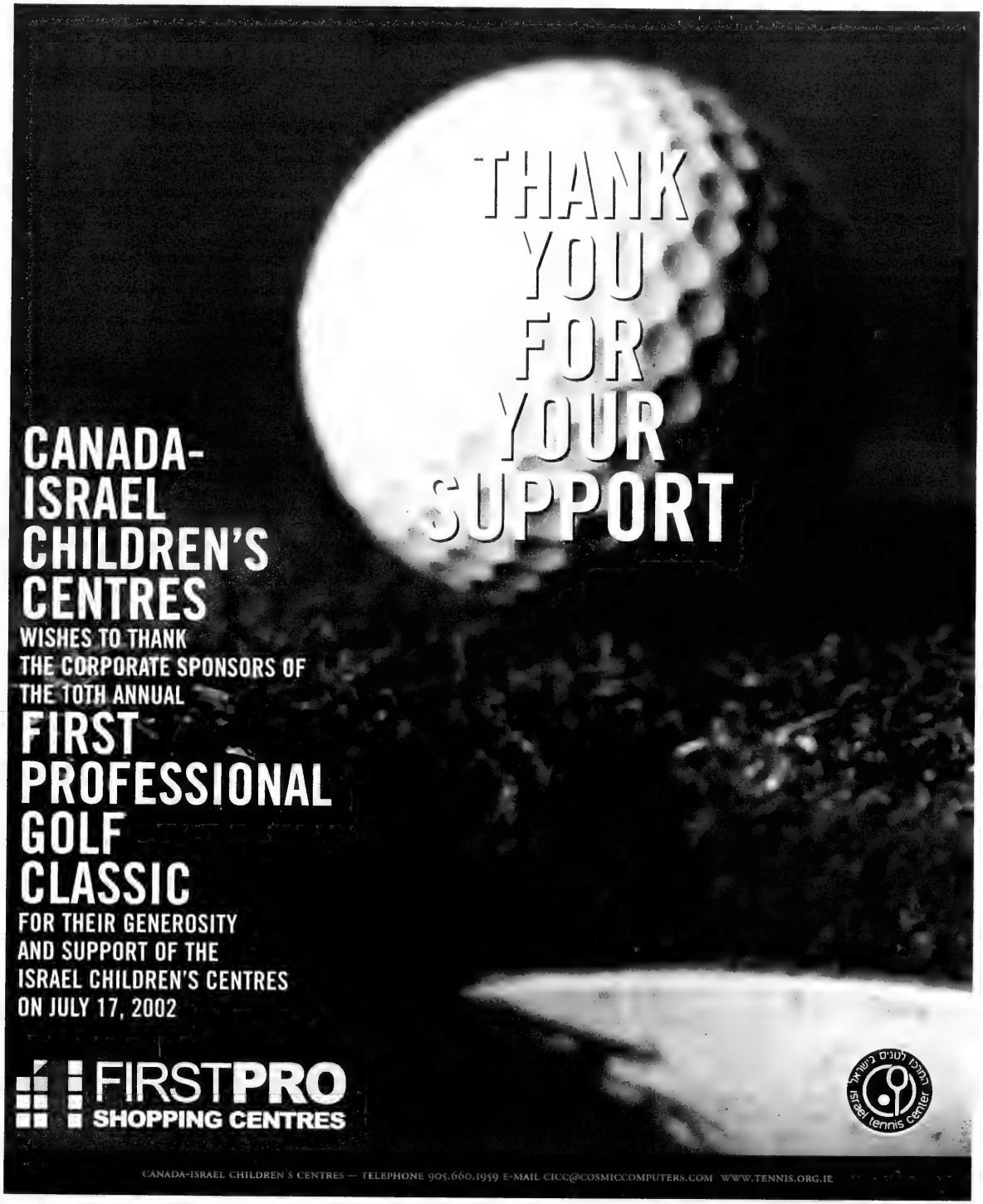
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Easy desserts too good to pass-over!

By NORENE GILLETZ
Special to The CJN

Passover desserts are always a challenge. Biblical injunction prohibits us from eating foods containing regular flour during Passover, which means that our usual repertoire of flour-based cakes, cookies and tortes are excluded from our dessert menus. This is the time for cooks to become extremely creative, but since most of us are rushed for time, we need simple solutions.

Here are some quick, easy treats for your Pesach seder. You will also find more delicious Passover recipes on my Web site at www.gourmania.com. Enjoy!

CHOCOLATE BARK

Melt 1 lb. (500 grams) bittersweet Passover chocolate. Stir in 2 cups of toasted almonds and spread out on a parchment or foil-lined pan. Refrigerate until set. Break into irregular-shaped pieces. (Note: You can substitute raisins, dried apricots or shelled pistachios for the almonds.)

EASY CHOCOLATE TORTE

Make a double batch of your favourite Passover brownies (or use 2 packages of Passover brownie mix). Line two 9-inch round cake pans with baking parchment. Spread batter evenly in pans; bake according to directions.

When cool, carefully remove layers from pans. (The parchment makes it easy – just invert brownie layers onto a plate and peel off parchment.) Place on a serving plate. Spread top of first layer with raspberry preserves, then top with second layer. Frost top and sides with your favourite Passover chocolate frosting or whipped pareve whipped topping (e.g., Rich Whip). Decorate with chocolate curls and fresh strawberries.

SUSAN'S PASSOVER HONEY CAKE
(Pareve)

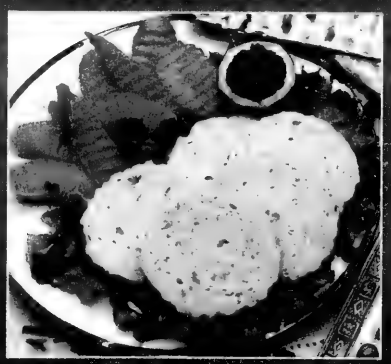
My friend Susan Binnington of Edmonton writes, "This delicious honey cake is always a big hit at my seder. The recipe comes from *The Great Hadassah Cookbook* and I have been making it for years. It is pareve and quite simple to make. You just need a mixer for beating the egg whites, or a very strong arm and a whisk!"

10 eggs, separated
1 cup sugar
¼ cup oil
1 cup honey
1 cup cake meal
1 tbsp. potato starch
1 tsp. cinnamon
1 tsp. allspice
dash of salt

Beat egg yolks, sugar, oil and honey. Add sifted dry ingredients. Beat egg whites with a pinch of salt until stiff. Fold into batter.

Continued on page 43

This Passover, share the delight of ungar's all natural gefilte fish at your table.



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Passover Food Ideas

CELEBRATE PASSOVER CREATIVELY

BY JUDY BART KANCIGOR
Special to The CJN

Tastes of Jewish Tradition, by Jody Hirsh, Idy Goodman, Aggie Goldenholz and Susan Roth, is the culmination of one community's efforts to turn the holidays into major festive family events. With the able assistance and support of the staff and parents of the Milwaukee Jewish Community Center's parenting centre, and with input from rabbis and local artists, this fun-filled compilation of recipes, activities, commentary and stories for the entire family was originally conceived as a cookbook.

"We sent out a mailing and gathered 400, 500 recipes," says Roth, the parenting centre's director. "Then the mothers were saying to us, 'We really would like art projects for the holidays.' Everything came from the parents in terms of what they want."

The Traditions and Text sections for each holiday bring the biblical portions to life. In a sidebar to each text are interesting, little-known facts. For example, "Did you know… Persian families hit each other with green onions during Dayenu?"

The authors of this valuable resource book take very seriously the injunction: "In every generation, all are obligated to see themselves as though they themselves had gone out of Egypt."

"On Passover, we are encouraged to remember the exodus as though we too had been there," Goodman says. "It involves your whole body. You re-enact the story through all your senses. Suddenly, you're all Egyptians or Israelites. Through the activities, you feel what it must have been like to be a slave and work so hard."

Set the mood for the seder by creating a Bedouin tent, donning Middle Eastern head covers called keffiyahs, and making plague bags. The book even includes a magic trick to simulate the parting of the Red Sea and suggests musical selections to accompany your virtual crossing.

Children will enjoy creating their own tambourines, burning bush centrepieces and afikoman bags. Use your imagination, the authors advise.

Indeed, throughout we are encouraged to use the book as a springboard to further study and fun.

"We feel the title to be especially apt as we provide you with a 'taste' of Jewish tradition," the authors tell us in the introduction.

"Judaism is a rich, multi-level, ancient – while contemporary – religion and culture. Our expectations are that you and your children [and grandchildren] will use *Tastes of Jewish Tradition* to deepen your understanding of Judaism and find a place for its rituals and traditions in your homes."

But what about the food? "Oh, what a plague, a week without pizza!" declares the Kids in the Kitchen page with its kid-friendly recipe. In fact, most of the recipes can either be prepared by kids themselves or are easy but delicious time-savers that kids really like.

What could be easier than the potato kugel that uses boxed stuffing mix and frozen hash browns and onions and has a crispy, crunchy texture?

After Passover, try the Honey Pecan Crusted Chicken with cornflake crumbs instead of matzah meal, and it will become a staple all year long.

Wondering what to prepare for lunch during the week? Kids as well as adults will love the creamy (and nutritious) Passover macaroni and cheese.

"The flourless chocolate cake is to die for," Goodman told me. Indeed, it is a chocoholic's dream.

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12-oz. semisweet or bittersweet chocolate chips
1 stick butter
¼ cup sugar
¼ cup strong freshly brewed coffee
2 tbsp. of your favourite liqueur
3 eggs

Preheat oven to 425. Butter an 8-inch springform pan. Sprinkle additional sugar to coat sides and bottom of pan. In a medium glass bowl, combine the chocolate, butter, sugar, coffee and liqueur. Microwave on high for 1 to 2 minutes or until the chocolate and butter are melted and smooth when stirred. Whisk in the eggs until smooth and well blended. Turn the mixture into the prepared pan. Bake for 10 to 15 minutes. The cake will not completely set in the middle. The sides should pull away slightly from the pan. Cool to room temperature, then refrigerate until cold. Serves 10 to 12.

Continued on page 42

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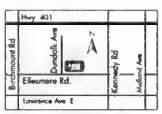

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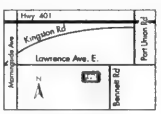

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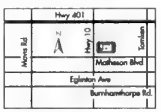

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CELEBRATE PASSOVER CREATIVELY

Continued from page 40

HONEY PECAN CRUSTED CHICKEN

8 pieces skinless chicken breast halves
¼ cup honey
salt and pepper to taste
2 tbsp. Dijon mustard
¼ tsp. paprika or seasoned salt
⅛ tsp. garlic powder
1½ cups matzah meal
¼ cup chopped pecans

Preheat oven to 400. Combine honey, dash of salt, pepper, mustard, paprika and garlic powder in a bowl. Combine matzah meal and pecans in a shallow dish. Brush chicken pieces with honey mustard and then dredge in the matzah meal mixture. Lightly spray chicken with vegetable spray and place in a baking pan. Bake at 400 for about 40 minutes or until done. Serves 8.

PASSOVER LASAGNA

4 eggs
1½ lbs. cottage cheese
clove garlic minced or ⅛ tsp. garlic powder
9 whole matzot
milk as needed
½-1 lb. mozzarella cheese, shredded
1 jar tomato sauce
salt and pepper to taste
oregano to taste

Preheat oven to 350. In a bowl, combine the eggs, cottage cheese, salt, pepper, garlic and oregano. Wet matzot in the milk. Pour a little tomato sauce into the bottom of a casserole or lasagna pan. Layer ingredients as follows: matzot, cheese mixture, tomato sauce, mozzarella cheese. Continue layering until you have finished all the ingredients. End with a layer of mozzarella cheese. Sprinkle the top with Parmesan cheese. Bake at 350 for 45 to 50 minutes. Let the lasagna rest for 5 to 10 minutes before cutting. Serves 6.

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Easy desserts too good to pass-over!

Continued on page 43

Pour into an ungreased angel food tube pan. Bake at 350 on the second lowest rack in oven for 65 minutes. Invert cake pan until cold before removing cake. Serves 20. (If you follow Weight Watchers, 1/20 of this cake is about 4 points.)

CHERYL'S FROZEN BLACK AND WHITE MOUSSE (Pareve)

My friend Cheryl Goldberg of Toronto is a wonderful cook and baker. To be invited to her home for dinner is a special treat. This year for Passover, she will be serving a frozen mousse that tastes almost like ice cream. Cheryl adapted it from a recipe that she served at a recent dinner party. It received rave reviews from her guests.

Crumble Mixture:
1 pkg. Passover chocolate cake mix (12 to 14 oz. pkg.)
1/2 cup sugar
1/2 cup pareve margarine

Combine mixture together in a 9x13-inch baking pan and mix together until crumbly. Spread evenly in pan. Bake in a preheated oven at 350 for 25 minutes. When cool, coarsely crumble the mixture (use your hands or a food processor). Spread 1/3 of the mixture in a greased 10-inch springform pan. Reserve remaining mixture.

Vanilla Layer:
8-oz. container nondairy topping (e.g., Rich Whip)
1/2 cup nondairy creamer (e.g., Kinneret)
1 package Passover vanilla pudding mix (the kind you cook)

Chocolate Layer:
8 oz. container nondairy topping (e.g., Rich Whip)
1/2 cup nondairy creamer (e.g., Kinneret)
1 package Passover chocolate pudding mix (the kind you cook)
chocolate shavings and fresh strawberries, to garnish

Vanilla Layer: Beat nondairy topping until thick. Add vanilla pudding mix and nondairy creamer; blend well. Pour into springform pan. Top with 1/3 of the reserved crumble mixture.

Layer 2: Beat nondairy topping until thick. Add chocolate pudding mix and nondairy creamer; blend well. Pour into springform pan. Top with remaining crumble mixture. Sprinkle with chocolate shavings. Wrap well and freeze several hours or overnight. (Can be prepared in advance.) Serve frozen. Garnish with fresh strawberries when serving. Yield: 12 to 16 servings.

SUSAN'S BAKED CHOCOLATE PIE (OR BAR COOKIES) (Pareve)

Susan Greene, an avid baker, lives in Pepper Pike, Ohio. She writes, "One of my favourite recipes that my family has made every Passover that I can remember is from a Beth Am Temple Passover Institute from many years ago (we're talking from the late '60s-early '70s). This wonderful recipe is from Shoshana Herman, a renowned gourmet cook. (Her husband was the late Rabbi Jack J. Herman of Beth Am.)

"This is a very elegant, chic, rich, gourmet chocolate Passover dessert. The walnuts have to be ground as fine as meal for the crust. This will take 3 passes through the old-fashioned grinder. If you make this during the year, you can add 1/2 tsp. baking powder to the filling. Mrs. Herman makes this recipe as a pie, but my mother turned it into a bar cookie. Size is how we cut the richness. They look so pretty, like a little petit four."

Crust
1/4 cup sweet margarine
1/4 cup sugar
1 cup finely ground walnuts
1 tbsp. potato flour

Filling
1/2 cup sweet margarine
1 cup sugar
3 eggs
2 oz. unsweetened chocolate, melted
1/4 cup matzah cake flour, sifted
pinch of salt

To make crust, mix all ingredients and press into the bottom and up the sides of an ungreased 10-inch pie plate.

To make bar cookies, press mixture into the bottom of an ungreased 7x11-inch baking dish.)

To make filling, beat margarine and sugar well. Add eggs one by one. Blend in melted chocolate along with dry ingredients. Pour mixture into unbaked crust. Bake at 325 for 40 minutes. Filling will not be completely dry inside when done.

Yield: 10 to 12 servings as a pie, or about 5 dozen squares. Serve pie with non-dairy whipped cream. (For bar cookies, cut in 1-inch squares and serve upside down, so that the nut crust is on top.)

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BBQ Chicken & Brisket*
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Matzo
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Macaroons

$19.95/per person (10 person minimum)
*Salmon Teriyaki instead of chicken or brisket, add $2.00 per person

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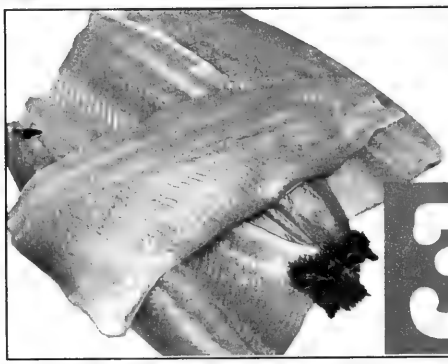

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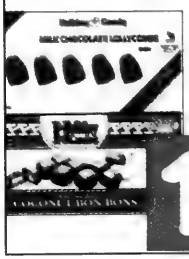

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Be creative with your matzah

By LISA SOLOMON
Special to The CJN

Matzah again! About the third or fourth day of Passover, that would be my chant – as well as that of my five brothers and sisters. And my patient mother would endure the complaint from her young, bread-starved children for the reminder of the eight full days of the festival.

Now that I am an adult, temporarily removing chametz from my diet allows me to reflect on my habits, not only with food, but in my daily life. But as a child, Passover meant not only no bread, but no hamburgers, no pizza, no pancakes, not even regular bubble gum! All the delicious matzah ball soup in the world couldn't make up for the losses.

To help, my mother made hot matzah brei for breakfast. This classic Passover dish can be sweet or savory, as long as it includes softened matzah fried with eggs. To comfort her dear, struggling children, my mother made ours sweet, adding a little milk, sugar and cinnamon. She stood at the stove in her Passover apron, ladling and turning one serving, then another and another, as the kitchen filled with the scent of melted butter. The table looked whiter than usual and the food in the refrigerator looked different and new, because the packaged foods, the dishes, the tablecloths, even the salt and pepper shakers had been changed for the holiday.

After stacking matzah brei on our plates, my mother took out the tin shaker with the cup handle, labelled with masking tape: Passover powdered sugar. I loved watching the white dust melting into my hot matzah brei while my baby brothers licked the sugared rims of their plates with their fingers. Then came a moment my mother probably cherished – silence, as six happy children ate.

It was still matzah. And although it was light and delicious, the matzah brei had that dense, uneven look of most flourless food. But in the land of my childhood, unlimited use of the sugar shaker made up for a lot.

KAETHE SOLOMON'S MATZAH BREI

This is the version my mother made for our family during Passover. But it is also the perfect solution for leftover matzah after Passover ends. Because just as the pre-festival rituals include the removal of bread items from the house by doing, among other things, a thorough spring cleaning, I am ready to clean out half-finished matzah boxes after the week is over.

2 matzahs
1 large egg
1/8 tsp. cinnamon
1 tsp. sugar
1/4 cup milk (or less)
butter for frying

In a small bowl, soak matzah in warm water until softened. Drain and squeeze out liquid completely.

In a medium bowl, whisk egg, cinnamon and sugar together. Add softened matzah and mix until matzah is well broken up. Add milk slowly until you have a batter-like consistency, but it is not soupy. You may not need the full amount. Set aside for about 5-10 minutes.

Heat frying pan and melt butter. Ladle matzah mixture into pan and fry until lightly brown on both sides. Serve hot with powdered sugar, sour cream and berries, or after Passover, with maple syrup. Makes approximately 4 medium sized rounds.

Variations: If you have matzah farfel or matzah meal left over, they can also be used in place of, or in addition to, soaked matzah in the batter. You can also try grated apple or pear in the batter. For savory matzah brei, add an extra egg, onions and salt to egg mixture instead of cinnamon, sugar, and milk.

Continued on page 46

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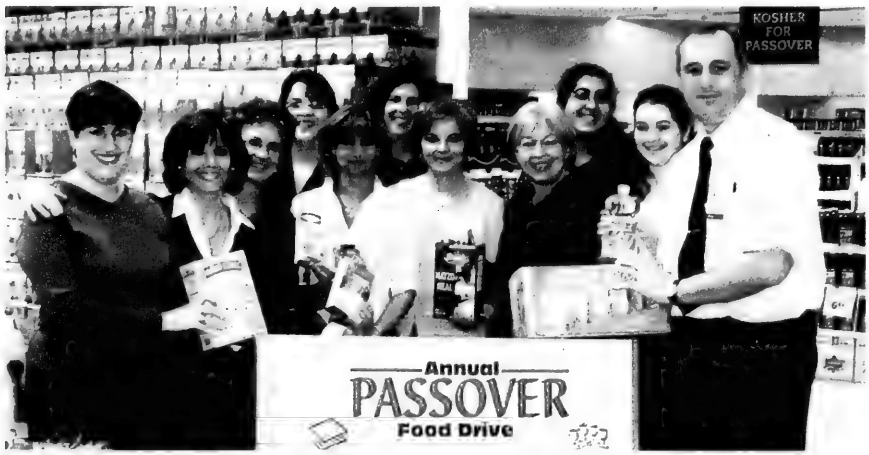
Passover Food Ideas



NCJW's FOOD DRIVE HELPS WITH COMMUNITY NEEDS: National Council of Jewish Women of Canada, Toronto section, kicked off its Passover Food Drive by setting up a food bin at Sobeys at Hilda and Clark. From left: Jill Garazi, Florene Moskovitz, Debbie Wasserman, Pam Hochman, Judy Brown, Ellen Ferdman, Rachel Walters, (Passover Food Drive Co-ordinator) Janice Landy, (president) Daniella Adler, Esther Weitzenfeld, and Kevin Hopps (Manager of Sobeys at Hilda and Clark), Missing: Shavey Tishler, Karen Fenwick, Sharon Chodirker, Barbara Greenglass and Elkie Handelman.

Cheryl Cohen and Liz Chiasson would like to wish everybody a

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BE CREATIVE WITH YOUR MATZAH

Continued from page 45

BETTY GOODFRIEND'S SALMON SOUFFLÉ

This quick and easy recipe would fit deliciously at your leftover matzah brunch or, as Betty Goodfriend, a known Atlanta Jewish cook, suggested, as the main course for a Passover luncheon. Just add a mixed salad or your choice of cold or warm vegetables.

2 cups milk
1 stick margarine
1 cup matzah farfel
6 eggs
salt and pepper to taste
1 lb. can of salmon (drained)
½ tsp. paprika (for colour)
1 tbsp. lemon juice

Preheat oven to 350. Grease a 2-quart soufflé dish.

In a medium saucepan, scald milk (heating just until bubbles appear at edges of pot), then melt margarine in the milk, stirring with a wooden spoon. Stir in matzah farfel and let cool.

In a large bowl, whisk eggs until foamy. Add paprika, lemon juice and salmon. Add salt and pepper to taste. Fold cooled farfel mixture into salmon and pour into greased dish. Bake 50 to 60 minutes until nicely risen and golden brown.

Serving suggestion: Grate medium or sharp cheddar cheese over top of soufflé while still warm.

Variation: If you have more time, Goodfriend said this dish could also be prepared with 6 oz. of fresh salmon, poached, drained, and broken apart.

Side Note: When I asked Goodfriend what she does with her matzah leftovers, she said, "Eat them!" Her family enjoys regular matzah with her husband, Cantor Isaac Goodfriend's guacamole, or egg matzah spread with homemade chopped liver, or any matzah covered with soft butter, all year around.

There is no easy way to confront anti-Semitism

By LEORA BERESKIN
Special to The CJN

I get really scared when I see all the anti-Semitism on campus. But what scares me even more is that I – and other Jewish students – often feel so helpless that we ignore the problem.

Guest Voice

My school, the University of Waterloo, is incredibly multicultural, with Chinese, Indian, Russian and Muslim students. But I'm not going to skirt around the facts as I see them: most of the anti-Semitic acts on campus are performed by Muslims.

When I first came to Waterloo, I met some wonderful Pakistani students and we became friends. I started to think, in my naive way, that if only the world's political leaders could see each other as individuals and friends, then there would be understanding and peace. That idea was shattered when I heard some of my acquaintances make strong anti-Israel comments.

In addition, I have learned that there is a map of the world in the math building that doesn't have Israel on it. There was a Holocaust lecture that ended with inappropriate and derogatory questions. And there are frequent letters to the editor in the school newspaper calling Israel a fascist state and Islam a peaceful religion.

So there is definitely a problem with anti-Semitism on campus. Now we need to know how to deal with it. One of my friends got into a physical fight after someone started insulting Israel and Jews. I don't think that's the appropriate response. First, I don't think violence is a good solution to conflict. Second, I can barely open up a tightly closed jar, let alone get into a fight. And finally, most anti-Semitic messages do not involve speaking directly to a Jew. They are on posters, in newspapers and on TV, which makes them far more dangerous because the accusations cannot be refuted directly.

My method of dealing with anti-Semitism, I'm embarrassed to admit, is usually to just ignore it. I'm not a very confrontational person and I try to avoid difficult situations. I rarely wear my Star of David necklace anymore. On several occasions, when I've met Muslims and they ask me what my background is, I say I'm Canadian. If they push me further, I may vaguely say I'm from an eastern European family. I do this because when I have told people I was Jewish, they have treated me differently. If they were friendly before, they would become less so. Some tried to engage in political discussions.

Recently I have been told: "Since you're Jewish, you must be really happy about the war against Iraq."

After a few such incidents, I've become hyper-sensitive, and even tried to avoid talking with some Muslim people, for fear they will reject me for who I am. My fear of racism is making me racist against them. Now that's scary!

To get another perspective, I talked to Bernie Glick, the department chair in biology at Waterloo, about all the anti-Semitism on campus.

He said, "Although the university has a responsibility to allow the free exchange of ideas, free speech is not an absolute right in Canada and preaching hate against an identifiable group is a crime."

Thus, it seems we are on a slippery slope, trying to decide exactly where discussing world politics ends and where hate begins. I think this makes it even more difficult to respond to the problem of anti-Semitism.

Glick also said that "intolerance among students is a societal issue and needs to be dealt with as such."

He is absolutely correct.

Anti-Semitism is not just restricted to campuses, it is a widespread problem. It's on television, in work cafeterias and in all parts of the world. In London's Hyde Park Speakers' Corner, people can get up and publicly start ranting about whatever is bothering them. When I was there, about 70 per cent of the speakers were talking about Israel, most of them against it. I watched an Orthodox Jewish couple on a stroll through the park give the speakers a disinterested glance, and then continue with their walk. I'm not judging the couple. I didn't say anything either. And even if I had, I don't think I could have made a difference.

In the same way, I ask myself why I should bother responding when I see an incredibly anti-Israel letter in the student newspaper. My response isn't going to change the minds of the people who wrote the letter.

But maybe it would influence the other students who read it. Most are neither Muslim nor Jewish, but many form their political views while they are in university. They are the politicians, teachers and voters of tomorrow. I think that if they constantly see anti-Israel sentiments, they will start to believe what they read. But if they see a balanced perspective as well, then who knows? Maybe we can end anti-Semitism.

As Glick said, anti-Semitism on campus is a societal issue, and I admire everyone not involved with universities who supports the Jewish students. I was recently talking to a family friend who said she was constantly signing petitions against campus anti-Semitism. I thought it was super cool that even if students such as myself are often too afraid to do anything, there are adults who are standing up for us.

But that isn't enough. We also need to fight from the inside. I don't mean to sound preachy, or hypocritical, but anti-Semitism on campus will become more of a problem if we let it. We just need the courage to fight.

Leora Bereskin is a biology major at the University of Waterloo.

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

זייער העלדנמוט טאָר נישט פֿאַרגעסן ווערן

פֿון אַלעק סילווער

60 יאָר זיינען אַוועק זינט יענער שרעקטער סדר־נאַכט, דעם 19טן אַפּריל, 1943, וועלן די קלייניע צאָל לעבן־גע־בליבענע ייִדן אין דער וואַרשעווער געטאָ האַבן אויפֿגע־הויבן די פֿאָן פֿון רעוואָלט קעגן פֿאַרשקלאַפּונג, קעגן נאַציזם, קעגן גענאָציד. די דאָטע איז געווען דער טרא־גישער סימבאָל פֿון אונדזער פֿאָלק, וואָס טרויערט נאָך אירע קידער, וועלכע זיינען אומגעקומען אין געטאָס, אין שקלאַפֿן אין טויט־לאָגערן, אין גאַזקאַמערן אָן אין די וועלדער.

אויף די דעכער, מויערן אָן באַריקאַדעס, אויף די פֿון פּריער־צוגעגרייטע קאַמף־פּאָזיציעס זיינען געשטאַנען אנטשלאָסענע מענער, פֿרויען אָן אפֿילו קידער, אָלט אָן יונג, פֿרומע ייִדן אָן פּרייד־ענקער, פֿון ייִדער פֿאַרטיי, וואָס האָבן באַשלאָסן זיך קעגנצושטעלן דעם מעכטיקן שונא, כאָטש זיי האָבן גוט געוווּסט, אז דאָס קען זיך קיין מאָל נישט עמריקן אין א זיג. אָבער דאָך האָבן זיי אנגעהויבן א ני קאַפּיטל פֿון קאַמף פֿאַרן לעבן, אָן נאָך מער — פֿאַרן כבוד פֿון ייִדישן פֿאָלק.

דער אויפֿשטאַנד אין וואַרשעווער געטאָ איז נישט געווען קיין פֿאַרצווייפֿלטער אקט פֿון אַן אויסזיכטלאָזער גרופּע פֿאַנאַטיקערס. ניין! . . . דאָס איז געווען א קאַמף אין די עלטסטע באַדיגונגען, כדי כאָטש טיילווייז אָפּצאָלן די דייטשע מערדערס פֿאַר זייער וואָקאַנאַליע אין וואַרשע, אין פּוילן, באמת אין גאַנץ אייראָפּע. יענער אָוונט האָט מיט זיך פֿאַרגעשטעלט איינעם פֿון די גרעסטע מאַראַלישע זיגן אין דער גשיכטע פֿון פֿאַר־מאַטערטן, גענפּיניקטן אָן פֿמעט פֿאַרניכטעטן ייִדישן ישוב אין פּוילן.

די ייִדן, וואָס זיינען געבליבן אין געטאָ ביז אַפּריל 1943 זיינען געווען די לעצטע פֿון וואַרשעווער ישוב אָן אומגעגנט. אָבער דאָס פֿארבליבענע הייפל ייִדן האָבן אויפֿגענומען די דייטשע רוצחים, שיפֿורט פֿון ליכטן נצחון איבער פֿמעט גאַנץ אייראָפּע, מיט א בראַנד־פייער פֿון צוגעגרייטע קאַמף־פונקטן אָן מיט דער לאָזונג: *„קיינמאָל נישט פֿאַרגעסן! קיינמאָל נישט פֿאַרגעבן!"*

ווי א ליכט־טורעם אין דער פּינצטערניש גייט אויף דאָס בילד פֿון די פּיטשר־אויסגעמאַטערטע, אָבער גייסט־קע גיבורים, וואָס האָבן מיט אַרעמען געווער אין די הענט אָבער באַוואָפנט מיט שׂונאה צום טייוול, נעקעמפט פֿאַרן כבוד און קיום פֿון אונדזער פֿאָלק. א דייטשער גע־נעראַל האָט דאָן געשריבן: „עס איז צו באַווונדערן דעם מוט, וואָס די ייִדישע קעמפֿערס האָבן אַרויסגעוויזן".

די דאָטע פֿון וואַרשעווער געטאָ אויפֿשטאַנד מוז אַן ספֿק ווידער אַן ווידער אַמאָל דערמאָנט ווערן. די שארית הפּליטה פֿון איידאָפֿעשען ייִדנטום, צוזאַמען מיטן פֿאָלק אין אַלע וועלט־טיילן מוזן, דורך אָפּהיטן אָן דערמאָנען די דאָזיקע דאָטע פֿון העלדנמוט, אַריוסבערעגען פֿאַר דער וועלט, אז ייִדן האָבן געקעמפּט אין ייִדן קענען קעמפן פֿאַר זייער פּריהיים אין פֿאַרן כבוד פֿון עם ישׂראל.

צום סוף דרוקן מיר א קליינעם אויסצוג פֿון אַן אויטענטישער צוואה, וואָס איז געפונען געווארן אין א פלעשל נאָך דער מלחמה. עס איז געשריבן געווארן פֿון איינעם פֿון די געטאָ־קעמפערס אין די לעצטע סטג פֿון זיין לעבן. ....איך, יאָסל (איך עלטער פֿון 43 יאָר), דער זון פֿון דוד ראָקאָווער פֿון טאַרנאָפּאָל..." — הייבט זיך אָן זיין צוואה. מיט זיינע לעצטע כוחות האָט דער אויבך דערמאָנטער קעמפער, פֿאַרציכנט זיינע גדאָנקען, זיין גלויבן, זיין שטאַלץ צו זיין א ייִד.

...„איך בין שטאָלץ צו זיין א ייִד. ס'איז נישט שווער צו זיין אַן עגלעזנדער, אָן אמעריקאַנער אדער א פראַ־צוזי... אָבער ס'איז א כבוד צו זיין א ייִד. גאָט פֿון ישׂראל, איך שווער צו בליבן טרייַ דער תורה. איך וועל שטאַרבן אַזוי ווי איך בין אויסגעוואַקסן, מיטן גלויבן איך דער תורה". . .

איינער פֿון די טרוגנטע „יאָסלס", וואָס האָט אפֿגע־געבן זיין לעבן אין קאַמף פֿאַרן ייִדישן כבוד. יאָסל, דער זון פֿון דוד, ענדיקט זיין צוואה מיט „שמע ישׂראל!"

Concordia asks Quebec to de-certify student union

By JANICE ARNOLD
Staff Reporter

MONTREAL — Concordia University has asked the Quebec government to de-certify the Concordia Student Union (CSU), which would strip it of the powers it now has to act unfettered by the administration, rector Frederick Lowy said recently.

He said Concordia has approached the ministries of education and justice to strip the CSU of its certification because it has not acted in the interests of the undergraduates it represents.

The outcome of the provincial election may have a bearing on the response, Lowy said. The Parti Québécois government is "not interested in making any enemies right now," he told a meeting of the Brigadier Frederick Kisch Branch of the Royal Canadian Legion.

Quebec, he said, is the only province that permits student governments to be certified like labour unions. This status allows the CSU a great deal of autonomy, he said. It obliges the university to collect dues from students and turn them over to the CSU to use as it wishes. Currently, the CSU has $1.3 million at its disposal.

"If they want to spend it on propaganda, there is nothing we can do about it," he said.

Lowy said the administration is deeply concerned about the "anarchists" who have controlled the CSU for the past three years and made Concordia a base for its political activism.

The current situation began four years ago, when unbeknownst to the administration, four of these "anarchists" registered at Concordia as part-time students, taking one or two courses, he said.

The four were Canadians who came from Ontario, and three were graduates of York University and the University of Guelph. They were also members of the Canadian Federation of Students, a "militant" national student organization, he said, and advocated a radical anti-capitalist ideology.

Lowy said they took advantage of student apathy and won seats on the CSU executive three years ago, and since then, people holding the same ideology have dominated the CSU.

In their first year in office, they alienated students and, in order to avoid defeat in the next elections, formed an "alliance" with Muslim students, he said.

"They entered a pact: You vote for us, we will support your causes… For the Muslims, that was principally the Arab-Israeli conflict," he said.

Lowy said it is not known precisely how many Muslim students are at Concordia, but the university estimates they account for about 3,000 of its 29,800 students.

The vast majority, he said, are not international students. This year, Concordia has 298 students from Arab countries. "The largest number [of the others] are first-generation Canadians or landed immigrants from North Africa, Jordan, Egypt, Syria, Lebanon and Iraq. The Palestinians are a minority."

The numbers at Concordia reflects the rapid growth of Montreal's Muslim community, Lowy said. According to his figures, there are 250,000 Muslims in Montreal, including 100,000 who have come in the past five or six years.

While their propaganda has been "very intense," he believes, only a small number of Muslim students identify with terrorist groups like Hamas. But that could change, he thinks, depending on the Muslim political opinion worldwide and the outcome of the Iraq war.

Lowy said not all students engaged in pro-Palestinian activism are Muslim. A few are "anti-Zionist" Jews, he said, noting that Jews are among those facing criminal charges and charges under the university's code of conduct for the violence last Sept. 9 that forced the cancellation of a speech by former Israeli prime minister Benjamin Netanyahu.

Lowy said the police, who numbered more than 100 that day, were "outsmarted" by the pro-Palestinian demonstrators, who broke through the security perimeter.

He said the university and police continue to try to identify persons in the riot from the "extensive" video footage available by matching them with the photos of nearly 30,000 Concordia students.

CLARIFICATION

Irene Novak was the driving force behind the concert honouring the life of Rabbi Shlomo Zalman Domb, mentioned in his obituary in *CJN*, March 27.

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DEADLINE REMINDER-NOTE APRIL DATE CHANGES

What's New and About People deadlines: With Passover falling in the middle of the week, we are changing deadline dates in order to meet publication dates. Thursday, April 3, is deadline for April 17 issue, Thursday, April 10, is deadline for April 24 and Monday, April 14, is deadline for May 1. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 3

MONTESSORI OPEN HOUSE

Montessori Jewish Day School holds an open house for its primary, age 2½-5, and lower elementary, ages 6-8, programs. 7 p.m. 585 Cranbrooke Ave. Call 416-784-5071.

CELEBRATE ROSH CHODSEH

Celebrate and discuss the significance of Rosh Chodesh and the mitzvah of declaring and sanctifying the new month with **Chana Sargon** as she teaches a class titled The Women of the Exodus. 7:30 p.m., the Riverdale Shul. 416-826-4539.

WOMEN'S NIGHT OUT

Chabad Lubavitch of Markham Sisterhood presents a Women's Night Out with guest chefs **Stephanie Levenberg** and **Robyn Quint**, formerly of Delectable Desserts, and **Chavie Rappoport** speaking on If It Weren't For the Women, We Would Still be Cooking Farfel in Egypt. $5. 83 Green Lane at 8 p.m. For details, call 905-886-0420, ext. 221.

MOUNT SINAI BASH

Join Mount Sinai Hospital's Leadership Sinai for its Shaken, Not Stirred party at the Courthouse Chamber Lounge. 8 p.m. The evening includes light dinner, silent auction and more. Tickets $100. Call Miriam Kumer 416-586-3192.

Saturday, April 5

SINGLES CASINO NIGHT

If you are single and "25ish to 39ish," join Shaarei Shomayim Congregation for a casino night with games, raffle, live entertainment, pizza and beer. 9 p.m. $10. For reservations, call 416-789-3213.

Sunday, April 6

BREAKFAST & LECTURE

Temple Sinai Adult Education presents **Rabbi Ed Goldfarb** on the topic A Taste of Literature, a selection from the Yiddish writings of **Chaim Grade**. Services 9:30 a.m., breakfast 9:50 a.m. and program at 10 a.m. All welcome.

BREAKFAST CLUB

Prof. Jeffrey Kopstein will explain the changes in post-communist Eastern Europe at the Habonim Breakfast Club in a speech titled Eastern Europe: From Eastern Empire to Western Commonwealth. 10 a.m. 5 Glen Park Ave. $6.

WALK THRU DOWNTOWN

Join the Mosaic Outdoor Club of Ontario for a walk through the Harbourfront area and financial district. Rediscover the ferry boats, see some unusual waterfront parks and walk the underground PATH system. Meet at the front entrance of Union Station at 11.45 am. Free for members, $5 for non-members. Details at www.mosaictoronto.org.

BOARD GAMES FOR ADULTS

Join Jewish Adults, 30-50s, for board games and cards. Wilson & Bathurst at noon. No charge, free parking. Not a singles group. Call 416-782-4165 or 416-703-8161.

WOMEN'S BOOK REVIEW

Quartet in Autumn by **Barbara Pym** will be discussed by the Feminist Book Discussion Group, Older Women's Network at the Barbara Frum Library, 1:45 p.m. Call **Ruth** for information 416-782-6414.

MUSICAL CONCERT

The Chrylark Arts & Music Series, featuring music by **Srul Irving Glick** with pianist **Alexander Tselyakov**, in a program of

Continued on page 51

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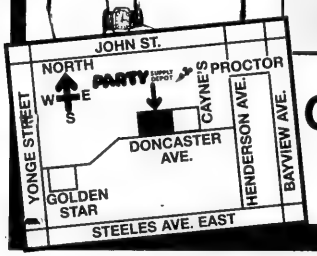

While stocks last — We reserve the right to limit quantities — Promotion ends April 17, 2003

What's New

Continued from page 50

Rachmaninoff and Glick. 3 p.m. at the Heliconian Hall, 35 Hazelton Ave. $15 and $12 for students. Call 416-651-9380.

JEWISH HEALING PROJECT

The Toronto Jewish Healing Project is sponsoring two events. The first, a healing service today at 3-4 p.m. at the Lipa Green Building 4600 Bathurst St. featuring **Rabbi Daniel Komito-Gottlieb** of Temple Kol Ami and **Ken Rabow**, composer/arranger. The second, is a lecture by **Etta Ginsburg McEwan**, MSW, on the Testimony of Experience, 7:30 p.m. Tuesday, April 8 at Beth Tzedec Congregation. Free, all welcome. For information, call 416-944-3359.

WOMEN'S DOC & TALKS

The Rosh Chodesh Group of the Beach Hebrew Institute invites women to view the video *A Tradition in Crisis* from the series Judaism: Quest for Meaning, followed by a discussion. 7-9 p.m. Free. For information call 416-763-2799 or 416-691-9939.

EVANGELISM AND ISRAEL

Temple Kol Ami features **Rabbi Michael Skobac**, executive director of education with Jews for Judaism, speaking on the Evangelical Embrace of Israel: Should We Be Concerned? Admission free. 36 Atkinson Ave. at 7:30 p.m.

YIDDISHLAND CAFE

The Workmen's Circle presents a repeat performance of *The Megilla of Itsik Manger*, in Yiddish and English, with **Alon Nashman, Chaya Thalenberg, Miriam Eskin, Michael Mandel** and **Denise Williams**. 7:30 p.m at 471 Lawrence Ave. W. Tickets $12 available at Israel's on Eglinton, or call 416-787-2081.

Monday, April 7

PLAY AUDITIONS

Singers, dancers, comedians and seamstresses, the Variety Players, a seniors performing group, is holding auditions at Adath Sholom Synagogue, 864 Sheppard Ave. W. at 7 p.m. and April 8 at 7 p.m. 905-883-4233

SETTING THE SCENE

A performance by Medina Theatre Ensemble 8 p.m. at 15 Hove St. $5. Call 416-785-0344.

Tuesday, April 8

POPE PIUS XII & THE JEWS

Jacques Kornberg, professor emeritus, University of Toronto, will lecture on The Holocaust: Pope Pius XII and the Jews at 7:30 p.m. at Holy Blossom Temple. Call **Anne** 416-789-3291 ext. 235.

LEGACY OF SOLOVEITCHIK

Rabbi Mayer Twersky, rosh yeshiva at Yeshiva University will commemorate the 10th yahrzeit and the 100th birthday of **Rav Yosef Dov Halevi Soloveitchik** with a lecture titled The Legacy of a Giant: Reflections on Rav Soloveitchik. Rabbi Twersky, the Rav's grandson will speak at Congregation B'nai Torah, 465 Patricia Ave., at 8 p.m.

CHUG TANACH

Rabbi Philip Scheim will lead the group in a discussion of Ezekiel, chapters 38 & 39. Beth David Congregation at 8 p.m.

KAATERSKILLS FALLS

Rosalyn Wosnick will review **Allegra Goodman**'s novel *Kaaterskills Falls* for the Beth David Sisterhood. 8 p.m. Non-members $3.

Wednesday, April 9

LUNCH AND LEARN

Holy Blossom Temple's Lunch & Learn in Retirement presents **Susan Jackson** of UJA Federation of Toronto speaking on Old, Young and Myth. Noon. $1. Bring a dairy lunch. Coffee & tea served.

POMEGRANATE GUILD

Marie Kajdasz, a fabric arts teacher, gives a slide presentation of her one-of-a-kind pieces and art quilts. 8 p.m. Shaarei Shomayim Congregation. See www.pomegranateguild.ca.

Other News

MOVIE NIGHT & AUCTION

Join Reut Chapter for their annual fundraiser at the Sheppard Grande Theatre on Thursday, April 10. The evening begins at 7:30 p.m. with a silent auction. At 9 p.m. watch the film *Confidence* starring **Dustin Hoffman, Andy Garcia** and **Rachel Weisz**. Tickets $15 in advance, $20 at the door. For tickets and details call 416-781-7771.

POGO-UNE NUIT À PARIS

The 2nd Annual POGO, Pediatric Oncology Group of Ontario, Gala at the Art Gallery of Ontario, Saturday April 12, 9:00 p.m. featuring hors d'oeuvres and desserts, hosted bar, charity casino, silent auction and DJ. $100. Dress for fun in Paris cocktail chic. For details and tickets, call 416-483-5531.

DISCUSSION GROUP

A group chaired by **Rabbi David Nemtzov** meets Wednesdays at noon at Yonge and Finch to discuss contemporary Jewish religious issues. To join, contact **Stuart Steinberg** 416-459-2230.

SENIORS SECOND SEDER

The Association of Jewish Seniors' 32nd annual second seder takes place Thursday, April 17 at the Bernard Betel Centre. Tickets $20, on sale until April 10 at Bernard Betel or AJS office, 530 Wilson Ave. 4th floor. Call 416-635-2860.

JF & CS GROUPS

Jewish Family & Child Service Information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

Parenting the Challenging Child, a 6-session group for parents of children with challenging behaviour. Mondays starting April 7, Lipa Green Bldg. 4600 Bathurst St., 7-9 p.m.

Developing a Successful Parenting Plan, a workshop for parents wanting to develop a business-like relationship with their 'ex' partners to negotiate the details of their children's lives. Monday, April 7 at the Promenade Mall, Suite 313 from 6:30-8:30 p.m.

Birthdays, Hockey games and Holidays: Making It Work After Divorce, a workshop for parents facing the important issues around their children's life-cycle events. Monday, April 7 at the Promenade Mall, Suite 313 from 7-9 p.m.

FOR SENIORS

Beth Tzedec Senior Haverim Program, Monday, April 7, 1:30 p.m. A Prague Pot-Pourri: Architecture & Street Scenes of Old Prague With a Focus on The Former Ghetto, with **Corey Keeble**, Curator of Antiquities at the R.O.M. $2.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. April 3, bingo, April 10, movie. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

LZA Seniors Cultural Club meets Tuesdays, 10 a.m., in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Saturday dances April 19. Sunday dances, April 13, 27. $2 members, $3 guests. Casino Rama, April 9 & 30. Overnight trips to the Thousand Islands, June 1-5, and Atlantic City, June 30-July 3. Call for details, 416-395-7881.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211, www.milesnadaljcc.ca.

Tom's Place Spring Warehouse Sale runs Wednesday, April 2 to Sunday, April 6. A portion of the proceeds will be donated to the JCC. Wednesday, Thursday and Friday, from 11 a.m.-8 p.m.; Saturday and Sunday, 10 a.m.-6 p.m.

Miles Nadal JCC Community Seder 2003, Thurs. April 17, 8:30 p.m. at CHABAD of Downtown, 1344 Bathurst St. Tickets: adults $40, teens, students, seniors $30, children 6-12 $15, Free for children under 5. Reservations and payment must be made by Fri. April 4.

Good Age Club, Wed. April 3- Trip to the National Film Board, leave by bus at 10:30 a.m., return to JCC at 4 p.m. $10 members, $12 guests, tickets at front desk. Tuesday, April 8, join the Good Age Club for a "J'singer-songwriter" at 2 p.m.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Art, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

3rd Annual Indoor Cycle-a-thon. All proceeds to the Canadian Breast Cancer Foundation. April 6, 9 a.m.-2 p.m. For information, call **Nadine** ext. 363, or pre-register at the BJCC athletic desk.

Red Cross/Life Saving Instructor Course-April 14, 15, 21 from 9 a.m.-5:30 p.m. and April 16, 22 from 9 a.m.-3:30 p.m. $275. For information, call **Graham** ext. 252 or e-mail at gungar@bjcc.ca.

Spring Luncheon, Tuesday, April 8, lunch with **Mickey Lewin**. Tickets on sale at information desk.

Learning Experience with **Brian Goldman** speaking on Health Care and the Romanow Report, Tuesday, April 15, 1-2:30 p.m.

School & day care registration for September 2003 is underway. Spaces available for Tic Tac Two, morning nursery, junior kindergarten, senior kindergarten and full day care. Call ext. 248.

Call for tickets for the Koffler Centre Annual International ballet Gala, **Stars of the 21st Century!** taking place on Sunday, May 4, 2003, at 5:30 p.m. at the Toronto Centre for the Arts. For information and to purchase patron level tickets, $500 and up per couple, call **Marni** at ext. 271. For "performance only" tickets, call Ticketmaster at 416-872-1111.

March 20 to May 4, 2003 in the Koffler Gallery: Wendy Oberlander: Translating Esther.

SINGLES EVENTS CAN BE FOUND ON PAGE 52

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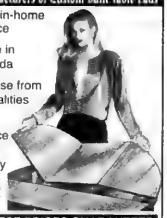

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Coast to Coast

Spurious linkages on the CBC

Israel is not involved in the Iraq war. Israel is not even part of the 45-nation "coalition of the willing." Yet with increasing frequency, it is being dragged into the conflict through anti-Israel polemics that usually take the form of wrongly comparing the cases of Iraq and Israel.

According to Reports

By PAUL MICHAELS

For instance, on March 19, as the U.S. launched the opening salvos in its war on Iraq – reportedly against Saddam Hussein himself – Eric Margolis sat alongside Peter Mansbridge as CBC News' principal foreign affairs analyst.

Margolis said: "I think it's important to note that [Saddam] is such a high target right now because the Bush administration has been very influenced by the current Israeli government of [Prime Minister] Ariel Sharon, which itself has embarked on a long campaign of assassinating Palestinian leaders, and they found this technique very effective in trying to decapitate an entire leadership. I think this has influenced the Bush administration and its idea to try and kill the Iraqi leadership before launching the war. It's not what gentlemen do, but it's certainly a very effective technique."

Several minutes later, Janice Stein of the University of Toronto's Munk Centre gave a fitting rebuttal to Margolis: "Even among those who oppose the war, the question's been asked again and again, why doesn't the United States try to take out the one man [Saddam] rather than punish the whole country?" Her sober analysis of the motive behind targeting Saddam was a welcome contrast to Margolis' conspiratorial statement.

Margolis' penchant for blaming Israel was echoed on March 21. In "Democracy Dominoes," a feature for *The National*, reporter Carol Off examined the prospects for democratic reform in the Arab world following the Iraq war, placing the onus for reform directly on Israel. "The U.S. plans for democracy in the region are impossible if the status quo continues in Israel," she said.

Off did not mention the need for reform in the Palestinian Authority, a corrupt autocracy under Yasser Arafat which is only now showing possible signs of change, thanks in large part to U.S. and Israeli pressure.

Turning to Dennis Ross, former U.S. Middle East envoy, Off said that Ross also believes that "without changing the status quo in Israel, nothing is fixable." But Ross, who immediately followed with a statement about the need to resolve the Israeli-Palestinian conflict, said no such thing.

Since leaving U.S. public service, Ross has been a persistent critic of Arafat and his regime, but none of this came across in his remarks on the CBC.

Also on March 21, CBC Radio News reporter Laura Lynch filed a story from Ramallah. She described anti-war protesters carrying signs that read "No war against Iraq and Palestine."

This sort of linkage, coming from the Palestinians themselves, is not unusual or unexpected. What was unexpected – and totally unacceptable – was Lynch's own take on the issue: "In this part of the occupied territories, in fact throughout the occupied territories, Saddam Hussein remains a very popular figure. He has a lot of support among the Palestinians, at least partly because he gives money to families of suicide bombers and others who suffer, who are victimized in Israeli aggression."

For a CBC reporter to characterize Israel as the aggressor, causing the suffering that Saddam Hussein assuages, is scandalous. It is a direct affront to viewers who are told every day, in a major advertising campaign, that CBC news is "the source Canadians trust."

Paul Michaels is director of communications with the Canada-Israel Committee.

Temple-church deal on hold

By JUDY SHAPIRO
Jewish Free Press

CALGARY — A deal is not a deal until it's signed and sealed – and even the most amicable of business relationships sometimes hit bumps in the road. Such is the case in the ongoing negotiations for Temple B'nai Tikvah to purchase the Living Spirit United Church.

An informal agreement reached by synagogue and church leaders stipulated that beginning this summer, the two congregations would share the church facility for three years, and then the temple would assume full ownership of the building.

The temple's membership approved the plan at a meeting March 2, and it was expected the members of Living Spirit would do the same March 16.

Instead, the Living Spirit congregation passed a different motion to explore all issues related to the church's future home over the next six months.

While this development might be seen as a setback in the negotiation process, both temple and church leaders are optimistic that if they work together, the deal will still go ahead on schedule.

"This is a hiccup, not a car wreck," said Rev. Gordon Churchill of Living Spirit United Church. "There is a group within our congregation who were disconcerted by this hiccup and don't want a train wreck."

Rev. Churchill predicted another congregational meeting will be held soon, spurred by a petition from congregants who want to revisit some questions raised in the March 16 meeting.

Rabbi Howard Voss-Altman of Temple B'nai Tikvah said the synagogue leadership "was very concerned about delaying the process for a six-month period," but said that after a recent meeting with church officials, he is confident negotiations will go ahead.

While there is no written agreement at this point, Rabbi Voss-Altman said committees representing the synagogue and the church have agreed on some very important issues, including a purchase price, joint operations and the use of religious symbols.

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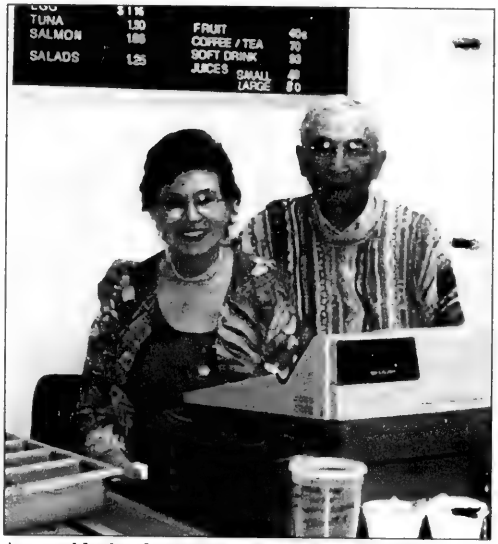

'These years have truly been golden, thanks to other seniors who have inspired and encouraged us ... on how to grow older with dignity and maintain a sense of humour.'

Anne and Isadore Lacow at 'work' at the Betel Centre

For real Canadian warmth, it's the Bernard Betel Centre

Isadore Lacow's first impressions of Canada were icy. "We'd hear on the radio about cold Canadian air dumping twenty inches of snow," he remembered. But since moving from Rochester, N.Y., and joining the Bernard Betel Centre 20 years ago, Canada has become a much warmer place for Izzie and his wife, Anne.

That first year in Toronto was difficult. "We came because my wife wanted to see our grandchildren grow up," he says.

Izzie, who fought in Germany during World War II, wanted to keep up his life-long interest in history and current affairs. But even with radio, television and magazines, he was lonely. Anne, he says, "is very outgoing; she can talk for two hours. I'm not very outgoing."

In 1982, Izzie discovered the Betel Centre's Current Events Club, where he met people who shared his passions. The Centre, housed in the B'nai Brith building on Hove Street, was already growing – and moving north, closer to the Lacows' Thornhill home.

When the new building finally opened, Anne had just turned 55 and was now eligible to join. Since then, through courses, the book club, discussion groups and outings, the Lacows have built lasting relationships with good friends and caring staff. Izzie raves about the Centre's "Tuesday morning habit," a weekly series which brings in acclaimed lecturers on many topics.

For Anne, joining the Centre offered a chance to help out others. "The Centre needed volunteer cashiers, and my wife had experience working at Loblaws," Izzie said. He tagged along to help and has been there ever since, offering nutritious kosher meals and serving up welcoming smiles.

With Anne still working regularly in their daughter's wholesale business, and the two actively pursuing different interests and hobbies, they don't see each other much during the day. Izzie, now 83, says their volunteer shifts together mean "I get a chance to talk to her," something couples can overlook when they've been together many decades. Grinning, he says Anne sometimes complains, "You told me that joke 40 years ago!"

After a rich, full life, most people would think twice about trading home and friends for uncertainty in a cold, new city. But for the Lacows, these years in Toronto have truly been golden, thanks to their connection with other seniors "who have inspired and encouraged us," teaching them "how to grow older with dignity and maintain a sense of humour."

Izzie still listens to Rochester radio every night, but now, whether it's sunny, rainy or snowing outside, he knows where to find real Canadian warmth.

Says Izzie: "The Bernard Betel Centre for Creative Living has truly changed our lives."

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Iraq may be hiding weapons in Syria

By GIDEON ALON and ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iraq may be using Syria to hide its long-range surface-to-surface missiles or forbidden chemical and biological agents that can be used to manufacture weapons of mass destruction, the head of the Military Intelligence research unit told the Knesset's Foreign Affairs and Defence Committee on Monday.

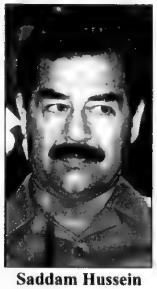
Last December, Israeli Prime Minister Ariel Sharon had said there was a possibility that Saddam Hussein had sent biological and chemical weapons to Syria, in an effort to hide them from United Nations weapons inspectors.

Brigadier General Yossi Kuperwasser told the committee the likelihood of an attack on Israel was still low, given the current situation, but warned that this could change in a very short space of time – for example, if coalition troops found weapons of mass destruction in Iraq or carried out a significant attack on a leading Iraqi official.

Some of the equipment transferred from Iraq to Syria at the end of 2002 was apparently earmarked for Hezbollah in Lebanon, to be used in opening a northern front against Israel in the event of an American offensive in Iraq.

The shipments contained Iraqi rockets with a range of 100 to 150 kilometres, and possibly also various items that Iraq wanted to hide in Lebanon.

Hezbollah has received rockets from Syria before. But the previous shipments contained Fatah and Tsumud rockets, whose range is no greater than 70 kilometres.



Saddam Hussein

Bashar Assad

The discovery of weapons of mass destruction in Iraq would provide the United States with a justification for its military action and toppling Saddam's regime. But at the same time it is hiding unconventional weapons, reports last year indicated that Iraq has been also trying to increase the number of Scud missiles at its disposal.

It is known, for instance, that the missile cargo captured in late 2002 on a ship bound for Yemen from North Korea was destined for Iraq. The Americans released the ship after Yemen promised to keep the missiles itself, apparently to ensure Yemen's co-operation in the struggle against Al Qaeda.

In addition, the Syrians at one point tried to find Scud missiles for Iraq. Given the Scuds' range, they were obviously meant to be used against Israel in case of war, rather than against other states in the region such as Saudi Arabia.

Syrian military aid to Iraq and the possibility that it is hiding Iraqi equipment raises questions regarding Syrian President Bashar Assad's willingness to jeopardize his relations with the United States. On one hand, Damascus is making an effort to help Washington with information about Al Qaeda, but on the other, Baghdad is exerting economic pressure on it. In addition to helping Iraq, Assad also takes a risk by sheltering and aiding terrorist organizations such as Islamic Jihad and Hamas, hiding behind the claim that they only operate information offices in his country.

Suicide bomber injures 58 people in Netanya attack

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Fifteen people were still in hospital Monday after the suicide attack Sunday in Netanya in which an Islamic Jihad bomber blew himself up near a restaurant in a crowded pedestrian mall in the coastal city.

IDF soldier Gil Cooperman, 21, who was hit in the blast, was in serious but stable condition. Six other people were in moderate condition, and the rest sustained light injuries.

Islamic Jihad, which described the attack as a "gift" to the Iraqi people, said some of its members had reached Baghdad to prepare to attack U.S. forces.

While the bombing coincided with Land Day – an annual day of marches and protests by Israel's Arab citizens against land confiscations – the Islamic Jihad's leaflet, released Sunday, congratulated "the suicide pioneers who have arrived in Baghdad to fight in the ranks of Arab fighters and to perform their holy duty.

"We emphasize the connection between the unity of goals for Palestine and Baghdad, to stand up to the American-Zionist war meant to harm the entire Arab nation and Islam."

Ramadan Shelah, secretary general of Islamic Jihad, also drew a link to the Iraq war, but he seemed to hint that Islamic Jihad suicide bombers had not yet arrived in the Iraqi capital.

The Netanya attack, he said, "is the response to the call for performing holy duties. The jihad is a commandment and now a new gate of jihad has been opened for the entire Islamic nation and, within that framework, the resistance forces in Palestine will work. If the sons of Islamic Jihad and its supporters succeed, they will reach the battlefield in Baghdad to participate in this war," he said, calling for more suicide bombers to go to Iraq.

Some 58 people were wounded in the attack near the Cafe London at 12:55 p.m. Israeli time.

Palestinian sources identified the suicide bomber as 19-year-old Rami Muhammad al-Jameel Ranam, of Dir el-Rasoun near the West Bank city of Tulkarm.

"There was a huge explosion," said a worker at a nearby fish restaurant. "I saw two soldiers thrown to the ground and the terrorist ripped to pieces at the entrance."

The impact of the attack may have been lessened by two factors: the size of the bomb and the bomber's apparent inability to get into the restaurant. Police estimated the bomb weighed about three kilograms – smaller than many used in other suicide bombings – and was carried in a bag by the bomber.

The attack was the first suicide bombing since March 5, when 17 Israelis were killed in a bus blast in the northern port city of Haifa.

Police said they had been on alert for a new wave of Palestinian attacks because of the 12-day-old U.S.-led offensive against Iraq.

"Palestinian terror has once again struck at innocent Israelis," said David Baker, an official in the Prime Minister Ariel Sharon's office. "The Palestinian trail of terror continues unabated."

Saeb Erekat, a Palestinian cabinet minister, said the Palestinian leadership "condemns targeting civilians, whether Palestinian or Israeli." He urged the international community to step up efforts to revive Middle East peace talks.

Netanya has been a frequent target of terror attacks, in part because of its proximity to the West Bank. The last terror attack in Netanya occurred in the city market last May. Three people were killed and 76 wounded.

In the deadliest bombing of the past 30 months, a Hamas bomber struck the Park Hotel in Netanya during a Passover seder last year, killing 29 people.

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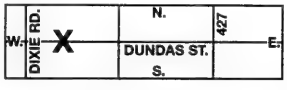

Mon.-Tues. 10-6; Wed.-Fri. 10-9; Sat. 10-5:30; Sun. 12-5

Iraq war could mean trouble for Jews in Arab lands

By RACHEL POMERANCE
Jewish Telegraphic Agency

NEW YORK — As the U.S. military pounds Iraq, Jewish communities in Muslim countries may become increasingly vulnerable.

Jews are not only tiny minorities in the Muslim world, but to some of their surrounding public, they represent the perceived twin threats of Israel and America.

As coverage from Al-Jazeera and other Arab stations rouses the Muslim world with tireless coverage of the war – which many Muslims think came at Israel's behest – Jewish communities could become a whipping-boy for feverish ideologues.

"There are indications that angry and instigated crowds could turn violent and direct their anger and aggression toward individual Jews and Jewish communal installations," said Steven Schwager, executive vice-president of the American Jewish Joint Distribution Committee.

In anticipation of the war, the JDC has been working with Jewish communities in Muslim countries, along with their governments and non-governmental organizations.

The JDC, the North American federation system's overseas partner for relief and welfare, is telling Jews in Muslim countries to keep a low profile and is helping them assess risks, such as attending Jewish schools or synagogues.

The World Jewish Congress has also heightened its contacts with Jews in Muslim countries with a hotline, Web site and weekly conference calls.

"We're acting as a listening post," said Israel Singer, the WJC's chairman. He said there is currently no threat to Jews in Muslim countries, "but we should watch and we should be alert."

Only a handful of Muslim countries have enough Jews to constitute a substantial community. According to the JDC, Iran has 23,000 Jews; Turkey, 23,000; Morocco 5,000; Tunisia, 1,500; Yemen, 280; and Iraq, 60. Hundreds of thousands of Jews in Muslim countries fled their homes, and often prominent positions, when Israel was created and during its early wars for existence.

The rise of two "isms" at the time – anti-Semitism and Zionism – prompted their move to Israel and elsewhere.

Today, Jews are free to leave these countries – although Jews in Yemen and Iran are not allowed to go to Israel.

The Moroccan and Tunisian governments have taken steps to secure Jewish communities with added police protection in Jewish neighbourhoods and institutions. Yet with Muslim populations restive, Jews are on high alert.

"Historically, whatever happened in the world has affected the Jews from Arab countries, but it also depends very heavily on the current Arab leader," said Vivienne Roumani-Denn, executive director of the American Sephardi Federation.

Here is the situation around the region:

• In Tunisia, Jews were already uneasy after Al Qaeda exploded a gas truck last April outside a synagogue in Djerba, one of the main Jewish population centres. The explosion killed 18, mostly German tourists. At its own expense, the Tunisian government rebuilt the synagogue and added security guards. It also beefed up security at another synagogue in Tunis.

The March 16 stabbing of a Tunisian Jewish jeweler – largely dismissed as a criminal, not anti-Semitic act – has further rattled the community, said Jerry Sorkin, a Philadelphia businessman who has operated tours to Tunisia since the mid-1980s and has close ties with its Jewish community. But he said Tunisian Jews consider their home more secure than likely points of immigration such as Israel or France.

• In Morocco, King Mohammed VI has sought to reassure the Jewish community since the outbreak of the war, with public announcements warning citizens against harming each other. Still, the Jewish community is said to be nervous. Jewish schools closed early one recent Friday, as some say the holy Muslim day can lead to a higher risk of attacks.

• In Yemen, a few Jews are scattered in small villages throughout the country. With no Jewish institutions, the community is considered less of a target.

• In Turkey, anti-American sentiment is running high, and Jews have been warned of possible attacks. The well-organized community, which has varied Jewish institutions, has taken measures to secure itself, such as closing schools and dispersing Jews into small clusters for synagogue services.

• Iranian Jewish leaders sent messages to friends and relatives in Europe last week, indicating they did not feel threatened, according to sources close to the community. Despite the trials and imprisonment in recent years of more than a dozen Iranian Jews on what were widely believed to be false charges of spying for Israel, Iran has a thriving Jewish community. Tehran, where most Jews live, has a Jewish old age home, a Jewish hospital, Jewish schools and a Jewish community centre.

• The Jews of Iraq are considered the most vulnerable community in the Muslim world, due to their tiny number and the war around them.

About 40 Jews live in Baghdad, 15 of whom are elderly and live in its synagogue, and the JDC recently learned of 20 Jews living in other cities. When Baghdad is safe for humanitarian groups, the JDC will assist Iraqi Jews in whatever ways they need, Schwager said.

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Germany says it's committed to U.S., Israel

By TOBY AXELROD
Jewish Telegraphic Agency

BERLIN — Germany's commitment to Israel and the United States remains strong despite divisions over Iraq, but anti-Americanism on the street is a "worrisome" trend that German leaders should address, American Jewish leaders said after meetings with top German officials.

David Harris, executive director of the American Jewish Committee, and other top AJC leaders, met last week with German Chancellor Gerhard Schroeder and Foreign Minister Joschka Fischer.

Harris was with a delegation marking the fifth anniversary of AJC's Berlin office.

The two-day visit included a historic meeting with the board of the Central Council of Jews in Germany, an important step "in bringing our two communities even closer," said Deidre Berger, the office's director.

"Germany is very important for the United States, for Israel and for the Jewish people," AJC president Harold Tanner said. "We feel we can better serve our relations by being here, and we are proud this is our fifth anniversary."

Other events included a roundtable discussion with leaders of the Turkish immigrant community and a seminar on transatlantic relations with the Atlantic Bridge organization.

The meetings took place against the backdrop of increasing public anger here about the U.S.-led war on Iraq. There has been some concern about a potential spillover of anger against German Jews, as the country's Jewish leaders have come out in support of U.S. policy.

Anti-American and anti-Israel sentiment in Europe has been expressed in private boycotts, said delegation member Stanley Bergman.

Some of Bergman's business clients in the United States and Israel reported that major European customers had cancelled contracts because of the political tensions.

"The strong wave of anti-Americanism in Germany was evident to us even in the few days of our trip," Harris said, adding that he found anti-war posters comparing U.S. President George W. Bush to Adolf Hitler "particularly offensive."

"There is a breezy dismissal" by many Germans of America's commitment to Germany, "as if the past 50 years didn't count or as if they can be rewritten as a negative occupation or a subordination of Germany," Harris said. "These trends are worrisome if they continue.

"It is important that political leaders in Germany, whatever their views on Iraq may be, not let this get out of hand. If they speak out, they can influence the public. And if they don't speak out, their silence sends a message."

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March 24

• Some 10,000 Palestinian workers from the Gaza Strip entered Israel after a week-long closure of the territories was lifted. The closure had been imposed before the Purim holiday. Some 200 Palestinian merchants also entered Israel.

March 25

• The head of the National Security Council, Ephraim Halevy, presented a revised peace plan to Defence Minister Shaul Mofaz. According to the plan, Israel would support the creation of a Palestinian state in return for Palestinians giving up the right of return for refugees and declaring an end to the conflict.

March 26

• Israeli researchers announced they have developed a low-sugar fruit that people with diabetes can enjoy. It is based on a South American fruit, but is not yet being marketed.

March 27

• Israeli troops arrested wanted Islamic Jihad militant Shadi Sukeya, after he was found hiding in the Red Cross offices in Jenin. When soldiers approached the offices, their entry request was denied by Red Cross officials. The soldiers insisted on entering the offices, where they found Sukeya, who was armed.

• The Foreign Ministry summoned the British Ambassador for an urgent meeting to officially express Israel's discontent with recent statements by British Foreign Secretary Jack Straw regarding the West's "double standards" regarding Iraq and Israel.

March 28

• Former minister Roni Milo will be appointed Israel's next ambassador to the United Kingdom at the conclusion of current ambassador's tenure in August.

Files from JTA and Ha'aretz

Carleton Jewish students denied right to protest

Continued from page 1

Carleton's policy, according to dean of students Leonard Librande, is "to allow the two sides time, but not at the same time or place," he told *The CJN* Monday.

In this case, he said, signs were intruding on the walkway. "In itself, I probably would have no problems with the signs," he said, adding that the area is more conducive to tables, not the type of display that was held last week by SPHR.

"It provokes us to reconsider whether that's the correct place," he said. "We certainly don't intend to favour one side or the other… We're always looking at our policies."

The display included a "cemetery" under a banner reading "Made in Israel," and a "checkpoint" area with SPHR students in battle fatigues posing as Israeli soldiers, Silverstone said. Jewish students who showed up with signs were greeted by the dean of students, the head of security for Carleton and Bryce, and told they could not display their signs, she added.

First-year student Rena Garshowitz, a member of both the JSA and the Israel Advocacy Committee (IAC), a separate campus group, was one of four Jewish students to show up with a protest sign shortly after the display was set up at 10 a.m.

Her sign bore a picture of the Hebrew University's Frank Sinatra Cafeteria after it was bombed last summer, and on the other side it asked, "Now do you get the checkpoint?"

Garshowitz said a security guard told her and another student they would be evicted from the building if they held up or wore their sandwich-board signs.

One Jewish student called out, "Check them well. Protect our civilians," to the students dressed as Israeli soldiers, she said.

Garshowitz said that in the past, she has kept her distance from SPHR displays, but having been to Israel on a Birthright trip in December and after seeing signs about this event all over campus, she decided to become involved.

"I think [Carlton Under Occupation] exemplifies exactly what is wrong with the political atmosphere at this university," she said. "Campuses are breeding grounds for political stuff. I know that the University of Ottawa has a rule that you can't have any kind of political or religious displays in public areas… I think if people want to express their views in a private area, that's a lot more acceptable."

Both the JSA and the SPHR have tabled many times, Silverstone said. In February, an IAC table in Baker's Lounge was "bombarded" by about 40 pro-Palestinian students "screaming and yelling," she said. Jewish students didn't call security because "that's the way it is at Carleton."

CUSA, whose offices are nearby, did not call security or intervene either, she said. Palestinian students called security, however, because Jewish students had hired a videographer, she said, and they objected to the taping. Security at that time asked the videographer to stop taping.

"So it was rather shocking to us," said Silverstone, "that when four students showed up with some signs to silently protest, they were told that they couldn't. They were told that they'd be removed. Then they decided to protest verbally [and initially] weren't even allowed to talk. At best, I would say Carleton's policies look very confusing," she said.

"All year long we were very provoked and nothing was ever done about it… This seems to be an all of a sudden, ad hoc shift in policy on the ground."

Silverstone has contacted senators and members of Parliament and was planning to send a letter to university administration on Monday to express her confusion.

"I'm upset that for three hours, the Jewish students had no voice, and were not allowed to protest in any way. It's unprecedented."

Ironically, only two days before the SPHR event, the JSA held a dinner with students from the U of O's Muslim Student Association to promote informal, non-political dialogue. Muslim students from Carleton declined the invitation.

Leor Grebler, incoming president of Carleton JSA (the JSA has a co-president from each campus), said he thinks if the JSA can organize more projects like the dialogue dinner, perhaps there will be even less interest in political events such as last Thursday's.

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Bush and Saddam both link war in Iraq with Arab-Israeli dispute

By SHELDON KIRSHNER

For diametrically opposed reasons, U.S. President George W. Bush and Saddam Hussein have linked the current war in Iraq with the Arab-Israeli conflict. The American and Iraqi leaders have broadly made the connection in order to rally support in the Arab and Muslim worlds.

Mideast Analysis

Bush and his strongest ally, British Prime Minister Tony Blair, have partially justified the invasion of Iraq by holding out the hope that it will ultimately produce a tremendous political windfall – democracy in Iraq and a two-state solution to end Israel's protracted struggle with the Palestinians.

Saddam, by sharp contrast, constantly refers to Israel and the Palestinians in an attempt to portray the allied thrust into Iraq as a Western colonial conspiracy to rob Iraq of its sovereignty and independence and to subjugate the Arabs.

By harping on Israel and by expressing his undying commitment to its destruction ("Long live Palestine, free and Arab, from the river to the sea"), Saddam may be laying out a justification for attacking Israel at a later stage in the fighting.

In the runup to the war, Bush and Blair declared that Saddam's removal from power could bring democracy and stability to the Middle East and usher in the establishment of a viable, democratic Palestinian state alongside Israel.

To hammer home the point, U.S. Secretary of State Colin Powell demanded that such an entity "must be a real state, not a phony state that's diced into 1,000 different pieces."

Powell was probably alluding to Israeli Prime Minister Ariel Sharon's conception of a Palestinian state in less than 50 per cent of the West Bank, cobbled together not by a contiguous land mass but by a web of bridges and tunnels.

Bush and Blair hope that a historic Israeli-Palestinian rapprochement can be achieved by means of the "road map," sponsored by the United States, the European Union, the United Nations and Russia.

The road map, which generally envisages an end to all violence and a full-fledged Palestinian state by 2005, was informally presented to Israel and the Palestinian Authority last December.

Yasser Arafat, the PA president, accepted it in principle, calling for its immediate implementation in light of the fact the PA planned to fulfill one of its basic requirements: the wholesale reform of the PA. Last month, Arafat appointed Mahmoud Abbas as the Palestinians' first prime minister.

Sharon has embraced the road map on the basis of Bush's June 2002 speech, during which he called for Arafat's replacement and a new PA uncompromised by terrorism. Since then, Sharon has requested about 100 amendments, none too keen about the road map's insistence on a settlement freeze in the territories and a Palestinian state within two years.

With the Iraqi war reaching a critical phase, the seven-page document – whose formal presentation has been delayed by Israel's general elections and now by the situation in Iraq – is being aggressively promoted by Bush and Blair. Last week, at a summit with Blair, Bush announced it will be released soon.

Prior to his meeting in Washington with Bush, Blair reiterated the importance of resolving the Arab-Israeli conflict, describing it as a major irritant in the West's relationship with Muslims.

Britain's foreign minister, Jack Straw, went further, saying it was hypocritical to demand Iraq's compliance with United Nations resolutions while effectively letting Israel off the hook. (UN resolutions pertaining to this issue cannot be enforced unless Israel and its Arab neighbours enter into bilateral talks and sign peace accords.)

Iraq, in the meantime, is cynically promoting the war as a Zionist-American plot, even though Israel is basically a bystander and, more importantly, not even a member of Bush's "coalition of the willing."

Saddam, who tried unsuccessfully in the first Gulf War to link Kuwait with the Palestinian problem, talks darkly about the "American-Zionist alliance." In the same spirit, his trade minister claims that the current conflagration is "motivated by the Zionists," while his foreign minister accuses Israel of actually participating in the war.

Although the allies have captured the H-2 and H-3 Iraqi air fields in western Iraq, a possible launching pad for missile strikes against Israel, the Israeli armed forces remain in a high state of alert.

French Jews fear more attacks as war continues

By PHILIP CARMEL
Jewish Telegraphic Agency

PARIS — France may have chosen not to take part in the U.S.-led war against Iraq, but French Jews already are experiencing some of the war's effects.

With polls showing more than 90 per cent of the public opposed to the war, major cities across France have witnessed large anti-war protests that have often been strongly anti-American and anti-Israeli.

The atmosphere exploded into violence last month, when pro-Palestinian demonstrators attacked two Jewish youths outside the offices of the Hashomer Hatzair youth movement in Paris. The youths were taken to a nearby hospital and treated for light injuries.

Politicians issued belated, if forceful, condemnations of the incident. But French Jewish leaders are worried about further attacks, as well as the possibility that attempts by Jewish vigilantes to defend the community may lead to street battles.

According to the Paris-based Bureau for Vigilance Against Anti-Semitism, the march was characterized by a number of anti-Semitic incidents, including insults hurled at Jewish passers-by and Holocaust imagery depicting Israel.

Estimated at around 100,000 people, the protest was far from minor. Apart from the regular far-left and pro-Palestinian groups, representatives from mainstream French political parties were also present, including former prime minister Laurent Fabius, Green Party presidential candidate Noel Mamere and Socialist leader Francois Hollande.

Despite the fact the Hashomer Hatzair attack was filmed by a camera crew, it took more than two days for protest organizers to offer a clear condemnation. Official responses were also slow to come, and began to filter through only after Paris Mayor Bertrand Delanoe visited Hashomer Hatzair's offices.

A Green Party spokesperson said she didn't learn of the March 22 attack until two days later – not surprising, given sparse media coverage of the incident.

In fact, many newspapers carried an Agence France Presse dispatch claiming there had been "clashes" near the Hashomer Hatzair premises. That raised the possibility that Jewish activists from Betar or the Jewish Defense League had clashed with members of the pro-Palestinian group Joint Appeal for Peace and Justice in the Middle East, known by its French acronym CAPJPO.

CAPJPO's president, Olivia Zemor, said Betar supporters had attacked members of her group and that CAPJPO would be asking for police protection. "Of course we're not anti-Semitic. I have a Jewish mother and father," she said.

Asked how many people from CAPJPO had been injured in the alleged fracas, Zemor said she did not know the "exact figure." She then admitted no one from her group had been hurt.

Hashomer Hatzair spokesperson Yoni Smadjar rejected Zemor's version of events. His account was backed up by the camera crew, which made its footage of the attack available to police.

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KIDDISH
Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

5 The Fifth Plague

This story recounts the fifth of the 10 plagues that God inflicted on the nation of Egypt before freeing the Jewish people from slavery. It has been adapted from Exodus 9:1-9:6 and the Midrash.

"Your Majesty," intoned the crier, " (Moses and Aaron) are here to see you."

Pharaoh angrily threw down the papyrus scroll he had been reading, which landed on his cat Abyssinia, who screeched loudly. Pharaoh didn't like it when those two brothers, Moshe and Aharon, came. They always warned of some catastrophe, and it always occurred just as they predicted. But of course that was all a lucky coincidence. Still, Pharaoh wasn't interested in dealing with them. He toyed with the idea of unleashing his lions at the two approaching brothers, but he knew it wouldn't accomplish anything. The last time he had tried, the lions had docilely licked Moses and Aaron, and showed no sign of their usual fierceness.

Moses and Aaron approached Pharaoh's throne, and Moses began to speak. Because Moshe spoke with a severe stutter, it was rather difficult to make out what he was saying, so Aaron repeated the message.

"So says God: send out the Jewish people and let them serve Me. For if you refuse, stubbornly keeping them as slaves, I shall send a dreadful plague which will kill all the animals of Egypt. You will have no horses to pull your chariots, camels to ride on, oxen to plow your fields. Only animals brought indoors will survive. And when every Egyptian-owned animal left outside dies, and every animal owned by Jews remains alive, you will see that I am God. It will happen tomorrow!"

Moses continued speaking. "And don't think," Aaron repeated for him, "that you can come running over to me in the middle and beg for the deaths to stop. This plague is going to take about... half a second! After that, it's going to be too late. Are you SURE you don't want to set the Jews free and avoid all this?"

"YES I'M SURE!" bellowed Pharaoh. "Get out of here!"

The two brothers turned and left.

The next day, Pharaoh was sitting in his royal chambers, conferring with his advisors, when a messenger dashed in. "Pharaoh!" he cried. "All the animals are dead!" As he spoke, more people burst in.

"There's a huge traffic jam outside; the camels are dead in the streets!"

"We can't plow our fields, the oxen are dead!"

"The cattle workers are sick — they caught the disease from the animals!"

"The captain of the Royal Guard is dead! His horse collapsed and fell on him!"

"Relax," said Pharaoh. "It's not a big deal. Hey, we're all right. And we can always buy new animals."

Just then, Pharaoh's young daughter came running in crying. "Daddy!" she sobbed. "Abyssinia was outside playing in the garden... and she died!"

"What!?" demanded Pharaoh, jumping up. "No, it can't be!"

But there was no point in going to Moses and Aaron to beg for mercy. As they had said, it was too late.

That night, Pharaoh addressed the Egyptian people. "God did not do this," he declared. "This was probably a bad astrological conjunction, an unlucky star. Or maybe our food supply was contaminated. Also, my sources tell me that one cow belonging to an Egyptian family did not die. So obviously God had nothing to do with this. So don't you all worry."

But Egypt had plenty to worry about. The cow that hadn't died was co-owned by a Jew. And soon, Egypt would experience upheavals that would make the plagues until that point pale in comparison....

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& Hallel Newman
Write to us at ENewman613@aol.com

10 PLAGUES

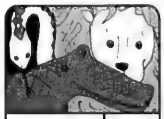
When the Pharaoh of Egypt refused to let the Jews leave, God afflicted the Egyptians with 10 plagues. Can you number the boxes to put the plagues in order?

death of firstborn

darkness

lice

boils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blood

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Arts & Travel

Lexx's 'pope' returns home for *Tamara*

By DAVID SILVERBERG
Special to The CJN

In the competitive acting world, prima donnas don't last.

Ellen Dubin is a shining example of an actor who leaves her pride at the stage door. "Put me in a vat of mud, I'll do it for the role," says the 5-foot-10-inches Toronto native.

Dubin, who will only reveal her age as "somewhere in the mid-30s," has immersed herself in unconventional characters: a sexy cannibal, a female firefighter, a marijuana-obsessed daughter. The Jewish actor, who is best known for her sci-fi stints, even undertook a controversial (yet impressive) role as a golf-obsessed pope in the science-fiction TV show *Lexx*. She also had a part in *Highlander: The Raven* and *Earth: Final Conflict*.

Ellen Dubin, a favourite with *Lexx* fans.

Now she returns to her hometown for a 10-day run of the unique play *Tamara*, on at Graydon Hall Manor until April 13. As the seductive maid Emilia, Dubin revisits a role she played in the play's Los Angeles production.

But, she says, "the cast [in Toronto] changes the way I tackle Emilia."

A play such as *Tamara* is sure to be varied each show; the audience chooses which of the 10 characters they wish to follow in the beautiful Graydon Hall Manor as they move from room to room, committing dangerous liaisons.

The theatrical novelty is set in 1927, where an Italian poet celebrated for his infidelity is under virtual house arrest on the orders of Mussolini. The characters, who range from artists to police chiefs, go their separate ways during the performance, and the spectators decide which storyline is most attractive.

"This time, we're allowed to interact with the fourth wall," Dubin says, referring to what the audience is known as in the theatre world. Dubin mentions instances of improv during the L.A. run, such as the time when a frisky audience member decided to join an erotic bedtime scene. Without missing a beat, she kicked and shoved the man out of the bed.

Since the audience can't follow every character's life in the production, Dubin says some people come back numerous times to discover another mystery or scandal.

Dubin herself has come back to the theatre after dozens of credits in film and television. She says performing is in her blood; her mother was the former director of the Leah Posluns theatre school (now defunct).

After a passion for ballet was cut short by a knee injury when she was 19, Dubin's artistic restlessness led her to her inaugural stage appearance as Tzeitel in *Fiddler on the Roof* at the Limelight Dinner Theatre. Other theatre roles include the redheaded Judy in *A Chorus Line* and the male-impersonator Beatrice in *A Servant of Two Masters*.

"In theatre, I can work with a director for a long time, and there's no big rush," Dubin says. "TV has no deep, juicy roles. In *Tamara*, the characters are like Hamlets in their complexity." Theatre, she says, "separates the women from the girls."

And yet Dubin – who splits her time between Los Angeles and her Annex home in Toronto – revels in the emotionally simple characters that pepper the sci-fi genre. As the cannibal Giggerota the Wicked on *Lexx*, which she played from 1997 to 2002, she let loose a mix of sexuality and comedy that shot her into cult stardom.

When her character died, the show's fans requested her instant reincarnation. Dubin first returned as a queen, then later as a real estate agent and then finally as the first ever female pope in sci-fi history.

That kind of range spurred Miramax and ABC Disney to cast Dubin as Aunt Beast in the upcoming miniseries *A Wrinkle in Time*, a $32 million adaptation of Madeleine L'Engle's classic fantasy novel. The dedicated actor donned a 200-pound fat suit, complete with heavy prosthetics, for the role.

As a Brooklyn firefighter in a 2003 summer movie-of-the-week *Wild Fire*, Dubin had to carry a 65-pound backpack as she weaved between burning trees. And as the alien queen in *Lexx*, whose head was the only visible part of her body, she lay in a freezing bathtub.

"There's so little work out there, you have to be flexible, you have to be able to do everything," she says.

In fact, a vat of mud could be this actor's ticket to another intriguing role.

Tamara is co-produced with Harbourfront Centre as part of the duMaurier World Stage Festival. For tickets, call 416-973-4000.

***Tamara*, which also stars Tamara Hickey (pictured above) runs until April 13. [Nir Baraket photo]**

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Truth is, Toronto actor is in Jewish *Veritas* episode

By FRANCES KRAFT
Staff Reporter

Until recently, Colin Glazer could claim only one Jewish-themed role in his career as an actor – he appeared as Isaac, the patriarch, in a 1992 short film produced by his brother, who is now a rabbi.

Colin Glazer

In the five years since he graduated from York University with a bachelor of fine arts degree, the 27-year-old Torontonian has played more than two dozen roles in film, television, and on stage. He has a principal role in an upcoming episode of the new archeological adventure series, *Veritas: The Quest*, seen on ABC-TV on Monday nights.

Originally scheduled to air Apr. 7, but likely to be delayed because of the war in Iraq, *The Name of God* is an episode featuring Glazer as the assistant to a chassidic rabbi played by veteran actor Eli Wallach.

In the show, which was filmed in Toronto last November, the archeologists find a Hebrew relic, which they bring to Wallach's character. "It really explores a lot of interesting Jewish and chassidic themes," said Glazer.

He turned to his brother, Rabbi Aubrey Glazer, for assistance when the original script called for him to say a few lines in Yiddish. (In a later version, they were translated back to English.)

Working with Wallach, who is 87, was "amazing," said Glazer. "He puts you at such ease and really wants to find something more than what's written. It was a joy to work with him. I had such a blast, and learned so much. When I'm his age, I hope to be doing what he's doing at the level he's at now."

Glazer was bitten by the acting bug as a student at Leaside High School, where he played Detective Trotter in a production of *The Mousetrap*. He also attended North Toronto Collegiate, and continued his Jewish education (which he began at a day school) by attending supplementary schools in junior high and high school.

The semester after *Mousetrap*, Glazer and a friend wrote a play, which made it to the semi-finals of the Sears Drama Festival. Currently he is working on a couple of screenplays, he said. One of his ideas involves a food show, incorporating another of his interests. At one time, Glazer said, he considered studying to be a chef. Instead, he took a series of jobs in restaurants, working, as many actors do, to support his budding career for several years.

The youngest of four children with two sisters in health-related professions (naturopathy and nutrition), Glazer has "no clue" where his interest in acting comes from. His mother, Esther – whose mandelbroit was a hit on the *Veritas* set – is a former French teacher. His father, Bruce, a prosthodontist, also doesn't act, according to Glazer – but he made an exception for his older son's film, *Fire on the Water*, in which he played Abraham.

His passion lies in live theatre, Glazer said, but he also enjoys film. "I love it. I really do. There's something beautiful about having the ability to continually explore something [over repeated takes]."

Having studied Shakespeare at York where he appreciated it for the first time, Glazer has played Romeo at York's Elmina Atkinson Theatre and Hamlet at the University of Toronto's Hart House. "I enjoy Shakespeare a lot. I feel it's an actor's dream."

Unfortunately, he noted, it's hard to keep today's audiences interested in the Bard's plays. "Our attention spans are terrible."

As a child, Glazer developed an appreciation of culture on outings to plays and concerts. "It was important to our growth. Our parents made sure we knew what the arts were all about. It became an important part of my life."

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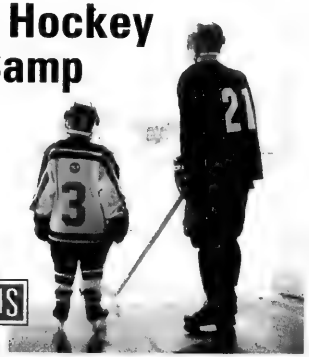

The Ice Gardens at York University

The Canadian Jewish news

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Artist Lena Shugar is seen with her mixed media painting, Living with the Past.

Artist explores the times

By CYNTHIA GASNER
Special to The CJN

Artist, designer and teacher Lena Shugar recently opened a solo exhibition titled Yesterday, Today and Tomorrow – an exploration of times, which will be on display at the Leonardo Gallery, 417 Spadina Rd., 2nd floor until April 12.

An award-winning, international artist, Shugar has brought together on canvas mystical, mixed media paintings selected from her past decade of imagery.

Shugar was born in Stanislav, Poland, just before the outbreak of World War II. In her art, she captures the intensity of her early memories of continuously fleeing, moving and travelling from home to home through Poland, Russia, Germany and Norway.

"Those early years created my passion for colour, fantasy and imagery," she says.

She arrived in Canada in 1951.

Three themes are expressed in the works in the current exhibition:

Flabitat is an acrylic on canvas series depicting the intensity of her early memories of the war years. "The definitions of house and home, borders, boundaries and fences and the emotional colours of those times are dissonantly portrayed," she says.

In *Living With the Past*, Shugar has developed a mixed media series that depicts today's culture relating to our historical past.

The third series, *In Abstract*, combines colour, light, shapes, energy and rhythms of the future.

"I have included one darker piece inspired by the events of 9/11 and reflecting the uncertainty of tomorrow which I titled, *Untitled*," she says.

A mother of three and grandmother of six, Shugar has exhibited in Sweden, and Israel and throughout Canada. She won the Award of Excellence from the Lindsay Art Gallery in 2001 in her first juried show. Her works can be found in many corporate and private collections as well as on donation cards and magazine covers.

Shugar says her art expresses her emotions. "I enjoy expressing on canvas my thoughts and feelings at that moment, and my life experiences."

For more information on Shugar's exhibition at the Leonardo Gallery, call 416-488-4057.

Religious perspective of Israel

VisionTV this month will examine contemporary Israel from a religious perspective, beginning this Sunday, April 6, at 7 p.m. eastern time.

Faith and Hope in the Holy Land is a four-part special, part of the network's series, *Day of Discovery.*

"In the land of the Bible, ancient conflicts are played out with the tools of modern-day warfare," states the network. "Contemporary Israel is a land of profound belief and desperate violence."

Hosts Mart De Haan and Jimmy DeYoung will explore the holy city of Jerusalem in an effort to gain a better understanding of Israel.

The series kicks off with a look at the Arab-Israeli conflict. De Haan and DeYoung offer personal reflections on the conflict as they visit the walled plaza of Jerusalem's Temple Mount, a site holy to both Jews and Muslims.

The April 13 instalment, titled *More Than Forgiveness*, will look at the teachings of Jesus. The hosts speak with people on both sides of the conflict about the path to peace and tolerance.

On April 20, in *The Prayer of Gethsemane*, Israeli guide Jane Ben Ari takes the viewer on a tour of this famed spot, and Bible teacher Meno Kalisher reflects on the meaning of the words Jesus spoke here.

On April 27, the episode *A Weekend in the Holy City* will look at religious coexistence in Jerusalem on each of the three faiths' respective Sabbaths.

Details are available at www.visiontv.ca.

Eye on Arts

By Bill Gladstone

WARSAW GHETTO DOCUMENTARY RECEIVES WORLD PREMIERE IN TORONTO ON APRIL 6

The Toronto Jewish Film Festival is presenting the world premiere of Canadian director **David Kaufman's** *From Despair to Defiance: The Warsaw Ghetto Uprising* in its full 70-minute length this week at the Sheppard Grande Cinema, with Kaufman in attendance.

"This screening is part of our year-round efforts to bring our festival to the people in north Toronto and to let them know what we're doing," said **Shlomo Schwartzberg**, the festival's director of programming.

The festival hosts numerous extra-curricular events throughout the year outside of the festival, which this year runs May 3 to 11 at the Bloor Street Cinema. Last week, for example, the festival presented a screening of the Oscar-winning film, *Nowhere in Africa*.

Through the memories of six of the remaining veterans, *From Despair to Defiance* tells the story of the ghetto rebellion and how 700 young Jews earned a place in history. Tickets ($10) are available in advance or at the theatre box office on screening day. Grande Cinema, Sheppard Centre, 4861 Yonge St. Sunday April 6, 7 p.m. 416-324-9121, www.tjff.com.

* * *

New in Print

• Toronto poet **Simcha Simchovitch**, the author of 13 books of poetry and prose in Yiddish, Hebrew and English, has produced *Dem Netzach Antkegn* (*Toward Eternity*), a new collection of Yiddish poems culled from three previous collections. Eye on Arts sends best wishes to **Simchovitch**, who is still recovering from a mid-winter fall that left him with a broken ankle; his latest book is available at Jewish bookstores for $20 or by calling 416-635-7199.

• The 11th volume of **David Mendel Harduf's** *Transliterated English-Hebrew Dictionary* has appeared in a large-size softcover edition. *The Jerusalem Post* has called the Toronto lexicographer "someone who is clearly in love with Hebrew and its classical biblical roots." 416-663-5467.

* * *

Guitarists at Mezzetta: Jazz guitarists **Rob Piltch** and **Brian Katz** perform an intimate concert featuring original compositions and jazz standards – their first concert together in more than 15 years. Mezzetta Restaurant, 681 St. Clair Ave.W. $6 cover. Wednesday, April 2. Two sets, 9 and 10:15 p.m. Reservations recommended for first set. 416-658-5687.

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Master Musicians Perform: Chrylark Arts and Music Series presents **Trio Norte**, featuring three master musicians – **Lenny Solomon**, **Bill Bridges** and **Sasha Luminsky** – who blend the sounds of Spanish guitar, Gypsy violin and tango accordian. They perform works from their new CD, as well as *A Night at Heaven's Gate*, a composition by **Srul Irving Glick** that "suggests a wedding night of hope, celebration and mystical joy." Heliconian Hall, 35 Hazelton Ave. Adults $15. Sunday, April 6, 3 pm.

* * *

For Theatre Lovers: Medina Theatre Ensemble presents Setting the Scene, a stage reading of scenes from well-known and much-loved plays and films; one performance only, co-directed by **Herb Goldstein** and **Morris Jacobs**. B'nai Brith Lodge, 15 Hove St. $5. Monday April 7, 8 p.m.

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Reform Jewish Music: Music recorded by the North American Federation of Temple Youth (NFTY) in the 1970s and 1980s is available as a five-CD set, *The Complete NFTY Recordings 1972-1989*. Familiar to a generation of North American Reform youth, the music covers a wide range of material and styles, including chassidic melodies, American and Israeli folk tunes and American popular music. The set costs $54.95 US and is available through the Web site at www.transcontinentalmusic.com/.

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Arts in Brief

• Sculptural and paper works by American artist **Aubrey Schwartz** go on view April 4 at the Odon Wagner Gallery, 196 Davenport Rd. Until April 26. 416-962-0438.

• **B'Yachad**, the unique combination of Israeli singer-performer **Avichai Zehavi** and the American Chassidic-folk style of **Yisroel Idels**, gives this duo its charm. They perform a range of popular and soul filled material in both English and Hebrew, personalized with entertaining vignettes. Saturday April 5, 9.15 p.m. Forest Hill Jewish Centre. 416-483-0883. • The Canadian premiere of **Vincenzo Bellini's** opera, **Beatrice di Tenda**, features **Susan Eyton-Jones**, **Marcel Van Neer**, **Jonathan Carle** and **Lauren Segal**, who has been called "a young Jewish superstar in the making." St. Lawrence Centre, Jane Mallett Theatre, Sunday, April 6, 2:30 p.m. 416-921-3802.

* * *

Out of Town: Sheila Delany, an English professor at Simon Fraser University, teaches Medieval Hebrew and Yiddish literature in translation. She gives a reading and talk on Medieval Jews at the Isaac Waldman Jewish Public Library, JCC of Greater Vancouver, April 3, 7:30 p.m.

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Business Profile

Rendering firm counts top architects as clients

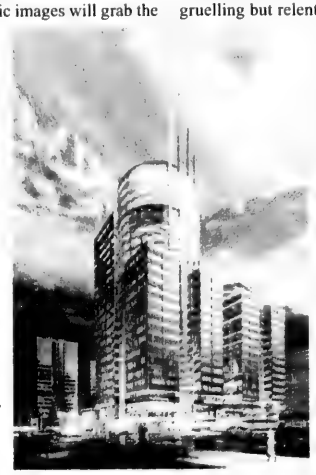
By ADAM SEGAL
Special to The CJN

Beside Joseph Lang Browns' computer is a black-and-white illustration of a house. It is straightforward and rather bland, typical of the images shown to many prospective homebuyers.

Browns, head of the Toronto branch of architectural imaging company Porto Folio, juxtaposes the picture with a version of the house he has created on his computer screen. There is a stark contrast between the two.

The digital image is three-dimensional and has vibrant colours. Every detail of the house can be seen, such as the shadows and crests on the garage. There are people, trees, grass, rays of sunlight and a midday sky. To make it complete, Browns adds finishing touches by hand, which he says "makes everything more life-like." He says in the real estate business, architectural renderings – the graphic presentation of a real estate project – can be the key to sealing a sale.

"Memorable artistic images will grab the client and will give a more powerful first impression," says the 36-year-old, who has worked for the firm since 1986. "Through that, the number of interested potential customers will increase, and from that, the final sales results will improve."



Since founder Peter Roper made the firm's first images in Montreal in 1983, Porto Folio's renderings have led to many important sales. The company has worked on the renovation of Grand Central Station and Rockefeller Center in New York City, images for the National Capital Commission in Ottawa and overseas projects in India and Japan.

Porto Folio, which subcontracts all its work on a project-by-project basis, counts Canada's top architectural firms as its clients, including Griffiths Rankin Cook, Arcop and Moriyama and Teshima, for whom the firm recently created images for Canada's new war museum.

Roper, who has developed a solid reputation in Montreal, says, "Going international is not a specific objective [although] we'll take work anywhere." The company is currently working on a golf course project in New Delhi, India.

Browns, who has an architecture degree from McGill University and a diploma in stage and costume design, says Porto Folio is a "big fish in a small pond in Montreal," but says the reverse is the case in Toronto.

Since coming to Toronto in late 2000, Browns literally started from the bottom and that meant doing a lot of grunt work.

"The first step was to look in the Yellow Pages under the category of architects... and call every one of them and ask if they hire renderings or not," he says. "Out of 387 [architectural firms], I came up with a list of 100."

Browns, who is hearing impaired, spent a gruelling but relentless two weeks on these calls. He used TTY, a Bell phone relay system, whereby a third party operator translates what is said into text for people with hearing or speech impairments to read.

"More than one person told me I should hire someone with a pleasant voice and some telemarketing ability to call up the 387 architecture firms," Browns recalls. "But I decided to just go on my own instead of hiring anyone."

His independence and refusal to take the easy route paid off. "Many of the secretaries of the firms were very friendly, very receptive, despite the awkwardness," he says.

Browns says he has made headway with several companies on his list. Generally, he meets with clients in person to hear first-hand what they are looking for.

"They often show me samples of something that's been done before," he says. "Sometimes they start with a 2-D image and I have to construct the whole thing."

For an office building, Browns will spend a maximum of two weeks on the rendering, tweaking and perfecting the design on his computer using Adobe Photoshop. He then polishes the design by hand. Throughout the process, clients can see the progress and request modifications.

Browns says the renderings are works of art. "The premise of our service is that nothing can replace artistic human talent," he says. "We offer the unique artistic touch without losing the architectural accuracies that are needed for proper conveyance of building information."

Joseph Lang Browns is head of the Toronto branch of Porto Folio. Pictured at left is a Porto Folio rendering of a building in Montreal

Browns says the price for these drawings range substantially. For an office building, the client can expect to pay between $1,000 and $4,000, with an 11x17 rendering on the less expensive side and 24x36 pricier.

After completing his post-secondary studies, Browns spent five years as a set draftsman/designer in the movie business.

He worked on such high profile productions as *The Bone Collector* starring Denzel Washington and *Pluto Nash* with Eddie Murphy.

But while fond of his colleagues, Browns, who is Orthodox, felt that the movie business conflicted somewhat with his views.

"It was not a specific thing or issue, but just the undercurrent value system that permeates the movie business," he says. "I felt it and stopped being comfortable in that environment."

Browns, who did not grow up in an Orthodox family, decided to become more observant after he felt something was "missing" in his life.

"It was a spirituality, an understanding of the meaning of life as a person and as a Jew," Browns says. "I needed a compass, a map of how to live my life the best way possible in the most fulfilling way possible. After a number of years, I confirmed that the answer lay in the Torah and the Orthodox way of life."

Porto Folio founder Roper is not Jewish, nor is he a religious person, but after Browns worked for him as a summer student in 1986, the two became good friends as well as business associates.

"[Peter] is of the rare breed of men who, when they see that someone cares about a friendship, he will return the loyalty at full capacity and without any time limit," Browns says.

He credits Roper with teaching him perspective construction and rendering with prismacolour pencils. Browns shows on his computer what the National Capital Commission project looked like before Porto Folio's rendering – barren and colourless. After a few clicks of the mouse, he displays the final design, an immaculate, bright and captivating building.

"We take the building project of an architecture firm and we present it in an attractive and sellable way – view, angle, colour, location, setting and lighting," Browns says. "The passion lies in using our creative talents to formulate that beauty."

The company's Web site is www.portofolio.com.

Sonny Goldstein, CFP
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Israeli scientist converts fish oil into chocolate spread

By JANICE ARNOLD
Staff Reporter

Researchers are regularly reporting new discoveries about the wide-ranging health benefits of omega-3, a polyunsaturated fatty acid most abundantly found in fish oil.

The latest book by scientist Barry Sears, who proposed The Zone diet for optimal health seven years ago, is *The Omega Rx Zone: The Miracle of the New High-Dose Fish Oil*.

Sears extols high-dose, pharmaceutical-grade fish oil. It is, he says, "as close to a medical miracle as we will see in the 21st century" because of its preventive and therapeutic effect on a host of diseases and disorders.

Omega-3 apparently has such a diffuse effect because of its control of the production of eicosanoids, a sort of "super" hormone.

Sears' enthusiasm is shared by Israeli scientist Dr. Daniel Yam of the Weizmann Institute of Science, whose work on omega-3 has been published in leading medical journals. Yam is cited as a reference in *The Omega Rx Zone*.

In an e-mail interview, Yam said many of the prevalent diseases in industrialized countries can be traced to a lack of omega-3 in the diet, coupled with the increase in the consumption of omega-6 fatty acids, found in common vegetable oils. Israelis, he points out, consume among the highest amounts of omega-6 in the world and also have among the highest incidence of heart disease, cancer and chronic disorders.

If omega-3 is to become available for consumption in the quantity its advocates believe is needed, fish oil must be processed in such a way that it is highly concentrated yet purified of the toxins found in the waters the fish inhabit, and the fishy taste must be removed.

Capsules are available, but not at a strength that makes taking one a day, like a vitamin pill, enough.

Yam has developed and patented worldwide a process of solidifying fish oil into Yamega, a spread that can be eaten on bread. Its concentration is such that one teaspoon, about enough to cover a slice, is the equivalent of six to 12 capsules.

Yamega also contains lecithin, which is important for brain function; extracts of the herbs turmeric and rosemary, known anti-oxidants that also lower the production of eicosanoids; and vitamins C and E.

The spread is designed for slow release and absorption in the small intestine, which alleviates the digestive discomfort associated with taking omega-3 capsules. Yam says beneficial effects can be achieved after three weeks of daily consumption, and are enhanced if omega-6 consumption is reduced.

Yamega Ltd., founded by Yam in 1999, has its plant at Kibbutz Nachsholim, near Haifa. The spread is licensed by the Israeli health ministry and recently became available commercially in Israel. Yamega is now available in Canada through Ivam, a Montreal-based company headed by Dr. Mili Raviv, a dentist and natural health consultant whose goal is to introduce to the North American market innovative Israeli products, especially those related to health care.

Raviv, who recently returned from a visit to the Weizmann Institute, has been appointed Yamega's scientific director and sole representative on this continent. Her goal is to find a distributor for Yamega. In the meantime, it can be ordered directly through her Web site (www.ivamgroup.com).

Raviv and partner Yael Shahin, a fellow Israeli native whose husband is a doctor, say their goal is to help Israel's struggling economy. Many of the products they promote are made on kibbutzim and moshavim or by small companies.

Raviv says she and her husband and their four children are now using Yamega.

It's not cheap: a 115-gram jar costs $70 (Cdn), but Yam points out this is competitive with the price of omega-3 capsules.

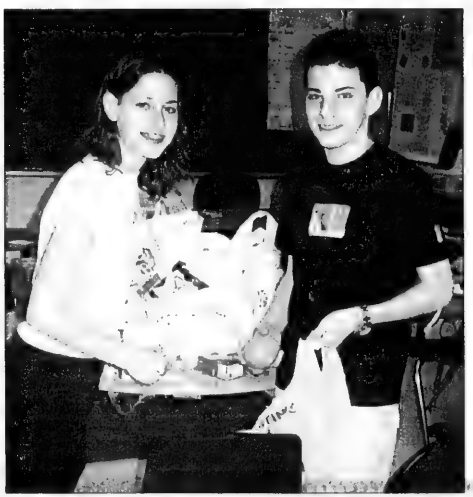
Yam has completed several clinical trials using high doses of the spread to treat cardiovascular disease, cancer and epilepsy. His published results show reductions in cholesterol, triglycerides, blood insulin and hypertension among heart-disease patients. Tumour growth slowed among animals, and now Yam is now trying it on humans with lung and prostate cancers.

Yam is also testing the spread on people with psychiatric illnesses such as depression, schizophrenia and eating disorders, as well as autism, asthma, psoriasis and Crohn's disease.

Strictly speaking, Yamega is not kosher, Yam says. However, the Norwegian refinery that supplies the fish oil assures that it comes only from salmon, tuna and mackerel.

Several rabbis, he said, have authorized the use of Yamega by people with medical conditions and it is being sold to religious Jews with cancer and heart disease, and to pregnant and lactating women in order to prevent gestational diabetes and post-partum depression.

Yam is not optimistic that he will ever be able to completely get rid of the fishy odour and after-taste. But he does promise that Yamega in the near future will produce capsules similar in concentration to the spread, so you can have your fish oil and not eat it.



OUT OF THE COLD:

Jaclyn Small and Oren Aronowicz, two grade 8 students at The Leo Baeck Day School packed lunches for The Out of the Cold program at Temple Har Zion. Guests that are housed at the Temple overnight are given a lunch when they leave the next morning. This is one example of the many ways students engage in hands-on ways to help others in the community.

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Bruce Bronfman, President
New Ben-Gurion Associates

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175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
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185 OUT-OF-COUNTRY PROPERTIES
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330 OBITUARIES

GOLD, Ida – on March 16, 2003, late of 8 Glade Carsway.
FEDER, Henry – on March 16, 2003, late of 12 Saddletree Dr.
BOTTNER, Leo – on March 17, 2003, late of 10 Torresdale Ave.
OLAN, Samuel L. – on March 17, 2003.
HERZOG, Harold – on March 17, 2003, late of 27 Viamede Cres.
GERSON, Freda – on March 17, 2003, late of 1410 Seagrit Blvd.
DAVIDSON, Albert Aaron – on March 18, 2003.
GRUIA, Moise Aron – on March 18, 2003, late of 400 Walmer Rd.

Steeles Memorial Chapel

330 OBITUARIES

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PILA, Zalman (Ziggy)

After a lengthy illness in Toronto on Tuesday, March 25, 2003 at the age of 89. Beloved husband and soulmate of Pola Pila. Dear father and father-in-law of Nathan and Lily Pila and Eva and Les Saperia. Devoted grandfather of Marla and Jason Litner, Laurie Pila, Debbie Pila and Sheryl, Jordie, Ashley, Jamie, Corey and Sarah Saperia and great-grandfather to Oliver Litner. A funeral service took place on Wed., March 26 at Steeles Memorial Chapel at 2 p.m. Interment at Bathurst Lawn Memorial Park, Clanton Park Section. Shiva observed at 199 Clanton Park Rd. Ziggy was a survivor of Auschwitz and it was with immense pride and pleasure that he worked hard his entire life placing infinite trust in his Pola.

BINDER, Sam – on March 18, 2003, late of 16 Peverill Hill North.
GAFER, Solly – on March 18, 2003.
BIALOSTOCKI, Israel – on March 19, 2003.
LEAF, Stephen – on March 20, 2003, late of 743 Steeles Ave. W.

Steeles Memorial Chapel

SHORE, M. Victor – on March 22, 2003, late of 45 Wembley Rd.
NURIK, Lev – on March 21, 2003, late of 124 Dexter Rd.
STEINHART, Mollie – on March 21, 2003.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late

AL (AVRUM) KOCHEN ז"ל

will take place

Sunday, April 6th, 2003 at 11:30 a.m.

Bathurst Lawn Memorial Park
Bathurst S. of Steeles
Chenstochover Section

Relatives and friends are invited to attend

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SARKOZI, Danni – on March 22, 2003, late of 361 Brickstone Circle.
POLLACK, Joseph – on March 21, 2003, late of 65 Skymark Dr.
STONE, William – on March 23, 2003, late of 11 Ruddington Dr.
DILOUYA, Fibi – on March 24, 2003, late of 135 Antibes Dr.
PETERSON, Eleanor – on March 21, 2003, late of 1035 Eglinton Ave. W.
GODFREY, Margaret – on March 21, 2003, late of 3560 Bathurst St.

Steeles Memorial Chapel

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The unveiling of a monument to the memory of the late

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335 UNVEILINGS

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Computer industry pioneer aids Winnipeg community

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Hersh Korsunsky learned his business acumen from his late father Ted, while his mother Adelle, taught him the importance of tzedakah.

"From the time I was 10 or 11 years old, my mother had me making regular donations to the Dollars for David campaign.

"She taught me that it was important to give as well as get."

Korsunsky, who founded Kortex Computer in 1982, built it into one of the largest computer companies in Canada.

After what he describes as a great run, however, he is looking forward to new opportunities in life.

But before he leaves the field entirely, he has fulfilled his long time dream of donating almost $500,000 of top-of-the- line computer equipment and accessories to Winnipeg's Jewish community.

"I have had a long, interesting and successful career in the computer industry," he says.

"Kortex enjoyed tremendous support from Winnipeggers. This was my chance to give something back to the community."

Donates close to $500,000 in computer equipment

In Kortex's final year as an independent business, the company had a staff of 170, offices in Winnipeg, Toronto and Thunder Bay. and just under $70 million in sales.

Korsunsky decided to get out of the business, though, while still at the top of his game.

"I had a strong sense that there were dramatic changes ahead in the industry.

"My five children – the youngest are six-month-old twins – were too young to be in a position to take over the business any time soon. I felt it was time to look for an exit strategy."

About 18 months ago, Korsunsky sold Kortex to Insight Enterprises, a publicly held, $3 billion American corporation based in Tempe, Ariz.

Under the terms of the sale, he stayed on for a two-year period as the company's co-ordinator of sales for western Canada, in charge of searching out other Canadian acquisitions.

When the contract is up in the fall, he is looking forward to taking time off to spend with his growing family before considering future options.

Working with the Jewish Foundation of Manitoba, he donated equipment to nine organizations.

Most of it went to Grey Academy, the largest Jewish day school in Winnipeg, but camps Massad and B'nai Brith, the Aleph Bet day care, the Jewish campus, the Federation, the Rady Centre, the Shalom Residences and Temple Shalom were also recipients.

Included with the equipment was about $100,000 worth of supplies such as toner and ink cartridges for various printers.

"The donations don't just benefit the Jewish community," Korsunsky said.

"Many members of the general community are members of the Rady Centre, and send their children to the Aleph Bet Day Care.

"A part of my motivation for this gift is to set an example and hopefully encourage others to give, too," he said.

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Israeli heavyweight a potential contender

By MARVIN GLASSMAN
Special to the CJN

MIAMI — As hundreds of frenzied fans shouted and waved Israeli flags, Israeli heavyweight boxer Roman Greenberg brought back memories of famed Jewish boxing legends Benny Leonard and Maxie Rosenbloom as he jabbed his way to a second round technical knockout of Calvin Miller recently at the Seville Beach Hotel.

With his one-sided victory, the 20-year-old remains undefeated, with an 8-0 record and four knockouts over his two-year career.

Wearing his name and a Star Of David in gold letters on his boxing shorts, Greenberg demolished Miller with attacks to his body right from the beginning of the match.

The referee stopped the bout 53 seconds into the second round of the six-round fight.

"Roman may become the first Jewish heavyweight to compete for the championship in many years," said Greenberg's manager Robert Waterman. "There are representatives of [current world heavyweight champion] Lennox Lewis who are interested in Greenberg as a potential contender in a few years."

"Tonight was exciting because I did not know what to expect," said Greenberg following his victory. "It is another step forward. I am still young but I want to make the move in two years to be a contender for the heavyweight championship."

Born in Russia, Greenberg and his parents moved to Israel in 1993 to escape anti-Semitism. Greenberg's father was a boxer in Russia and sent young Roman to his first boxing club in Israel when he was 11.

Israel's Great Jewish Hope Roman Greenberg pummels an opponent in a recent match. [Photos courtesy Silvia Ros/Virtual Eye Photography]

"I was always excited about boxing. My father taught me to jab and I never thought of boxing as anything but a sport which I love," said Greenberg.

Greenberg's background is a contrast to the environment that bred the great Jewish boxing champions of the early 20th century.

"Jews lived in ghettoes in the 1920s and '30s. The Jewish champions boxed to elevate their status above the poverty level, as well as taking pride in their ethnic background," said Waterman.

Greenberg shows his pride in Israel not only through boxing, but also by serving in the army for two years (1999-2001). He feels that defending his homeland is a lot harder than any opponent he has faced in the ring.

"I see it as my duty to protect Israel, which faces so many security problems each day. Like every other Israeli, I know people who have died from the terrorist bombings. What I face in boxing is not as tough as what we [Israelis] have to go through to protect ourselves," Greenberg said.

To advance his career, Greenberg moved to London, England, and trains under Waterman, who manages and promotes 40 fighters in Europe. Thus far, Greenberg has impressed the British boxing press.

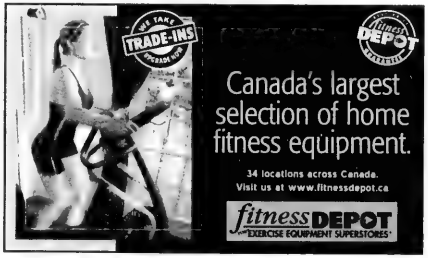
"Roman is definitely getting the recognition that he earned. There are many boxers now in Israel, but Roman is heads above anyone else," said Waterman.

Greenberg, who is fluent in English, German, Hebrew and Russian, is gaining support in Israel. "Boxing in Israel is getting stronger after being ignored for many years. I hope I can contribute to making it more popular. Channel 5, the top sports station in Israel, is beginning to pay attention to my fights," said Greenberg.

As an amateur, Greenberg won 47 of 52 bouts, including a silver medal in the 2000 World Championships. He turned professional the following year, winning six of his eight bouts in England.

With his rapid rise in boxing, Greenberg could become a positive role model for Israelis if he wins the heavyweight championship in a few years.

"The important thing is to take one step at a time, as I did tonight. I don't want to look too far ahead, but it's nice to dream about being a championship contender," he said.



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ANSWERS TO CROSSWORD PUZZLE ON PAGE 71.

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O	R	E	S	■	R	A	N	S	O	■	W	O	O	D
P	A	R	K	■	S	R	S	T	R	■	N	I	K	A

Inside Back

Recommended Reading

FICTION

• ***The Dialogues of Time and Entropy***, by Aryeh Lev Stollman, Riverhead Books, HC, $37.50.

This brilliant collection of short stories, published in various magazines in the past decade, is the latest book by the profound author of *The Far Euphrates* and *The Illuminated Soul*.

NON-FICTION

• ***Adjusting Sights***, by Haim Sabato, Toby Press, HC, $29.95.

A young man tries to make sense of the world around him in this award-winning autobiographical narrative by a rosh yeshiva near Jerusalem. This magnificently writtten book is set in 1973 during the Yom Kippur War.

• ***Encounter With Aharon Appelfeld***, edited by Michael Brown and Sara R. Horowitz, Mosaic Press, SC, $20.00.

This gem of a volume includes an interview with Appelfeld – one of the most outstanding writers of Holocaust and Israeli literature – a number of his short stories, and critical papers presented at an international symposium at York University on the author's work.

• ***Matzoh Ball Soup***, by Oliver Kramer and Joshua Kramer, iUniverse, SC, $21.00.

A delightful, heartwarming anthology of stories, poems and rabbinical sermons. As expressed by author Barbara Kessel, "…what binds these contributions is their profound humanity – their generous impulse to share personal experiences in a way that invokes community by identifying the universal in the particular."

• ***Chronicle of a War Foretold: How Mideast Peace Became America's Fight***, by Norman Spector, Douglas & McIntyre, SC, $24.95.

The author, a respected commentator and former ambassador to Israel, argues that the forces responsible for the devastating conflict between the Israelis and the Palestinians also caused the Sept. 11 attacks. This volume includes a selection of his best columns over the past seven years. A must-read.

• ***Hatred's Kingdom***, by Dore Gold, Regnery Publishing, HC, $44.95.

An important book by the former Israeli ambassador to the United Nations that explains the strong Saudi connection to global terrorism and warns that unless the United States and the free world recognize this fact and act upon it, more atrocities like 9/11 are imminent.

• ***Out of the Whirlwind***, by Rabbi Joseph B. Soloveitchik, Ktav Publishing, HC, $39.95.

Subtitled "Essays on Mourning, Suffering and the Human Condition," these remarkable essays by the late Rabbi Soloveitchik include discussions on various relevant topics such as the Jewish response to suffering, the meaning of life and the obligation to eradicate evil. This is the third volume of selected writings by "the Rav," a 20th-century giant among talmudists and Jewish philosophers.

PASSOVER BOOKS FOR CHILDREN

• ***Rachel's Gift***, written and illustrated by Richard Ungar, Tundra Books, HC, $19.99. Ages 4-8.

A wonderful story about appreciating the small rewards of life, with magnificent, colourful illustrations by a talented artist.

• ***No Matzoh For Me!*** by Nancy Krulik, Grosset & Dunlap, SC, $4.99. Ages 4-8.

Sammy's class is putting on a Passover play, and he gets stuck with the seemingly boring role of the matzah! The story of the holiday is incorporated into this adorable story in which Sammy learns the importance of matzah in the escape from Egypt.

• ***The Passover Seder: Touch, Turn, Open and Learn!*** by Emily Sper, Tundra Books, HC, $19.99. Ages 3-7.

This lovely, hands-on book explains the reasons for many of the traditions followed during the seder.

• ***Rebecca's Passover***, by Adele Geras, Frances Lincoln, HC, $26.95. Ages 6-10.

This book follows Rebecca and her family as they prepare for Passover and shows how the festival of freedom is celebrated.

Recommended Reading is compiled by Atara Beck of Israel's Judaica Centre.

MUSHROOM MATZOH LASAGNA

3 tblsp. olive oil	salt
2 large onions, chopped	pepper
2 cloves garlic, minced	5 matzohs
1 1/2 lbs. mushrooms, chopped	1 cup cheddar cheese, grated
1 cup chopped tomatoes	1/2 cup Parmesan cheese, grated
1/2 tsp. oregano	1 cup tomato sauce

Preheat oven to 350°F and grease 8" square baking pan. Heat oil in large skillet. Cook onions, garlic and mushrooms until soft, about 6 mins. Stir in tomatoes and oregano, simmer 10 mins. Taste for salt and pepper and set aside. Soften matzohs by holding under warm running water for a few seconds. Spread 2 tblsps. tomato sauce on bottom of pan. Layer matzohs alternately with mushroom-onion mixture and cheddar cheese ending with a layer of matzoh on top. Pour remaining tomato sauce over all, sprinkle with Parmesan cheese and bake 30 mins. or until bubbly. Let cool slightly and cut into squares to serve. Serves 6.

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DearKarilani

About Teens

Dear Karilani,

In my world issues class, it's hard to avoid talking about the Israeli-Palestinian conflict, but my teacher approaches the subject from a very biased, anti-Israel perspective. At first, I would always put up my hand and politely say I disagreed, but now every time I do, the teacher and the rest of the class roll their eyes, laugh, and mutter, "Oh right, this again."

The teacher's perspective and his unwillingness to see other points of view really bothers me, but I don't know what to do. I don't really want to take it further, such as to the vice-principal, because I don't feel it's a big enough problem. Any suggestions?

- Perplexed

Dear Perplexed,

It sounds like your teacher is being very immature. I suggest you approach him after class, when nobody else is around, and say, "Look, I know you don't like when I speak in class, but I really think I have worthwhile points." This should work if he is a nice guy and will not be insulted (and start giving you lower marks).

If, however, the teacher is not a nice guy, you may need to take it further. You probably won't need to go to a vice-principal right away. Does your school have a department head for world issues or social studies? If so, tell that person your teacher is presenting a strongly biased perspective on a certain issue, and when you try to offer a different opinion, he makes you feel silly.

If there is no head of the department, or if your teacher is the head, you may need to take things further, whatever that means at your school. It would probably be best if you asked that your name not be used, because the teacher would likely not appreciate your complaining about him. Just ask that he be spoken to and say that's all you want.

You're right that it doesn't make sense to make too big a deal out of this, because you never know how things can escalate. However, I think this is a very big issue that your school should address. If possible, do try to speak privately to your teacher first. He will probably appreciate this direct approach. Then, if nothing changes, you will be more justified in taking the issue further.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

Crossword Puzzle

(Answers to the crossword are on page 70.)

Polanski and Spielberg

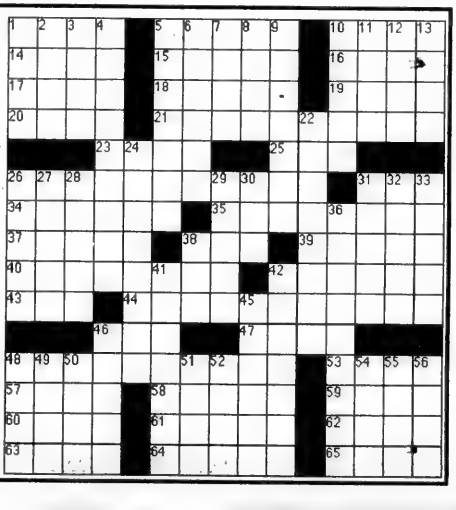
© 2003, R. Bernard Mann/Legacy Crosswords

Across

1. Any of their films might be available on one
5. Tarries
10. Auntie ____
14. "Do ____ others ....."
15. English term for the headdress worn by the Kohanim of ancient Israel
16. Cheese city
17. Hebrew for calf
18. Scoot!
19. ____-ficial Intelligence, a Spielberg film
20. Northern Scandinavian
21. A Polanski film
23. Indian of the Lower Rio Grande, until Texan settlement took over
25. Dodgers, Reds, Braves, for short
26. Spielberg film, The Extra-____
31. U.S. agency responsible for funds for seniors
34. _____ Queen 5, a chess move
35. Witches, or malicious persons
37. _____ expectations (goals not achieved)
38. Short form for princely name
39. What was Roger Rabbit?
40. Israel's Abba as PBS celebrity
42. Foment
43. Two thousand pounds
44. One might define their films thus (2 words)
46. ___ for the course
47. Hawaiian for 'land'
48. _____ List
53. Chinese philosopher _____ -Hi (12th century CE)
57. What Spielberg's American tale was, for short
58. Ireland, in the plural
59. ____-scope, instrument for examining the ear
60. Bauxite and such
61. The Pancake Man _____ fast
62. Oak or elm
63. Jurassic _____
64. Retirees' ave?
65. Revolt suppressed by Justinian in 532 CE

Down

1. Two-person shoot-out
2. Scandinavian girl's name
3. "One small ___ for man, ..."
4. Illegal Dutch immigrant who became Elvis' manager-agent
5. Author, infant brain development
6. Quality, in Hebrew
7. When preceded by "L", this makes a petrol unit
8. Mouse or sand
9. Germinal, originative
10. Wherewithal
11. Sea starter
12. Judo cushions
13. Give out
22. Concert with music only from south of the border (two words)
24. Camera moving slowly across Midler?
26. Essential trait for a partnership
27. _____ era, as from epoch to period
28. Polanski
29. French south-flowing river
30. Canada's Prime Minister Chret-
31. French river basin, once German
32. You can do this to a guitar
33. Environmental government office, in Amer. Samoa
36. A Polanski film
38. Half of a Spielberg film?
41. Doctors Without _____
42. Half of a paper-cutting tool?
45. Most uncommon
46. Russian city, once a Jewish center
48. Road sign
49. Girl's name
50. Garden laborer
51. Prevaricator
52. Sea eagles
54. Steel-nerved, if followed by 'c'
55. A Spielberg film
56. Federal farm and forest agency



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This Week

National

Finding the roots of legal aid in the Torah. ***Page 9***

National

Holocaust survivor allowed to remain in Canada. ***Page 12***

Passover Food Ideas

More great food ideas for Passover. ***Page 22***

On Campus

Muslim, Jewish students eat and laugh together. ***Page 38***

Arts & Travel

Berger family sings the blues in *Awake and Sing!* ***Page 54***

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 14
According to Reports 18
Passover Food Ideas 22
On Campus 38
What's New 40
Just Between Us 44
Coast to Coast 45
Israel & the Jewish World 49
Health & Lifestyles 53
Arts & Travel 54
Classified 58
Sports & Leisure 62

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Anti-Semitism serious problem: poll

By DAVID LAZARUS
Staff Reporter

MONTREAL — A majority of Canadians think anti-Semitic sentiment is a serious problem in Canada today, according to a recent poll commissioned by the Association for Canadian Studies (ACS).

At the same time, only a relatively small percentage of Canadians feel Jews project a negative image.

Conducted March 15-19 by Environics Research Group, the poll surveyed 1,570 Canadians aged 18 and over. It is considered accurate plus or minus 3.5 per cent, 19 times out of 20.

The poll found that 54 per cent of Canadians believe anti-Semitic sentiment represents a "somewhat" or "very serious" problem in Canadian society.

Only 12 per cent think Jews project a "somewhat" or "very negative image." Thirty per cent believe Jews project a "very positive" image.

ACS director Jack Jedwab said the apparent discrepancy lies in the fact that Canadians don't consider themselves to be anti-Semitic – accounting for the low negative image of Jews in the poll – yet feel anti-Semitism is a serious problem.

"Individuals don't see themselves as prejudiced, but they do see it as a societal problem," he said. "I was surprised by the results in terms of the positive and negative image issues."

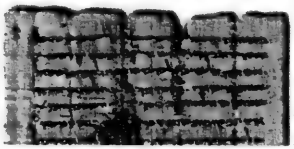
Continued on page 47

Dead Sea Scrolls coming to Canada

By JANICE ARNOLD
Staff Reporter

MONTREAL — Three sections of the Dead Sea Scrolls are the centrepiece of a major exhibit of biblical antiquities coming to Montreal this summer.

The Pointe-à-Callière Museum and the Israel Museum are collaborating in the world premiere of From King David to Dead Sea Scrolls.



A fragment of the scrolls

The exhibition, which includes approximately 100 archeological pieces, will run from June 17 to Nov. 2, and then from December to March at the Museum of Civilization in Hull. It begins with the reign of King David, about 1,000 BCE, and ends with the destruction of the Second Temple by the Romans in 70 CE.

"These major scrolls, each about a metre in length and discovered at Qumran, are being shown for the first time in North America," said Israel Museum director James Snyder, who was in Montreal last week.

The three sections of the scrolls, which are the earliest biblical texts in existence, are: from the Book of Isaiah; the "community" scroll, which sets out the code of behaviour for the Essenes; and an account of the battle between the forces of darkness and light.

Continued on page 47

MISS ISRAEL 2003

Recent Jerusalem high school graduate Sivan Klein, 18, was crowned Miss Israel 2003 last week. Klein concentrated her studies in biology and was a counsellor in the Israeli scouts. She will represent Israel at the Miss Universe pageant in Puerto Rico. *[RNS/Reuters photos]*

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Belgium amends war crimes legislation — please see page 49

The News in Brief

CANADA

Jewish SARS Death

TORONTO — An elderly North York man is believed to be the first Jewish death from severe acute respiratory syndrome (SARS) in Canada. He died March 29 in isolation at Toronto General Hospital after being transferred there from Mount Sinai Hospital. He is likely to have contracted SARS at Scarborough Grace Hospital, the Canadian epicentre of the disease, hospital sources said. He was transferred to Steeles Memorial Chapel in a special shroud as a precaution and buried March 30 at a North York cemetery after a private funeral with quarantined family members. The disease prevented ritual preparation of the body, the funeral home said.

ISRAEL

Starbucks Closes

TEL AVIV — Starbucks said last week it is shutting its cafés in Israel. The six cafés, all in the Tel Aviv area, were 80 per cent owned by the Delek Group, which reportedly lost 10 million shekels on the venture in 2002. No reasons were given for the closures, but analysts attributed the failure of Starbucks to competition from established cafés, security issues and Israel's recession.

Rabin Acquittal

JERUSALEM — An Israeli undercover agent and informer was acquitted last week of charges he failed to prevent the assassination of Israeli prime minister Yitzhak Rabin. A court ruled there was no evidence Avishai Raviv knew Yigal Amir was plotting to kill Rabin. Raviv, a right-wing activist, was working for the Shin Bet security service when Amir killed Rabin in 1995. Prosecutors said he heard Amir boast of his plans, but did not tell his Shin Bet handlers. Amir is serving a life sentence and three others are in jail for helping him or for knowing about the plot.

No Revocations

JERUSALEM — Israel won't revoke the citizenship of Israeli Arabs convicted of involvement in terrorist activity, Interior Minister Avraham Poraz said last week. Poraz said he would halt the policy initiated by his predecessor, Eli Yishai, because there were other ways to address the problem. His comments came up after three Israeli Arabs from Jaljulya were charged last week for allegedly operating a bomb-making factory for Islamic Jihad, the first terrorist explosives lab found inside Israel.

WORLD

Anti-Semitic Textbooks

NEW YORK — Textbooks used in Islamic schools in New York teach that Jews betrayed the prophet Mohammed and believe in racial superiority, according to an investigation by the *New York Daily News*. The books, which also denigrate Christianity, are published by companies that distribute textbooks to Islamic schools in the United States. The director of one of the companies told the *Daily News* that some passages need to be changed. But the second publisher, Yahiya Emerick, stood by the books. "Islam, like any belief system, believes its program is better than others," he said.

Guide to Road Map

WASHINGTON, D.C. — U.S. President George W. Bush's "road map" for Mideast peace "requires an end to the use of violence and terror as a political tool," Secretary of State Colin Powell told the American Israel Public Affairs Committee's annual policy conference last week. He also repeated Bush's call for an end to settlement activity. Meanwhile, according to Jewish officials who heard her speech, Bush's national security adviser Condoleezza Rice said the plan is non-negotiable, but Israel will be able to comment on it.

AIPAC Site Hacked

WASHINGTON, D.C. — The American Israel Public Affairs Committee's Web site was hacked last week during the lobby group's annual policy conference. While there were no protesters at the meeting, the site's main page was replaced with a statement that said "try lobbying for some peace." It also greeted "all Muslims and all people across the world who are opposed to this ZIONIST-AMERICAN oil war."

French Hate Up

PARIS — Racist and anti-Semitic attacks in France last year were the worst in almost a decade, a leading human rights group said in its annual report last month. The National Consultative Commission for Human Rights said 313 violent racist acts were recorded in 2002, up from 71 in 2001. Anti-Semitic attacks made up more than 60 per cent of the total. As well, 731 out of 992 recorded acts of racist intimidation or threats were anti-Semitic.

Al Aqsa Martyrs' Brigade Added to Terror List

OTTAWA — Federal Solicitor General Wayne Easter last week added the Al Aqsa Martyrs' Brigade to Ottawa's list of banned terrorist organizations.

The group, an arm of Palestinian Authority President Yasser Arafat's Fatah organization, has claimed responsibility for scores of suicide bombings and other attacks inside Israel and in the West Bank and Gaza.

The addition of Al Aqsa and six others brings the number of banned terror groups in Canada to 26. They join Palestinian organizations Hamas and Islamic Jihad and Lebanon-based Hezbollah on the list. Under the Criminal Code, it is a crime to give material assistance to any of these groups.

Canadian Jewish Congress and B'nai Brith Canada both praised the move, but questioned why the Tanzim militia, also an arm of Fatah, was not also included and why it takes Ottawa so long to implement the bans.

"It's unfortunate the government doesn't move faster," said CJC President Keith Landy, adding he urged Ottawa to make the move last December when it put Hezbollah on the list.

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Pro-Israel MP Day advocates 'what is right'

By FRANCES KRAFT
Staff Reporter

Stockwell Day prefers not to be known as pro-Israel. The former Canadian Alliance party leader and leader of the opposition – now senior foreign affairs critic since Apr. 2002 – would rather express the same idea using terms like pro-democracy, pro-truth and pro-"what is right," he said last Tuesday.

"The situation related to Israel happens to fit in with that," he said, "not that the Israeli government and everything Israel has ever done is perfect."

Speaking at a lunch sponsored by Canadian Jewish Congress, Ontario region at the Lipa Green Building, Day, who visited Israel in January, called Israel an "island of democracy in a sea of dictatorship." Among the evidence he cited were concurrent prayer services of Jewish, Muslim and Christian worshippers, and protests against the Israeli government "in a way for which [the protesters] would be arrested in many of the neighbouring countries."

His trip, which he noted was sponsored in large part by the Canada-Israel Committee, included a visit to Ramallah and meetings with Palestinian leaders and businesspeople.

"We live in a day where we have to be speaking up for what is true and right," said Day, who also spoke at the Community Hebrew Academy of Toronto and York University the same day.

Day believes there is about to be a change in the way diplomacy is conducted internationally, to avoid the habit of "never really confronting the real issues that are dangerous and awkward to talk about."

It will be a good change, but a difficult one, he said. Citing the recent rise in anti-Semitism in Canada and elsewhere, and the possibility of massive destruction by terrorist networks, he said the stakes are "simply too high to allow for the soft pedalling of issues that should be confronted."

Principle has to trump politics when it comes to policy, he said.

The Alliance party's policy on a number of issues is at odds with that of the federal government, he added. Among them are the banning of terrorist groups like Hezbollah and the use of tax dollars that are "misdirected towards things like textbooks that actively promote hatred against an identifiable group, in this case the Jewish people.

"We must speak out against that," he said.

On a broader scale, Day outlined the Canadian Alliance position that Canada should have been, and should be now, alligned with the coalition of "our historic allies" to disarm Iraqi president Saddam Hussein.

Seen here with Stockwell Day (second from left) are Keith Landy, Ed Morgan and Bernie M. Farber [Photo courtesy of CJC Ontario Region]

Canada's new allies are now nations like Syria, Libya, communist China, France and Germany, said Day, sporting a Canada/U.S. flag pin in his lapel. Countries like Australia, Great Britain, and emerging democracies "don't understand why we're not there with them," he said.

Day was not advocating "a new era of invading anyone who disagrees with us," he stressed, but rather "advancing what is good, confronting what is evil, and doing it unashamedly and with strength."

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Ambassadorial thoughts

From the editor's desk

Israel's Ambassador to Canada, Haim Divon, spoke with *The CJN* last week to impart his Pesach holiday good wishes to the paper and its readers. The conversation was held against the backdrop of a sense of burgeoning, community-wide tension. Television and radio were reporting: heavy fighting in Iraq in advance of coalition forces' entry into Baghdad, the latest SARS-related death in Toronto and an ice-sleet-snow storm warning for the lower Great Lakes region of Ontario.

As is his trademark, the ambassador spoke softly yet assertively, combining imperturbable, analytical cool with animated, Israeli passion.

Our conversation ranged much farther afield than the upcoming spring holiday. The following are but a few excerpts from the conversation.

"The threat is not over for Israel," the ambassador said in reference to the latest news from Iraq. "We cannot relax just yet. On the contrary. As the coalition forces advance in all parts of the country, Saddam might decide to use his unconventional weapons.

"In spite of the lingering threat, though, I can assure you that there is no panic in Israel. There is concern. There is worry, yes. But there is no panic.

"People go about their lives in as normal a way as possible. Nothing illustrates this better than our schoolchildren.

"They go to school carrying a lunchbox in one hand, their gas mask kits in the other hand and their books on their back."

The image was indeed a powerful one, and I thought about the poignancy of Israeli life, constantly striving to find the balance point between vulnerability and defence, between shelter and open spaces.

Divon seemed to hear my thoughts.

"It is really a tribute to the great spirit of Israel and to the strength of its people.

"Most people in Canada forget that Israel is the most threatened country in the world. Many Canadians look at our conflict with the Palestinians as the chief threat to Israelis. But that is just one of the threats, just one of the aspects of a much wider conflict aimed at us."

The ambassador elaborated. "Take, for example, simply the news from this or from last week.

"There are a number of ongoing threats. There is the possible threat from Iraq. There are the thousands of missiles pointed at us from Lebanon by Hezbollah. There is Syria, whose president, only last week reiterated his unwillingness to make peace with us. *(See editorial page 8.)* There is also Iran, whose leaders are making a great effort to acquire a nuclear capability. And of course, there is the threat from the Palestinian terrorists such as [the recent] suicide bombing in Netanya."

Haim Divon

To underscore the misery of the unceasing nature of the threat Israelis face, the ambassador told me of a letter he had read a short while ago in one of Israel's dailies; it was from an elderly Holocaust survivor. For the third time in his life, the old man wrote, he now found himself facing the threat of the use of deadly gas against him and his loved ones. He was referring, of course, to the Nazis during World War II and to Saddam Hussein in 1991 and in 2003.

"It is important that the Canadian public realizes the dangers that Israel faces on an ongoing basis, that no other country on earth faces such similar dangers. When you look at the level of the threats, it is true, we must take self-protective measures, but our spirits are still so high. And that is remarkable.

"It is also remarkable that despite the unending threats, we not only stay, but strengthen our democracy. Even under situations of emergency, we just held flawless elections in which the voter turnout was higher than in the last Canadian or American elections.

"Where is there another country in the world," the ambassador asked rhetorically, though pointedly, "that can sustain such constant pressure and still retain its vibrant, thriving democracy?"

Divon's intention, of course, was not to minimize the other democracies of the world. Rather, it was to illustrate the robust resilience of the tiny Israeli democracy. We spoke at length about the mood in Israel, the conflict with the Palestinians and the state of Israel's economy.

The ambassador was cautiously optimistic about the possible positive impact of the appointment of Abu Mazen as prime minister of the Palestinian Authority on the resumption of any peace process with the PA. He also expressed the hope that individuals would resume their travel to Israel to "see Israel beyond the images," for it can be a moving and inspiring sight, especially for those who visit Israel for the first time.

"These are indeed difficult times from any number of points of view," Divon said. "And yet, Israel is creating and achieving in science, in culture, in sports, in the sheer simple beauty of everyday life.

"And that is the testament, perhaps, to the unique characteristic we remember at this time of year. We will not bow down or surrender to the tyrants who threaten us. We learned that lesson thousands of years ago as we emerged *m'avdut l'cherut*, from slavery to freedom.

"Please," the ambassador urged, "convey to your readers, from me, from the government and from the people of Israel, a chag samayach."

—MBD

SeeJN

ONE ERA ENDS, A NEW ERA BEGINS: Some 450 women graduated last week from the Israel Defence Forces all-women officers' course. Beginning in May, the officers' training course will be for both men and women. **[Israel Sun photo]**

York panel on Mideast and free speech called biased

By ANNA MORGAN
Staff Reporter

The Jewish point of view was marginalized in a recent roundtable discussion on free speech and the Middle East held at York University, says Zac Kaye, the director of Hillel of Greater Toronto.

The event, which was scheduled from 2:30 to 4 p.m. on a Friday afternoon, began just as the Muslim prayer services were ending at York's nearby Scott Religious Centre, and many students came into the lecture hall immediately after their prayers ended.

However, scheduling the six-person panel late on a Friday afternoon made it difficult for Jewish students and faculty to attend, Kaye said, adding that "it wasn't the kind of forum that allowed Jewish students to express their opinions comfortably."

He said a great deal of time was spent discussing the anger felt by Muslim students over the appearance of right-wing academic Daniel Pipes at York University in January. Frustration was also expressed over the presence of police on campus during anti-war demonstrations March 5. However, the fact police were needed to protect Jewish students was not discussed, Kaye said.

York's director of media relations, Cim Nunn, who attended the discussion, said he felt the panel presented "a broad range of pro-Arab and pro-Israeli points of view."

Nunn also said the university scheduled the event at the only time a large lecture hall was available.

The panel consisted of York president Lorna Marsden, York University Faculty Association president Susan Dimock, political science professor Ian Greene, political science professor Saeed Rahnema, social science student Rabia Siddiqui and Jewish studies student Noah Slepkov.

Jewish point of view marginalized, says Hillel director

Slepkov, who represented the Jewish perspective on the panel, told *The CJN* that he tried to explain how the university's passive attitude toward hate speech and propaganda directed against Israel has allowed for an escalation of rhetoric that has left many Jewish students feeling helpless.

Slepkov said he called on the administration to retake control of the university and "stop the flow of hate speech and hate propaganda when it surfaces."

Martin Lockshin, director of York's Centre for Jewish Studies, said he could not attend the event. However, he said he was concerned by some of the issues not addressed by the panel.

A form of intellectual intimidation takes place in classrooms when professors rant against Israel or grandstand their positions on world events, Lockshin said.

"The misuse of podiums by professors to advance political agendas in courses that have nothing to do with the Middle East" can be upsetting for students caught unprepared for these kinds of discussions.

Jewish kids wind up "squirming in their seats," Lockshin said.

While he said he isn't advocating for classroom police, he would like to see the "power relationship issue" explored so that professors understand they may be misusing their positions if they impose their views in a lecture that does not advertise itself as a political science class.

The Centre for Jewish Studies was not invited to attend nor was it consulted about the roundtable discussion, sources said.

"It's unfortunate that an event such as this focused on the lone Jewish voice of an undergraduate student against a bunch of professors," Lockshin said.

Moderator Patrick Monahan, associate dean and professor of constitutional law at York's Osgoode Hall Law School, asked *The CJN* not to attend the panel on free speech.

Nunn later apologized to *The CJN*, saying the university did not intend to restrict the media from attending a panel on free speech.

The event was meant to be open only to the York community because of limited seating, Nunn said. However, he noted that no identification was needed for entry and it turned out that many people from outside the York community did attend.

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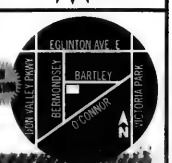

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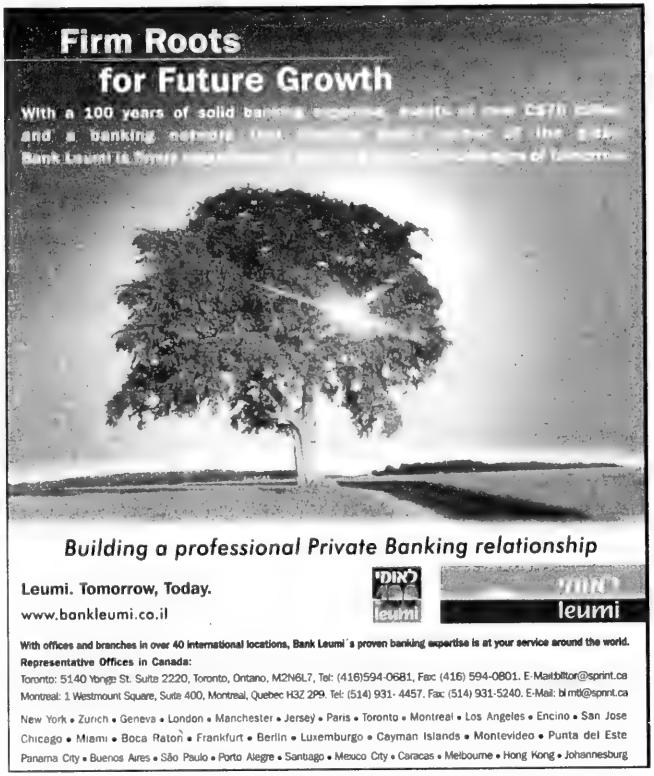
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Greater Toronto Area

Rabbi, imam and priest find 'unity in diversity'

By ADAM SEGAL
Special to The CJN

When a reverend, rabbi and imam gather to discuss religion, you might expect some fireworks.

But the tone of a recent meeting between three such clergy was one of commonality and understanding, not divisiveness.

"We have a unity in diversity," said York University professor Michael Brown, who moderated the multi-faith discussion last week at Beth Emeth Bais Yehuda Synagogue, where Rabbi Martin Berman, Rev. Damian MacPherson and Imam Abdul Hai Patel discussed the role of men and women in their respective faiths, and talked about sacred texts and their views on intermarriage.

The Muslim and Christian clerics explained that Jewish texts are key to each of their religions.

"We accept [the Torah and the Christian Bible] as books of God," said Imam Patel of the Canadian Council of Imams.

"We believe in all the real books of God."

Rev. Macpherson of the Toronto Roman Catholic Archdiocese, said his church places such importance on Jewish texts that daily readings in church are taken from Hebrew Scriptures.

"Revelations of the Hebrew Scriptures are essential elements of the faith and of our lives," Rev. Macpherson said.

Rabbi Berman of Shaar Shalom Synagogue echoed the sentiment of sacred texts being key to Judaism.

"You can't think of Jewish life and tradition without the Torah," Rabbi Berman said.

The religious leaders spoke about the similarities and differences between the faiths regarding the roles of men and women in religion.

For instance, as in Orthodox Judaism, Islamic men and women pray separately in mosques and men are always the prayer leaders.

By contrast, in Catholicism, although the Pope has decreed that priests must be men, men and women pray together in church.

Imam Patel stressed that many Muslim countries have misinterpreted the Koran and have imposed restrictions on women that are incongruous with the Koran.

"Nowhere in Islam are women prohibited from driving," Imam Patel said, in reference to Saudi Arabia where that prohibition exists.

He noted that some Muslim scholars have misinterpreted one verse in the Koran as saying that a "man is a degree higher than women."

Imam Patel said that while polygamy is acceptable in some Muslim countries, it is "not required," and Muslims in Canada recognize that "polygamy is against the law."

Rabbi Berman said significant nuances exist between Reconstruction, Reform, Conservative and Orthodox Judaism regarding gender roles.

"It's an area of great turmoil and great discussion," he said.

Rev. MacPherson said the feminist movement has had reverberations in the Catholic community.

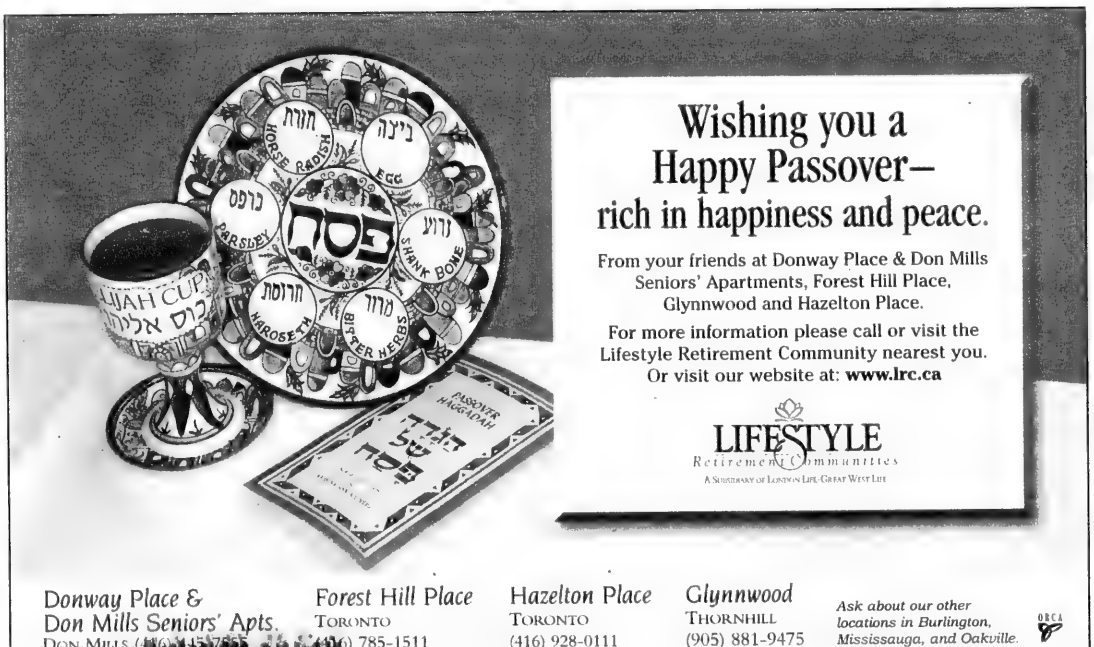
"In more recent times, women have been invited to be as participative as they can in the life of the church," he said.

One of the things that clearly differentiates the three faiths is the way they regard intermarriage.

Marrying a person outside of the religion is prohibited in Judaism unless the non-Jewish person converts, a ban not mirrored in Islam or Christianity.

"Christians can marry out of faith if they receive permission from a local bishop," Rev. MacPherson said. But he noted that couples who do intermarry are expected "to raise the children in the Catholic faith."

Islam tolerates intermarriage, but with a significant caveat. "Muslim men can marry Christian or Jewish women and they don't have to change their religion," Imam Patel said. But if a Muslim women wants to marry a non-Muslim, the man must convert to Islam.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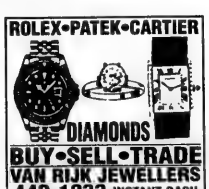

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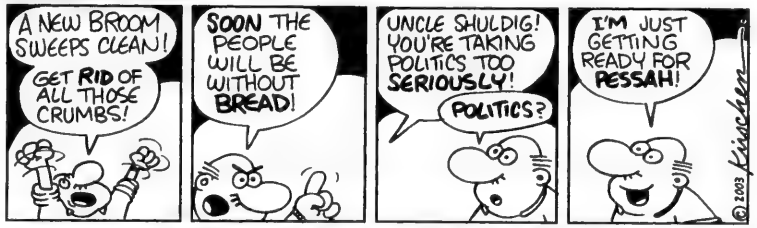
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Like father, like son, alas

When he ascended to ultimate power in Syria, after the death of his father nearly three years ago, western leaders had high hopes for Bashar Assad. After all, he was an ophthalmologist, trained in the West and educated in the empirically objective truths of science and medicine.

But the hopes were quickly dashed.

The son, alas, was very much in the mould of the father. That was painfully apparent in May 2001 at an official state reception in Damascus the young president hosted in honour of the Pope. The ophthalmologist discomfited and embarrassed his guest by launching into a sordid diatribe against the Jews that could have been written by Torquemada.

Since then, young Bashar has distinguished himself only by being indistinguishable from his deceased father. The transition in power from the father tyrant to the son tyrant was seamless. Nothing in Syria has changed. It is the poorest country in the Middle East. There is no freedom. The secret police closely monitor the peoples' lives. And Damascus is still headquarters for a raft of terrorist agents and their anti-Israel, anti-West ideology.

On March 27, the young president gave an interview to the Lebanese daily *As Safir*. It was a lengthy, self-serving, often incoherent discourse concerning the war in Iraq. But amidst the rambling and prevarication, he did say a few things that were crystal clear.

When asked by his interviewer whether Syria felt threatened by the war, Bashar lifted a curtain to allow a view into the darker corners of his soul. "As long as Israel exists, the threat is there," he answered in somewhat of a non-sequitur. But he quickly corrected himself and steered the answer more to the questioner's point. "As long as there is aggression against an Arab country and as long as there is war on our border, the danger exists."

Then the young president elaborated. "Not one of us trusts Israel, not the Syrians not any Arabs. It is natural for us to expect Israeli attacks all the time, even if no Israeli threats are made. We must know that Israel depends on treachery. Through its mere existence Israel always poses a threat."

But he could not restrain himself. He could not hide his true feelings about the Jewish state. "Israel's structure is different. It is a state with one colour, a religious colour. Its democracy is a democracy within this one colour. It is not a democracy within the border of a state. So Israel cannot be a legitimate state if peace is achieved because its shape [*read: its Jewishness*] is the exception in the region, and perhaps in the whole world."

Despite his years of education, he is, indeed, alas, like his father. And there is much less than meets the eye.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Continue on God's path

As a Zionist, I would like to make some comments and observations on anti-Semitism. Many people in the Jewish community, including myself, continue to go about our business, quietly assisting Jewish families in our community, and we are steadfast in our commitment. We know about the six million Jews who died in the Holocaust, so we have decided to become caretakers of the living, bringing comfort and understanding of the Jewish faith and deep respect for the dying.

We live in violent times. However, if it's any consolation, we will continue on our path of what we really believe God wishes us to do.

Denis Bond
Hamilton, Ont.

* * *

Liberals undeserving of support

I read the Perspectives pieces in the March 27 issue of *The CJN* with considerable astonishment ("On the government of Canada: Canadian Jews should rethink alliances," "Liberals' policies increasingly irrelevant"). I have been reading your newspaper since its inception, primarily because of my involvement with our community. Like most Canadian Jews, I was a Liberal by inheritance and was therefore comfortable with your pervasive and obvious bias. I ceased being a Liberal in 1974 because I was concerned their economic policies would turn a country with a balanced budget and no accumulated deficit into what it has become.

In the ensuing years, I accepted the obvious skewing of all news in favour of the Liberal party as one of the burdens of being Jewish. Of late, this has been harder to do, so I can hardly express my pleasure at reading these two articles, which point out facts that I would have thought would be obvious to any rational human being.

Our community needs encouragement to do some independent rational analysis of what is happening to our country, and to Israel and Jews because of this government.

B.J. Finestone
Montreal

* * *

War was not necessary

Editorials and columns in recent editions of *The CJN* on the current war in Iraq have generally been in favour of it. They are usually well-written and reasonable in their approach. I also believe they are misguided.

I am a strong supporter of Israel and despise Iraqi leader Saddam Hussein, but I believe this war is both unnecessary and a serious mistake. It has not been proven that Saddam has harmed anyone other than Iraqis since the Gulf War in 1991. He was at least somewhat co-operative with the UN inspectors in their attempts to disarm him. If he has aided terrorists, it has likely been far less than many Saudis, for example. He was also being contained. If inspectors had to stay in Iraq for decades, that would have been good enough and cheaper in both money and lives than a war to unseat him.

Worse than that, one of the great weaknesses of many Arabs is to blame others for their own problems. You can already see many Arab opponents of Saddam volunteering to fight for Iraq because they see the U.S.- led invasion as an attack by outsiders on an Arab state or by "infidels" on Islam. One Israeli who was interviewed recently said he fears that after the war, the United States may repay Arabs in "Israeli currency," putting pressure on Israel to make dangerous, as opposed to reasonable, concessions to produce a Palestinian state. I worry, too.

Saddam should have been left for the Iraqis to deal with. They could have concentrated on getting him out of office, not Jews out of Israel. And the Palestinians should be concerned with getting a proper state on the West Bank and Gaza, not getting their refugees back into Israel. Then one day there might be a true and just peace in the region.

Instead, we are likely to be left with an Iraq that is destroyed and angry, and with many Arabs blaming it all on the United States and Israel. Saddam is not worth the price.

Ken Frankel
Montreal

* * *

Slavery in Sudan

As Passover draws near and we celebrate our exodus from slavery, most of us might complacently think the pernicious legacy of slavery is obsolete. Well, think again. In northern Africa, particularly in Sudan and Mauritania, the legacy not only continues but flourishes unabated.

Sudan has been engaged in a civil war for most of its troubled existence since 1955. The most recent war, going back 16 years, has cost more than two million lives. The country's population of 34 million is composed of 60 per cent black Africans, namely Christians, animists and some practising Islam in the south; 39 per cent Arabs in the north; and one per cent European. Since the country's inception, the Arab minority in the north has gained control of the government in Khartoum.

After a brief respite from war in the '80s, Colonel Omar Al Bashir staged a coup in 1989. His government ruthlessly eradicated dissidents, imposed strict Islamic law and disenfranchised the black majority in the south. Since the discovery of oil in the '70s, the black Sudanese have been denied a share of wealth and power.

One of the tragic manifestations of the conflict is government-controlled paramilitary group raids in the south. Men are executed and women and children are abducted and sold into slavery in the north, where they work long hours and are beaten and tortured and forced to sleep with animals. The women are repeatedly raped. If they try to escape, they get more beatings or have their Achilles tendon severed. After recapture, some are bound and exposed to the punishing Sudanese sun for days. Others have had their limbs amputated. Human rights abuses are well-documented by Amnesty International and Human Rights Watch.

The answer to ending the scourge of slavery lies in ending this sordid conflict. Peace talks have recently transpired in Mochako, Kenya, between the warring factions. However, ceasefires have been broken and the northern government has demonstrated a reluctance to bargain in good faith. While much of the world's attention is on the war in Iraq, the suffering continues.

Canada must take a more proactive role on this issue. At international forums, pressure to negotiate must be brought to the warring sides. Any agreement must include an equitable sharing of wealth and power. Arms embargos and sanctions are essential. International human rights monitors must ensure that slaves are emancipated and human rights upheld.

This year, as we read the Haggadah, let us take a moment of silence for those who suffer the humiliating terror of slavery in Sudan. And let us raise our voices in protest that such perverse human indignities can no longer be tolerated.

Norman Lyle Epstein
Co-chair of Canadians Against Slavery & Torture in Sudan
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Finding the roots of legal aid - in Torah

By SIDNEY B. LINDEN

When I consider my career in law, I'm often struck by how at home I feel in it as a Jew. I constantly feel that I'm working in the tradition of our people, actually doing what the Torah tells us to do – "Justice, justice shall you pursue" (Deuteronomy 16:20) – and engaging in tikkun olam, repairing the world.

These feelings led me to look into the Jewish roots of some fundamental principles of Canadian justice and especially of the legal aid program I've been associated with throughout my career.

There is no doubt, that one can "pursue justice" and/or "repair the world" without doing legal aid work. And certainly one can help the poor without doing legal work. Pursuing justice is fundamental to being a Jew. In Genesis 18:17-19, just before the famous dispute between God and Abraham over the fate of Sodom, God reflects, "Shall I hide what I am about to do? For I have singled him [Abraham] out, that he may instruct his children and his posterity to keep the ways of the Lord by doing what is just and right."

That is our task in the world. As the children of Abraham, we are instructed to do what is just and right. Not surprisingly, the sources of that instruction, our Torah and Jewish texts, have also inspired vital features of legal systems around the world, including Canada.

And yet many lawyers I meet don't do legal aid work. Some say this with a degree of pride, as if there was something wrong with doing legal aid work or as if it is beneath the dignity of a successful lawyer. Some of my colleagues on the bench even expressed surprise when I agreed to serve as the chair of the board of directors of Legal Aid Ontario (LAO).

In my view as a judge, as a lawyer and particularly as a Jew, it is not only natural for us to support legal aid, but also to be proud to find the roots of legal aid in Torah.

There are three concepts from the Torah that underpin Canadian justice and legal aid. They are:

- Justice must be equal for rich and poor.
- It is our duty to help and be gracious to the poor.
- It is the duty of the powerful – kings and rulers – to plead for the poor.

Regarding the first concept, we are commanded in the Torah to establish courts of law. In the same breath, God says the courts must be impartial: "You shall not pervert judgment; you shall not favour persons" (Deuteronomy 16:19).

Access to justice for everyone, regardless of income, is a fundamental principle of democracy and the rule of law. Equal access and protection under the law require that individuals have legal representation when before the courts in serious matters.

The right to a fair trial has been part of all criminal justice systems that descend from the Anglo-American tradition, including Canada's, since their beginnings. Judges are responsible for upholding this principle. They have been prepared to order the appointment of counsel or to stay proceedings until counsel is provided to an accused person in serious cases. Charter of Rights provisions strengthen the right to counsel.

For more than 30 years, Canadian governments and law societies have acknowledged the need to provide legal aid services to people with little or no income. Long before that, individual lawyers donated their services without charge – pro bono services – to help the poor gain access to the courts on more equal terms.

Last year, the chief justice of Canada, the Right Honourable Beverley McLaughlin, said, "We need to think of [legal aid] in the same way we think of health care or education. The well-being of our justice system – and the public's confidence in it – depends on it. If legal aid fails, justice fails."

The second concept, that we must help and be gracious to the poor, can be found in many of the Torah's commandments. In Leviticus, just after the Torah tells us to be impartial in judgment, we see the words at the heart of Jewish ethics: "Love your neighbour as yourself" (Leviticus 19:18).

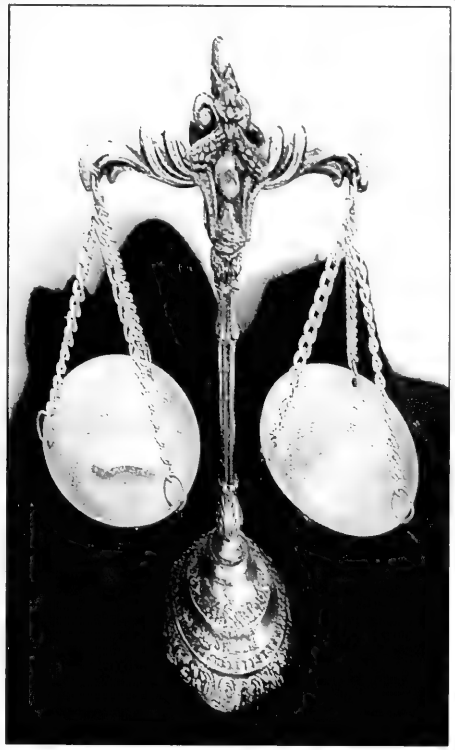
What is the source of this kindness to the poor and powerless? The Torah teaches that it comes from the Jew's own suffering. We should learn and remember from our experience as slaves in Egypt that the rich and the poor share a common humanity. In Deuteronomy, the Torah urges us to model ourselves on God: "He executes judgment for the fatherless and widow, and loves the stranger, in giving him food and clothing. Love you therefore the stranger, for you were strangers in the land of Egypt" (Deuteronomy 10:18-19).

The covenant between God and the Jewish people expresses the loving attitude we are expected to adopt toward our fellow human beings. Each morning, we put on tfillin and remember the covenant with these lines from Hosea: "And I will betroth you to me forever. And I will betroth you to me in righteousness and in justice. And in loving kindness and in compassion" (Hosea 2:21).

With somewhat less exalted language – with all due respect to the drafters – Ontario's legal aid legislation commits us to serve low-income people to a high standard. The Legal Aid Services Act states that its purpose "is to promote access to justice throughout Ontario for low-income individuals by means of… providing consistently high quality legal aid services in a cost-effective and efficient manner."

In 1998, Ontario's chief justice, Roy McMurtry, spoke with deep compassion for the poor at a conference of community legal clinics, which are a vital part of legal aid. He said: "It is a sad reality today that we have not only too much poverty in this province, but as well too little understanding of the desperate straits poverty creates for so many people. The hardening of attitudes about poverty in recent years is something that all of us with access to public opinion must struggle to counter… We must remember that people don't choose to be poor and they don't want to be poor."

Regarding the third concept, that it is the duty of the powerful to plead for the poor, the book of Proverbs has been traditionally interpreted as being the advice of King Solomon to his son, who is preparing to assume the kingship. Verse 31:8-9 urges the future ruler to plead for the poor: "Open your mouth for [whoever cannot plead their own case], in the cause of all who need someone to speak for them. Open your mouth, judge righteously and plead the cause of the poor and needy."



Rabbi Abraham ben Meir Ibn Ezra, a 12th-century scholar in Muslim Spain, said this verse applies to the defence of someone who faces the death penalty. In many countries, legal aid is still limited to death penalty cases. However, in Canada, legal aid is available for most serious criminal and family cases to those who qualify financially.

The prophets fearlessly called the kings of Israel to account and held them to a high standard of justice for the poor. Jeremiah faced King Jehoiachim and held him up to the record of his righteous father Josiah: "Did your father not eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is this not to know Me, says the Lord?" (Jeremiah 22:15-16).

In 1967, when Ontario passed the first Legal Aid Act, it ended a period of voluntary legal aid and accepted the public obligation to provide access to justice for low-income people by funding legal aid services. The Law Society operated the legal aid plan until 1999, and since then, legal aid has been the responsibility of LAO, an independent agency of the government, accountable to the Attorney General of Ontario and, through him, to the legislative assembly.

In re-establishing legal aid with this new, publicly accountable and publicly funded structure, the government has clearly acknowledged that legal aid is not an "add-on" to the justice system but an indispensable part of it. As Jewish tradition teaches, and as governments across Canada have accepted, there is an obligation in a civilized, democratic society to ensure that someone pleads for the poor.

I'm very proud to be associated with legal aid. This is not to suggest that all lawyers should do legal aid work, or that lawyers should only do legal aid work. For those who have chosen to do it, the demand certainly exists, and that's why we have a responsibility to ensure the tariff is fair and adequate. Legal aid work will never be lucrative, but it has to be affordable for lawyers who choose to do it. They cannot serve the legal needs of the poor solely on a pro bono basis. The needs are simply too great.

Most lawyers work in subject areas that are not relevant to the poor and therefore not covered by legal aid, such as corporate law or real estate law. But in my view, even those lawyers or their firms could do some legal aid work from time to time. More importantly, if they do, they should be proud of it. It is not only honourable, it is also consistent with the teachings and the tradition of the Torah.

The Talmud teaches that on the third day of Creation, God caused dry land to become visible and fit for habitation so that human beings could follow the Torah's laws and deal justly with other people. The rabbis explained that the maintenance of justice is a prerequisite for the continued existence of the world.

Psalm 82 reminds us that all creation rests on justice: "God stands in the Divine assembly, in the midst of judges shall He judge. How long will you judge unjustly and favour the wicked? Judge the needy and the orphan, vindicate the poor and impoverished. Rescue the needy and destitute, save them from the hand of the wicked." Part of this psalm is inscribed over the entrance to the Old Bailey, the Central Criminal Court building, in downtown London.

We as Jews often see ourselves as God's partners in justice, bringing Torah into the world. In Canadian justice, and especially through legal aid, we can see Torah values in action.

Justice Sidney Linden is chair of the board of directors of Legal Aid Ontario while on leave from the Ontario Court. The assistance of Jeffrey Stutz, director of corporate projects at Legal Aid Ontario, for this article is appreciated.

Yet another historic mistake

During the first Gulf War, they stood on rooftops, cheering every time a scud missile hit Tel Aviv. That was 1991, and the Palestinians were emboldened by their fantasy of Saddam Hussein as their champion, someone whom they believed would help them in their ongoing mission to destroy Israel.

Lawrence Hart in Hamilton

But their judgement was flawed. Rather than learning from previous experience, they had once more sought friends in the wrong neighbourhood, and gained little from their misplaced allegiances. And as though to make matters even worse, they then went on to sabotage a comprehensive and comprehensible peace process, resorting instead to duplicity and violence to advance their cause – and again they failed.

By now, it should have struck them as obvious that their tactics have not been effective. Not so. For what we are now seeing is an almost surreal replay of their blunders of 1991, with some subtle, or perhaps not so subtle, differences.

Firstly, there is the grassroots support for Saddam across the West Bank and Gaza Strip. During the earlier phases of the current war, it was reported that Palestinians in Ramallah were openly and vociferously expressing their delight at the downing of U.S. helicopters and the capture of British and American soldiers by the Iraqis. Young women were seen marching through the city, denouncing US "aggression" against Iraq and, by way of subtext, urging the Iraqi leader to "annihilate all Jews."

Recent demonstrations in several Palestinian centres, marking Land Day, carried a similar message. In Nablus, newborn babies are being named after Saddam, while in Bethlehem's Dehaishe refugee camp, one of the thoroughfares has been renamed "Baghdad Street". The moral support for Saddam is hard to miss.

But secondly, and more ominously, we are also seeing another kind of support – the consolidation of a more vicious camaraderie that is set to play itself out, not in the urban centres of the West Bank, but on the actual battlefields of Iraq. Islamic Jihad and Fatah have both dispatched bands of suicide bombers to Baghdad, where they have vowed to join Saddam's *fedayeen* irregular forces in launching deadly attacks on coalition soldiers.

So, in effect, what we have is a component of the Palestinian "street" in lockstep with extremist elements across the Arab world, and the Palestinian terrorist infrastructure, in synchrony with other terrorist groups, all supporting the Iraqi dictator.

None of this should be especially surprising. What is regrettable, however, is that when the regime in Iraq is ultimately defeated, as it surely will be, the Palestinians might once again find themselves weakened and isolated.

Rather than backing Saddam, they could have embarked on a different and more hopeful course. But having chosen not to, they are destined to bear the consequences of yet another historic mistake.

Truth stranger than fiction: good news from Israel

Quick. Name the most important good news story in Israel so far in 2003. I mean *really* good news. Not some cheerful human interest item. Not some isolated, local drama with a happy ending. We're talking here a major story with far-reaching positive consequences for the entire nation; an unexpected story free of security worries, political wrangling and diplomatic fallout; a story that transcends Israel's deep ideological, religious and economic divisions. In short, a non-partisan story of vital significance to the country and welcomed by every Israeli. Sound impossible?

Robert Sarner in Jerusalem

Here's a hint: It's something that's been taking shape in recent months and has gotten even better as of late. It's something the government had nothing to do with and that nobody, not even the experts, predicted.

Stumped? Perfectly understandable. Who associates good news with Israel lately? For quite a while now, the news from here has been bad, depressing, tragic or a variation thereof. Israelis themselves would be hard-pressed if asked to cite major events or developments that qualify as really good news.

You might say we specialize in problems. You name it, we got it: continuing Palestinian terrorist atrocities, record unemployment and dire poverty, a dysfunctional political system, an economy in tatters and getting worse, rampant labor unrest, a decimated tourist industry, worsening regional tensions, and to top it off, increasing congestion and pollution.

As if Israelis didn't have enough to worry about, the army is on high alert for fear the current war in Iraq may lead Saddam Hussein to attack Israel, possibly with chemical weapons.

Amid such adversity, the most positive development in recent months has been largely overlooked. And yet it's a rare story that literally all Israelis – Jewish and Arab, secular and religious, veteran Israelis and new immigrants, rich and poor, Ashkenazi and Sephardi, left-wingers and right-wingers, urban dwellers and rural residents – unanimously welcome.

Still at a loss to guess what it is? Drum roll, please.

The best news in Israel this year is that its main source of drinking water has been mostly replenished thanks to a record rainfall over the past three months. In a country with only one major body of fresh water – Lake Kinneret (Sea of Galilee) – and where it usually rains only between October and April, this is magnificent news.

By late fall, after years of severe drought, the Kinneret had reached a dangerously low level, creating the most severe water crisis in Israel's history. The receding lake had become a shadow of itself, and in the process became a disturbing symbol of the country's sad state of affairs.

As recently as December, hydrologists were lamenting the dearth of rain. Meteorologists said there was little on the horizon in the new year that would ease the water crisis substantially. But in a near miraculous turnaround this winter, the skies opened repeatedly, with torrential rains causing the Kinneret to rise more than four metres. And the good news is not over yet.

With more rain this month and the continuing strong flow into the lake from the Jordan River and streams leading down from the Golan Heights, the lake will rise even higher. Clearly, 2003 is on course to break the record for the biggest rise in the Kinneret in one season.

"With all the melting snow from Mount Hermon and perhaps more rain in the coming weeks, we're optimistic the Kinneret will go up one more metre, which would be fantastic," Uri Schor of the water commissioner's office said in late March. "There's no doubt that this has been a season of bountiful rainfall that has rescued the Kinneret and we hope helped improve the severely depleted state of the coastal and mountain aquifers."

Ironically, this comes just when the United Nations is warning that the world is about to face a major water crisis. According to a new study, published at the recent World Water Forum in Japan, the earth's water problem is already daunting and will get even worse in the coming years. The reasons: population growth, climatic change, pollution and mismanagement of one of nature's most vital resources.

Although this winter's heavy rains are a blessing, their benefit may not last long. The Kinneret may be looking full again, but it's only a matter of time before the country faces another water problem. So much for the good news from Israel.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

A year of taking back our freedom

The saying that "freedom is most valued after it has been lost and recovered" may be a cliché, but from the perspective of 5,000 years of Jewish history, it remains current. From the Exodus from Egyptian slavery through to the creation of the State of Israel, we have repeatedly lost and then fought tenaciously to regain our freedom, and the struggle continues.

Gerald Steinberg in Jerusalem

In each Passover season, Jews traditionally review the accomplishments in recovering and preserving our independence, as well as the continuing dangers. Last year, pre-Pesach shopping for Israelis was more like a military operation than preparation for a holiday.

With suicide bombings conducted almost daily, each foray to the shuk or mall was carefully planned. We would check out the level of security in the area, dash into the store to make our purchases, and speed home to relative safety. In other words, we had essentially lost our independence.

Instead of the usual nature hikes and other activities, children were kept close to home. The sounds of bombings echoed eerily, followed by the screaming of ambulances. Most Israelis recognized the names and faces of victims, and in the neighbourhoods of Jerusalem, we heard the gunfire from the attacks against homes and schools in Gilo.

While we were sitting down for the seder, 29 Israelis were slaughtered at the Park Hotel in Netanya. This and other attacks during the Passover week led to the beginning of the long-delayed Israeli counterattack to regain our freedom. In Operation Defensive Shield and its successors, the Israel Defence Forces moved to destroy the Palestinian terror networks that turned schools, hospitals and ordinary houses into explosives laboratories and terrorist training facilities.

The unwillingness to risk civilian casualties led to some tragic mistakes, in which groups of soldiers were killed by Palestinian explosives, but over the following weeks and months, the goals were achieved.

Since then, Palestinian efforts to launch suicide bombings against Israelis have not stopped entirely, but their ability to reach cities and buses has eroded significantly, and the attacks are now averaging less than one a month.

And after gaining an initial foothold through the other "axis of evil" – Israel-bashing journalists, "human rights activists," diplomats, and academics – the lies of massacres were exposed. In the propaganda war to end the hatred directed against Israel, some progress is being made.

Now, one year later, Israelis go shopping and ride the bus with much less fear and greater security from terrorist attacks. These ordinary actions have become small daily celebrations of freedom and survival against a bitter and cruel enemy. Some Palestinians also recognize that the campaign of hatred and terrorism has failed, and it has cost them dearly.

Last year at this time, Palestinian Authority President Yasser Arafat was courted by diplomats and political leaders from around the world. Since then, he has been under "house arrest" in what is left of his compound in Ramallah. His visitors consist of minor officials from "old Europe," and he has been forced to appoint a prime minister who declared the terror campaign to have been a mistake.

Abu Mazen may or may not mark a break with the past – it is too early to tell – but regime change has started. Perhaps Palestinians will begin to value freedom and tolerance over the fanatic hatred of Israel that has led to 55 years of death and disaster.

Life for Israelis is still far from normal. We still look over our shoulders as we stand in line to be frisked at shopping centres, and some suicide bombers continue to get through. And now, Israelis are carrying gas masks and have sealed rooms in their houses, in case Iraqi President Saddam Hussein tries to use chemical and biological terror weapons against the hated "Zionist entity" before being removed from the stage.

But despite these dangers, the actions of tens of thousands of Israeli soldiers have restored our independence and control over our own lives. The centrality of freedom and of the celebration of Passover and the Exodus is as important for us as it was when Moses took the Jews out of Egypt.

The Kirshner File

The war in Iraq splits the Arab world

The current war in Iraq, though universally opposed by Arabs, has paradoxically had the effect of rupturing the Arab world into warring camps.

No Arab state, theoretically, backs the American/British invasion of Iraq. It has been excoriated as a neo-colonialist crusade to seize control of Iraq's oil fields, subjugate Arabs, demean Islam and strengthen Israel. Few Arabs believe that Washington launched the war to bring democracy to Iraq, which has been in the grip of dictatorship since 1968.

Sheldon Kirshner in Toronto

In practice, however, several Arab states, some of which signed defence treaties with the United States after the 1991 Gulf War, are providing vital logistical support, without which an invasion would have been impossible.

Outraged by their stance, Arab governments, spearheaded by Syria, have vociferously denounced the assistance rendered to the United States by these moderate Arab countries. As a result of this sharp dichotomy, the Arab world is torn by recriminations.

The facts speak for themselves.

Kuwait was the launching pad for the March 19 allied ground invasion. Qatar hosts U.S. command headquarters. Saudi Arabia permits the use of various facilities, notably the Prince Sultan air base. The United Arab Emirates allows the use of its air fields. Bahrain serves as the regional headquarters of the U.S. navy. Jordan permitted American special forces to attack western Iraq, the site of Iraqi air bases from which Scud missiles were fired at Israel in 1991. Egypt has allowed the passage of U.S. warships and supply vessels through the Suez Canal and let American aircraft use its air space. Oman opened its port to the American military.

The disconnect in the Arab world between rhetoric and reality – a phenomenon that may yet destabilize regimes if the war turns into a protracted struggle and causes unacceptably high Iraqi civilian casualties – is glaring. Arab public opinion, Arab satellite television stations such as Qatar-based Al-Jazeera and radical Arab regimes have taken notice.

This much is also clear. Arab states, having called for a prolongation of the United Nations weapons inspection system, were absolutely powerless to stop the march toward war. As the diplomatic impasse at the United Nations intensified and as the United States rushed soldiers and materiel to the Middle East to prepare for conflict, a sense of gloom and doom descended over Arab capitals.

Reflecting this mood, Egyptian President Hosni Mubarak acknowledged that a war was inevitable and warned the United States that its policy of regime change would set a dangerous precedent.

As war clouds darkened the skies, Arab leaders hastily convened a series of urgent meetings in an atmosphere bordering on sheer panic. They adamantly rejected the notion of war. They commiserated with the long-suffering Iraqi people. They pointedly asked why Iraq's non-compliance with United Nations resolutions was intolerable while Israel's non-compliance with resolutions on Arab-Israeli issues was acceptable.

Their indignation was duly noted, but Arab demonstrators flocking to anti-war protests were hardly impressed. Since the outbreak of hostilities, the so-called Arab street has exploded, fueling speculation that authoritarian Arab regimes may be endangered by popular resentment of their impotence and collaboration with the United States.

In an effort to deflect the seething anger, Arab foreign ministers in Cairo called for an immediate U.S. withdrawal from Iraq, while the Arab League's ambassador to the United Nations demanded that "the invasion stop, that the invading forces will be withdrawn and that Iraq's sovereignty and territorial integrity and independence will be preserved."

Washington ignored the pleas, while President George W. Bush reiterated his determination to decapitate Saddam Hussein's regime and free Iraqis of his tyranny. That did not prevent the Saudi foreign minister, Prince Saud al-Faisal, from issuing a similar appeal to Washington.

Without a doubt, as Mubarak suggested last week, the war is reinforcing the anti-Americanism that already pervades the Middle East.

Regarding Iraq as a latter-day Afghanistan, thousands of Arab volunteers, including disaffected Iraqis, have poured into Iraq to fight on its side. Their anti-Americanism, which dovetails with a hatred of Israel and an unadulterated anti-Semitism, will only be contained if the United States achieves its broad objectives in a reasonable time and with a minimum of civilian casualties and property damage.

Aside from Iraq itself, Syria has taken the lead in decrying the war. Syria's inexperienced president Bashar Assad has described it as an imperialist attempt to redraw the map of the Middle East in the interests of the United States and Israel. Rightly or wrongly, he believes that Syria will be the next target of an American campaign to root out the forces of Arab radicalism.

Living up to its reputation as "the beating heart of Arabism," Syria has certainly been provocative. Damascus was the first stop on Iraqi Foreign Minister Naji Sabri's whirlwind trip around the region late last month. During his visit, Syrian Foreign Minister Farouk al-Sharaa reaffirmed Syria's solidarity with Iraq and termed the allied invasion as "vicious aggression." Subsequently, Sharaa voiced the hope that Iraq will defeat the United States on the battlefield.

Bashar Assad

Much to Washington's ire, Syria has sold night-vision goggles to Iraq, granted free passage across its borders to anti-American volunteers and turned a blind eye to a call by its chief mufti for suicide attacks against allied troops.

Israel's defence minister, Shaul Mofaz, has described these developments as "very grave." Last week, an Israeli general, Yosi Kuperwasser, warned that Iraq may be hiding weapons of mass destruction in Syria. It will be recalled that an identical and unsubstantiated accusation was made by Prime Minister Ariel Sharon in December.

Syria's bilateral relationship with Iraq was testy in the 1980s and 1990s, but in the past two years, there has been a dramatic improvement in their ties. Under new trade agreement, $2 billion (US) worth of Syrian exports flowed into Iraq in 2002. Cheap Iraqi oil, to the tune of about 200,000 barrels a day and in violation of the United Nations embargo against Iraq, was also of benefit to the anemic Syrian economy.

Next to the Syrians, the Palestinians have been most vocal in their support of Iraq.

Judging by a survey released by the Palestinian Center for Public Opinion on March 28, 60 per cent of Palestinians back Iraq, regarding Saddam as a defender of Arab rights.

The Palestinians' attitude is anything but surprising, given Iraq's fierce embrace of the Palestinian cause and of the intifadah and Saddam's commitment to Israel's destruction.

Having compared the United States' occupation of Iraq to Israel's occupation of the West Bank and Gaza Strip, the Palestinians have organized a succession of pro-Iraq rallies, during which protesters have raised Iraqi flags and encouraged Iraq "to burn Tel Aviv."

Not surprisingly, Hamas and Islamic Jihad have urged Iraq to deploy suicide bombers against the allies. Two weeks ago, an Iraqi soldier took this advice to heart, killing four American soldiers at a checkpoint in central Iraq. Both Islamic Jihad and Fatah – a faction controlled by Palestinian Authority President Yasser Arafat – have reportedly dispatched teams of suicide bombers to Iraq.

After claiming responsibility for a suicide bombing outside a Netanya cafe on March 30, Islamic Jihad portrayed the attack as a "gift to the heroic Iraqi people."

Arafat, who engendered animosity by supporting Saddam in the 1991 war, has been more circumspect this time around – lambasting the invasion but avoiding any overt expression of support for Iraq's leadership.

Generally, Palestinians seem to think that the war will increase sympathy for Arafat, intensify Palestinian antipathy toward the United States and Israel, and embolden Sharon to try to crush Palestinian hopes for statehood.

On the other hand, the war may yet prompt the Bush administration to push harder for a viable political settlement encompassing Palestinian statehood and Israeli security.

Last week, two top U.S. officials made it abundantly clear that Washington seeks such an agreement. Condoleezza Rice, Bush's national security advisor, said that the terms of the "road map," a plan to defuse the Arab-Israeli conflict, are non-negotiable, contrary to Israel's wishes or expectations. Then Secretary of State Colin Powell said that Jewish settlements in the territories are "inconsistent with President Bush's two-state vision."

Like his father before him, Bush intends to work for stability by promoting a resolution of the Arab-Israeli dispute. By doing so, he hopes he can curry favour with the Arabs.

But in the meantime, the Arab world is boiling over with rage at the United States' audacity in invading Iraq.

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Holocaust survivor allowed to stay in country

By RON CSILLAG
Staff Reporter

For Jerry Hefner, a terse announcement in the House of Commons last week is "a great Passover gift. It couldn't be nicer."

Hefner was referring to Immigration Minister Denis Coderre's brief statement last Wednesday that a frail, 75-year-old Holocaust survivor suffering from the onset of Alzheimer's disease will be allowed to stay in Canada and live out her days with her two sisters in Toronto (see transcript, below).

The development capped two days of intense media attention devoted to the case of Helen Ann Dougherty, Hefner's aunt, who had been informed in January that her application to stay on compassionate and humanitarian grounds was rejected, and that she had to leave Canada by Feb. 10 or face deportation.

A front-page story in the *Globe and Mail* on Dougherty's plight evidently put enough pressure on Ottawa to reverse its stand.

"We're relieved," Hefner told *The CJN*, "but also a little saddened that this could happen in Canada."

Dougherty, a childless widow, came to Toronto in June 2000 on a visitor's visa from New York, where had lived since coming to the United States in 1948.

Her sisters, Anna Hefner, 78, and Lola Mlava, 83, decided Dougherty should stay with them given her declining health and dependency.

The family submitted statements attesting to Dougherty's medical condition and income. They also pointed out that she had no other family and promised she would not be a burden on taxpayers.

But Ottawa said no, ruling Dougherty was not a de facto family member and that her return to New York "would not constitute undeserved or disproportionate hardship."

A last-ditch appeal to Coderre's office was also turned down last month.

Her lawyer, Michael Schelew, called the decision "mean-spirited and anti-humanitarian."

Dougherty, (née Horowitz) was born in 1928 in the small Polish town of Bzesko, just outside Cracow. When the Nazis invaded in 1939, they took away her parents and brother, who were never seen again.

The three sisters were hidden for a while in Cracow, and Dougherty made her way to Germany, where she survived with false documents.

Not even her sister knows the whole story. "It's painful," said Anna Hefner. "I don't know how we did it. But now, we're together and we're very happy."

The following is a transcript, taken from Hansard, *of the exchange in the House of Commons on the Helen Dougherty case:*

In the House of Commons April 2, 2003

Hon. Art Eggleton (York Centre, Lib.): Mr. Speaker, my question is for the Minister of Citizenship and Immigration. I read today about a Holocaust survivor, a 75-year-old woman suffering from Alzheimer's, who presently resides in my constituency. She is under threat, unfortunately, for deportation. The officials of the department are talking about sending her back to the United States. Her husband has died and she has no friends or family to look after her but she does have two sisters here.

Could the Minister of Citizenship and Immigration do something to help in this case?

Hon. Denis Coderre (Minister of Citizenship and Immigration, Lib.): Mr. Speaker, I have reviewed the file today and have decided to instruct my officials to allow Ms. Dougherty to remain in Canada on compassionate grounds.

Mrs. Diane Ablonczy (Calgary—Nose Hill, Canadian Alliance): Mr. Speaker, contrast the immigration minister's treatment of a Holocaust denier versus a Holocaust survivor. The minister admits [Ernst] Zundel, allows him to make a refugee claim and ignores a known security threat, but the minister tries to give the boot to Helen Ann Dougherty, who has Alzheimer's.

The minister has extended every consideration to Zundel but has refused compassionate permission to Mrs. Dougherty. Why did it take a public outcry for the minister to do the right thing?

Hon. Denis Coderre: Mr. Speaker, I think it is unacceptable to use Mrs. Dougherty to try to score political points. I have announced very clearly that, on compassionate grounds, I have asked officials in my department to take the necessary steps to ensure that she can remain in Canada. Instead of trying to score points, the member should be congratulating this government for once again showing compassion.

Mrs. Diane Ablonczy: Mr. Speaker, the minister has also made quite a switch on Zundel. First it was, I will not allow our system to be abused, just watch me, and now he sits by, content to let the process wind on and on. He will not use his power to end Zundel's refugee charade, but he was quite prepared to squash elderly Mrs. Dougherty. He only sprang into action when faced with public humiliation. Why did the minister try to kick out the Holocaust survivor but shelter the Holocaust denier?

Hon. Denis Coderre: Mr. Speaker, by her question I understand one thing, and that is that on their side they disagree with taking steps based on compassionate grounds, so they are against the fact that we emitted a permit for Mrs. Dougherty. Shame on them.

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Jewish Life

The UN, Iraq and shared values

By RABBI BENJAMIN HECHT

Guest Voice

Recently in the *National Post*, Prof. Anne Bayefsky wrote an informative and necessary article on Israel's second-class status at the United Nations. But it was what was between the lines that may be most significant.

In the runup to the current war, there were many calling for UN approval for any attack on Iraq. On the surface, the call seemed justifiable. If the UN is to have any value and power, it must be the body that determines the correctness of military action against a "rogue nation." At the core of this is the belief that such a determination must be made by a majority of nations, thereby ensuring that military action is undertaken for the right reasons and not for singular national interests.

Yet there is a large assumption inherent in this belief: that all nations share a similar commitment to just values.

The example of a jury illustrates the point. Our Common Law system demands that a jury decision in criminal proceedings be unanimous. The argument is that this will ensure justice is achieved to the extent humanly possible. If one member, truly committed to justice, stands apart from the majority, our system takes note and applies caution, thinking that this individual may have a point.

The call for UN approval for an attack on Iraq could be made for the same reasons. We assume that if the community of nations – if not unanimously, at least through the consensus of the majority – agrees on an action, there is reason to believe it is justifiable. Similarly, if there is no agreement, there is reason to doubt such a decision.

But the call for the unanimous decision of a jury only works if we assume shared values by its members. If one stands apart because he or she is being bribed by the criminal or does not care about the consequences of crime, the lack of consensus can actually defeat justice. Similarly, UN approval is only of value if there is a shared sense of values among the community of nations.

Jewish law's commitment to follow the view of the majority advocates a similar stand. The Talmud says we are to follow the majority for good, but not for evil. What does this mean? How is a member of the minority to make this determination? The answer lies in whether the cardinal values of the overall group are indeed shared by all. If so, the majority voice must carry. If they are only found within the minority, this minority cannot follow the majority "to do evil."

This powerful undercurrent in Bayefsky's article raises key questions, not solely regarding the UN's treatment of Israel, but also about the value of the UN in general. When Libya is voted to chair the UN Commission on Human Rights (UNCHR) or Iran becomes a member of the UN Commission on the Status of Women, we must question the values of the community of nations.

As with a jury, the view of the majority can only be of importance when there is a shared value base. But when the majority of nations demonstrates a lack of shared values – and even displays those that may be repulsive – the call for UN approval would be faint. It is following the majority "to do evil."

The sad reality is that while the UN may pay lip service to the language of fundamental rights and values, most nations don't share these values. Why should one be concerned about the determinations of the UNCHR when it is not truly interested in human rights, as evidenced by the fact a dictatorship has been elected to chair it.

Similarly, how can we take seriously calls for UN approval to end the Iraqi dictatorship when so many UN members are themselves dictatorships? Do we need dictators to agree that it's OK to attack one of their own? And if their agreement – or that of others who don't share our cardinal values – is not gained, should we not attack a brutal and threatening dictator?

As an advocate of democracy, human dignity and choice, my inclination is also to call for world consensus on military action. As one who advocates seeking out variant opinions and the necessity of knowing diverse views and positions before rendering a decision, my inclination is always to listen for dissent and to be cautious. One must always be concerned about personal bias and about making a mistake. Yet, there still must be a consensus on fundamentals.

What moral benefit was there in waiting for UN approval for a moral action in the name of freedom and rights if the UN has shown it really doesn't care about these values? What is the need for a shared world view on ousting Saddam Hussein if most nations have indicated they really don't care about removing tyrants and asserting freedom and rights?

We cannot follow the majority "to do evil."

Rabbi Hecht is founding director of NISHMA, a Torah research and educational endeavour.

A lesson in spiritual liberation

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

Many people tend to see the seder as a family event that allows Jews to tap into our historical past and give us a sense of ourselves as a people. But this shortchanges us of the kind of message the seder can imprint on the contemporary Jew: a brilliant and sophisticated lesson, in one evening, about what it means to attain spiritual liberation.

Let me cite two brief examples as a template for this kind of Jewish education.

The four cups of wine are one of the fundamental commandments of the evening. Jewish law tells us that when we drink the wine, we must lean on our left side, a mitzvah known as *haseibah*, or "reclining." I've known individuals to comment that they find reclining uncomfortable, and that they'd rather sit straight up. They're not all that interested in mimicking the way ancient royalty did things.

What does reclining symbolize? One of the greatest teachings of the seder is that we in the West have become almost incapable of enjoying our success. We live in fear of it being taken away. We are unable to recline, so to speak. There's a wonderful example of this in the story of the punishment meted out by God to Adam in the Garden of Eden, which culminates with the famous verse, "By the sweat of your brow will you eat bread." Usually this is interpreted as the idea that you will have to work very hard to make a living.

But Rashi offers a truly insightful addendum: "By the sweat of your brow – after you have taken all this great trouble."

In other words, after you have worked so hard, the sweat will still be upon you. The real curse is the anxiety over maintaining our money, the feeling that we still do not have enough. When we recline, we are being asked to accept our life, the goodness, at whatever level, that we enjoy.

The flip side of that idea is the ability to empathize with the plight of the other. Not long after that first cup of wine we say "*Ha lachma anya*" – this is the poor man's bread. The passage invites all who are hungry to come and eat. For a long time, I was bothered by this passage. Why are we asking people into our homes when we're already sitting at the seder table? What good will it do them now? But the invitation is symbolic. Of course we should share our bounty with others, but this requires a consciousness that other people "exist."

E.M. Forster notes ironically in his novel *Howard's End* that "the very poor are unthinkable." Forster does not mean this literally; rather, that is the way we treat them. Before someone can be at our table, they have to enter our minds. The seder urges us to reformulate how we see the world.

The Exodus is simply raw material. Franz Rosenzweig says that the Jewish memory of our history is a memory "which is not really past at all, but eternally present." No one is exempt from this conversion of history into current reality, and our ability to think seriously about the fragility of our own freedom helps to ensure that we continue to strive for a world of justice.

Jewish Life

More insights into radical Islam

***The Crisis of Islam: Holy War and Unholy Terror*, by Bernard Lewis, Modern Library, 2003, $29.95**

Books
Bernard Baskin

The Islamic world is in rapid and turbulent transition. Many Muslims are convinced that only by returning to their ancestral faith and divinely ordained way of life can they find salvation in this world and the next. Many have turned to fundamentalism. Modern secularist ideology is losing its appeal. Nationalism, capitalism, socialism, democracy – these imported political and social systems have led to frustration, humiliation and failure.

Disaffected Muslims draw inspiration from their glorious history, which reminds them that their forebears almost overwhelmed all of Christian Europe. In a century of fighting, the Bedouin tribesmen, inspired by the word of the Prophet Mohammed, had carved out an empire stretching from India to the Atlantic Ocean – the largest empire the world had yet seen. And every place they conquered, large-scale conversion to the new faith followed. It was only in 732, at the famous battle of Tours, that the Franks defeated a Muslim army that had advanced into the centre of France.

Islam goes back more than 14 centuries, to the advent of Mohammed in Arabia in the seventh century C. E. and the creation under him of an Islamic community and state. In the period European historians see as a dark interlude between the decline of ancient Greece and Rome and the rise of modern Europe, Islam was the world's leading civilization, marked by its great and powerful kingdoms, its rich and varied industry and commerce and its original and creative sciences and letters.

But during the past three centuries, the Islamic world has lost its dominance and leadership and has fallen behind both the modern West and the rapidly modernizing Far East. This widening gap poses increasingly acute problems, both practical and emotional, for which the rulers, thinkers and rebels of Islam have yet to find effective answers.

Bernard Lewis is one of the West's foremost scholars of Islamic history and culture, and in the eight essays in this slender volume, he examines the historical roots of the resentments that dominate much of the Islamic world and find expression in acts of terror.

Today, most of the Muslim world suffers under poverty and tyranny. Both are attributed, especially by those with an interest in diverting attention from themselves, to American economic dominance and exploitation and to America's support for the Muslim tyrants who serve its purposes.

Globalization has become a major theme in the Arab media, one almost always raised in relation to American economic penetration. The increasingly wretched economic situation in most of the Muslim world, compared with the West and the rapidly rising economies of East Asia, fuels these frustrations.

For radical Islam, the American way of life is full of crime and sin. Feminism leads to debauchery and women as "consumer products." Democracy mean Americans freely chose their rulers and must therefore be held accountable for the rulers' misdeeds – meaning there are no "innocent civilians."

Lewis' timely and provocative book covers a variety of subjects: the creation of Israel, the Cold War, the Iranian Revolution, the Soviet defeat in Afghanistan, the Gulf War, and the Sept. 11 attacks.

Lewis comes to this conclusion. "If the leaders of Al Qaeda can persuade the world of Islam to accept their views and their leadership, then a long and bitter struggle lies ahead, for America and Europe… Sooner or later, Al Qaeda and related groups will clash with the other neighbours of Islam – Russia, China, India – who may prove less squeamish than the Americans in using their power against Muslims and their sanctities. If the fundamentalists are correct in their calculations and succeed in their war, then a dark future awaits the world, especially the part… that embraces Islam."

Lewis is not an alarmist. His reasoned and knowledgeable insights allow for reflection and understanding about matters of great importance to the world.

Pesach, matzah and the Web

By MARK MIETKIEWICZ

The panic has set in. With only one week until Passover, kitchen cupboards are getting a meticulous cleaning, store shelves are being stocked with unbelievable new Passover products and shoppers are tossing everything in sight into their carts.

But today, I want to focus on that classic, simple food that is the heart of the holiday: matzah.

In Exodus, we are commanded to "Eat matzahs for seven days. By the first day, you must have your homes cleared of all leaven." **[http://makeashorterlink.com/?S19726AF3]** Much has been written about the symbolic meaning of matzah and its place in the formation of the Jewish people. "The characteristic of leavened dough (chametz) is that it rises and swells, symbolizing pride and boastfulness. A matzah, on the other hand, is thin and flat, suggesting meekness and humility. Passover teaches us that chametz – arrogance – is the very antithesis of the ideal of Torah." **[http://makeashorterlink.com/?R2BE12EF3]**

Matzah has also become a modern symbol of survival. Yuriy Kheyfetz is 74 and lives in Moscow. He recalls that 60 years ago, a Jew would come to his house to bake matzah for his family. "We never had a seder at home… but for some reason, my parents were not giving up the tradition of baking and eating matzot once a year." This fascinating article traces the role matzah played in the Soviet Union at a time when the state could forbid Jews to perform major Jewish rites, but could not tell them what they should eat. **[http://www.jewishsf.com/bk970411/ikey.htm]**

Most of us shop for boxes of machine-made matzah from companies like Manischewitz **[http://www.manischewitz.com/]**, Israel's Matzot Rishon **[http://www.matzot-rishon.co.il]** and Yehuda Matzos. **[http://www.yehudamatzos.com]** But hand-made shmurah matzah is gaining popularity. David Kibbe has captured the devotion to detail needed to make these matzot. He follows Satmar Chassidim of Kiryas Joel, N.Y., who work for three months next to 1,200-degree ovens to bake kosher hand-made matzot. **[http://makeashorterlink.com/?Y1CB41EF3]**

Apparently, shmurah matzah is gaining popularity outside the ultra Orthodox community **[http://www.jewishaz.com/jewishnews/980410/matzo.shtml]**. Randi Jaffe says members of her Reform temple don't care that it's ritually perfect. "It's the fact that it's round and bumpy and doesn't look like the square, perfect ones. It's a much more palpable connection to the ancient tradition. You can really imagine it going on someone's shoulder and baking in the desert sun as the biblical Exodus story tells us the original matzah did while our ancestors fled their slavery in Egypt, heading for a new world."

Many children and adults now get a chance to bake their own matzot at model matzah bakeries operated by Chabad-Lubavitch. Follow along as the kids of Congregation Beth Sholom of Corona, Calif., transform flour and water into the ancient food. **[http://www.uscj.org/pacsw/corona/Matzah.html]** If you don't have access to a matzah bakery, you can watch a meticulous step-by-step demonstration of how matzah is made. **[http://www.matzahs.com/photo_gallery.htm]** And if you'd like to try it at home, take a look at Marcy Goldman's recipe for homemade matzah. **[http://www.koshercooking.com/resource/matzob.html]** As Marcy mentions, her recipe is *not* in accordance with halachah and should not be used for the holiday. But it can be a lot of fun to see how your work compares to the professionals'.

If you would like to decorate your seder table with matzot, you can download some free matzah clip art. **[http://graphicdesign.miningco.com/library/passover/blpasclip1.htm]**

While many people look forward to eating matzah, not everyone has acquired a taste for our "bread of affliction." Apparently Marilyn Monroe was once served matzah ball soup for three meals in a row. Not too impressed, she asked, "Isn't there any other part of the matzah you can eat?" **[http://anecdotage.com/index.php?aid=7750]**

I guess Marilyn never ate a matzah concoction prepared by Wolfgang Puck. A few years ago at post-Academy Award celebrations, the chef-to-the-stars served 1,600 Tinseltown biggies hors d'oeuvres that included smoked salmon on Oscar-shaped matzah crackers. **[http://www.flashnews.com/news/9tin5th1.htm]**

No word on their availability for your seder. Yet.

Mark Mietkiewicz is a Web site producer in Toronto with an interest in the Internet. He can be reached at highway@rogers.com.

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Gerald A. Swaye

Gerald A. Swaye was called to the Ontario Bar in 1964. He was first elected a Bencher in 1995. He is a sole practitioner, employing two Associates, and practices all aspects of Civil Litigation with special expertise in Insurance Law. Gerald is Past Chairman of the United Jewish Appeal, Ontario Region, and a member of the Advocates' Society, CBA and B'nai Brith Canada.

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Publisher makes Holocaust relevant to young readers

By ANNA MORGAN
Staff Reporter

When Margie Wolfe was younger, her weekend plans usually included organizing or attending a demonstration. Today, as owner of Second Story Press, she is more likely to spend her time marketing and promoting women's or children's books.

Much of her activism is still focused on the same themes that have always moved her – sexual abuse, violence against women, inequities in the workplace. What's new is the medium of delivery and a children's book series that deals with the Holocaust.

"Second Story Press is the only publisher in the world that produces a Holocaust remembrance series for young readers," Wolfe told *The CJN*.

Wolfe, who was born in Bergen-Belsen, Germany, after World War II to Holocaust survivors, said she realized a few years ago that targeting younger audiences was probably the most effective way to deal with racism and anti-Semitism.

As a publisher, however, she was aware of the difficulties writers face in creating books that kids will enjoy reading, about subjects that are difficult to describe. Now, with three successful books behind her, Wolfe is convinced that "you can tell almost anything to kids, if you tell the story right."

The Secret of Gabi's Dresser and *Clara's War* by Kathy Kacer have won Silver Birch and Red Maple awards, and *Hana's Suitcase* by Karen Levine was nominated for a Governor General's Literary Award and will be made into a feature film or HBO-TV movie.

Wolfe believes the success of the series lies in children's strong moral sense. "Kids make judgments about what they see, and when it's wrong, they respond," she said.

She said the Holocaust series fit perfectly into Second Story's mandate to fill a void in the feminist and children's markets, adding that she was especially interested in representing the diversity of Canadian women's voices.

"I really do believe that women bring a different perspective to how they look at the world, how they deal with things and how they problem solve," Wolfe said.

When she saw that very little was being published about Jewish women, Wolfe decided to move into that category. Since she had already been taking other themes from her adult list and making them relevant for the children's market, the move into the Holocaust series for young readers was a natural progression.

"The most wonderful thing about this series is that interest has exploded outside the Jewish community," Wolfe said. Plans are underway to publish one book a year in the series. *The Night Spies* by Kathy Kacer will be released in May.

In 1988, when Second Story Press began with a feminist short-story collection, a women's publishing house was considered alternative and its books were marginalized, Wolfe said.

Over the past 25 years, the publication of important books has given women's publishing a "tremendous amount of credibility," she added.

Now she believes that she can publish books on issues she cares about – such as the Holocaust and Jewish women's issues – and they will be taken seriously.

Margie Wolfe [Sonia Gueldenpfenning photo]

Among her many duties, Wolfe sits on the executive council of the Association of Canadian Publishers, the board of directors for the Association for the Export of Canadian Books and on the advisory board of the Ontario Media Development Corporation.

After graduating from the University of Waterloo, Wolfe began volunteering at the Women's Press in 1977 and became active in issues related to women and social justice. With the growth of the women's movement, she said her work has broadened and been redefined in different ways.

"That's necessarily so because experiences and issues change," Wolfe said.

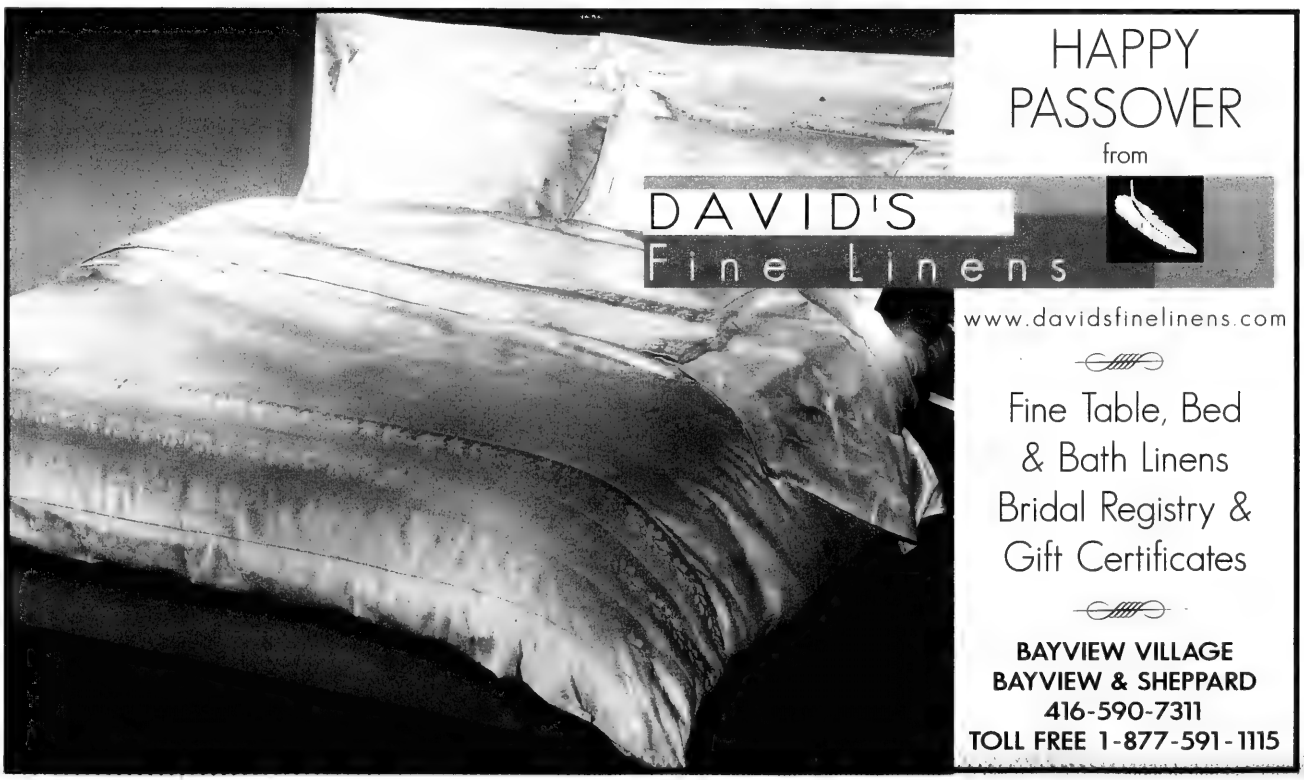
Right now, Wolfe is concerned about the increase in overt anti-Semitism that she sees around her.

"I'm not uncritical of Israel," Wolfe said, recalling that she was openly opposed to Israel's invasion of Lebanon.

But today, she said, anti-Semitism is masquerading as anti-Israel sentiment because "people can get away with that."

As Wolfe is set to leave for France to promote *Hana's Suitcase*, she admits she's apprehensive about the trip.

It will be interesting to see whether "I get any sense of an increase in French anti-Semitism," she said.



Some timely reminders in dark times

According to Reports

By PAUL MICHAELS

A touching tribute to human kindness found its way into the all-too-familiar story of a suicide bombing in Israel, in a piece by James Bennet of the *New York Times* (reprinted in the *Globe and Mail*, March 31, under the headline "Suicide bombing injures dozens in Israel.")

Bennet reported that Islamic Jihad, which took responsibility for the attack that injured 30 Israelis, called it a "gift" to Iraq, thereby attempting to link the murder of Jews to Iraqi leader Saddam Hussein, who in turn has been funding the families of suicide bombers.

But Bennet's story contained a different link. It described how two women – Israeli Jews – tried to comfort an Israeli Arab who was hospitalized with shock after the attack. One of the women, Karina Gupolov, was herself wounded in last year's Netanya suicide bombing during a Passover seder. The second, Hannah Hakak, immigrated to Israel from Iraq.

As the two visited with the victim, writes Bennet, "Ms. Hakak's own thoughts wandered... to the Arabs she had known in Baghdad before her family fled in 1951, fearing persecution."

Jewish life in Iraq was the focus of another *Globe and Mail* article, "My Baghdad" (March 29) by Ingrid Peritz, in which "celebrated Canadian writer Naim Kattan recalls the city of his youth."

Given the turmoil in the Middle East, it is easy to forget that Iraq was once home to a vibrant and accomplished Jewish community. "It formed the city's professional and intellectual elite, and reached into the highest positions of government. The first literary periodical in Iraq was founded by Jews, in 1932-33," writes Peritz.

Kattan recalls that the Jews of Baghdad "constituted 25 or 30 per cent of the population. They were extremely important in Iraqi life, not only as merchants in business, but in the civil service and in all intellectual fields."

Jews, Arabs – Shiite, Sunni, Christian – and Kurds maintained mostly cordial relations and, more than occasionally, close ones: "My other vivid memories are friends – Muslims, Jewish, Kurds... we were trying to create art and culture and literature," Kattan is quoted as saying.

That world started to collapse with the emergence of a pro-Nazi government in 1941, and only got worse as the Jews in Palestine moved closer to statehood.

And so, as Kattan reminds us, 25 centuries of Jewish life, which began "before there were Muslims and before there were Christians," came to an end.

The Jews of Iraq suffered the fate of so many other Jewish communities. They were no longer welcome in what had been their country. They became strangers, compelled to leave behind everything as they fled to Israel, their ancestral homeland from which – 2,500 years earlier – they had been forcibly led into Babylonian captivity.

What an astonishing story! And what a timely reminder of the connectedness of the Jews of the Middle East to Israel, which is so often ruthlessly mischaracterized as an outpost of European colonialism.

Coincidentally, on March 31, the *Ottawa Citizen* ran two stories about Iraqi Jews: "Iraqi Jews recall a forgotten homeland" by Mike Shahin, and "The Last of the Babylonian Jewish people" by Randy Boswell. The latter gives an eyewitness account of life in Baghdad today for its remaining 37 Jews.

Unfortunately, all three articles point to the eventual disappearance of a Jewish community that once numbered 150,000 strong.

Paul Michaels is director of communications with the Canada-Israel Committee.

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NOTES OF ENCOURAGEMENT: Grade 4 students from Bialik Hebrew Day School display the certificate presented by Ve'ahavta to the grade in recognition of the notes of encouragement written by all grade 4 students to the homeless. Seen (from left, bottom row) Amir Fleischmann, Robbie Goldfarb, Yadin Borenstein, Emily Wlchesky (top row) Daniel Gibson, Daniel Austin-Boyd, Ilana Walters and Zoe Baron.

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Congregants try to save 116-year-old shul

By CAROLYN BLACKMAN
Staff Reporter

Abraham Kaufman, president of Yavne Zion Congregation, is on a mission to save his shul.

Kaufman, 84, has belonged to the 116-year-old Orthodox congregation for about 40 years and said he has watched attendance decline during that time.

"The congregation was started by new immigrants who set it up in the Tip Top Tailor Building on Lakeshore Boulevard. It eventually moved to Spadina Avenue, and then to 788 Marlee Ave. when the building – which houses many Zionist organizations – was built in 1963.

Abraham Kaufman

"We used to have a few hundred people regularly attend Shabbat and Sunday morning, and holiday services. People have died or moved away, however, and their children have joined other synagogues.

"Now, we're lucky if we get a minyan. We have a ba'al koreh who goes out and finds men, if necessary, to daven."

The congregation's vice-president, Vilmos Waller, 77, has belonged for about 28 years. He said that although attendance is low, the congregation does have about 85 members who pay dues of about $50 a year.

"These dues have to cover cemetery costs at Bathurst Lawn Cemetery, as well as other expenses. We've had crumbling headstones that we had to look after, so the dues don't go very far."

Waller still lives near the congregation instead of moving further north to be near his children, "because I need to be near the shul. I don't drive on Shabbat, so if I moved, I would not be able to attend services."

Caterer Abe Levy, who runs Taam Tov Fine Foods out of the building, is actively trying to save the congregation. He has posted notices in a nearby condominium, and plans to deliver letters to nearby residents.

"We're not looking for people to join. We just want them to come and daven. We believe shuls should be open to everyone and anyone, and we want to serve people who are not affiliated with a congregation.

"It is a warm, friendly place. As soon as someone new walks in, they are given an aliyah to the Torah. We want everyone to feel at home," Levy said.

The congregation has been closed since January, he said, because it has not been able to get enough people to come to services, but members are anxious to hold Passover services.

In addition to its regular catering business, Levy's company assists people who otherwise may not be able to afford a function, he said. "If people are referred to us by a rabbi, we can put together a function for them at very little cost. We want everyone to be able to celebrate."

He would love to see people come for Passover, he said. "You can't just close the doors of the 116-year-old congregation. We're all very attached to it; we want to see it remain open."

PASSOVER FOOD PACKAGES: Members of the Ulpanat Orot Girls' School Grade 9 class participated in the mitzvah of helping out with the NCJW Pesach food drive. Seen (from left) is Daniella Wagner, Kayla Goldman, Talia Kobrossi, Leora Kurtz and Amber Hollander.

[Stephen Epstein/ Ponkawonka.com]

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We have developed support systems to help you and your loved one through this difficult time.

Here is what we're doing:

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Passover: We are developing plans for the Passover holidays based on the assumption that the Ministry of Health directives may not be lifted by April 16. We will keep you informed of the specifics.

Friendly visiting: We have implemented a Friendly Visiting Program utilizing staff who can be redeployed to ensure clients have as much interaction as possible.

Programming: Therapeutic Recreation has developed new on-floor programming to optimize quality of life for residents and patients.

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Greater Toronto Area

JCC executive director oversees building's refurbishment

By PAUL LUNGEN
Staff Reporter

At the corner of Bloor and Spadina, a venerable old lady is getting a facelift. Scaffolding blocks part of the view, but the evidence is clear that a dingy, weather-beaten exterior is giving way to a sleeker, more modern appearance.

On closer inspection, however, it quickly becomes clear that the changes are more than cosmetic. Indeed, the Miles Nadal Jewish Community Centre (JCC) is experiencing something more like reconstructive surgery than mere superficial changes.

Naomi Rose

For years the JCC in the heart of Toronto's Annex neighbourhood employed temporary patches to keep itself presentable while remaining a going concern. But with more than $11 million pledged as part of a $12 million capital campaign, work is well underway to bring the 50-year-old facility up to 21st century standards.

Construction will be completed in stages and the building will remain open throughout (except for the basement, which is being gutted and rebuilt – that will cost an extra $2.5 million) but the last workman is expected to sweep up and be out of the building sometime in either December 2003 or January 2004.

From her offices in temporary quarters 100 metres down the road, Naomi Rose is clearly anticipating the day when she moves into the refurbished JCC.

Rose is the centre's executive director, a position she's held for a little over four months. The move out of the JCC was unavoidable but Rose is eagerly awaiting completion of the work so the centre can fully implement the role envisioned for it as the central headquarters, the hub of the downtown Jewish community.

It will also permit her to get closer to the JCC's members, who she says have shown uncommon loyalty during difficult and trying times over the past 10 years. Despite a financial crisis, renovations and a mould scare in recent weeks, the membership by and large has stuck by the JCC. "A lot of their lives are invested in it and they want it to last for the next generation," she said.

Rose has met many of the centre's members and she's heard stories about the JCC going back to its salad days in the 1950s and '60s. She's even talked to people who remember the old Brunswick Y, the Bloor JCC's pre-1953 predecessor.

"People remember when this place was vibrant with Jewish life," she said. "That's what we're getting at. The road has been full of pot holes, but our members don't just buy into the vision. They remember when the vision was a reality."

The vision Rose referred to is one that puts the JCC at the centre of life for downtown Jews. Tens of thousands of Jews live south of Eglinton, and many use the JCC for workouts, for afternoon Hebrew school for their kids, for friends. Jewish Family & Child Services (JF&CS) operates an office in the building and the centre has been the site of many other community events, from a second seder, to Purim and Chanukah celebrations to book readings.

The centre's mandate is based on four pillars, Rose explained: education, arts and culture, community development, and health and wellness. When construction is completed, it will be in a position to better deliver on its promise, and serve as the glue binding the community together.

Currently under construction is a 300-seat theatre in what used to be the building's auditorium. With an expanded stage and foldaway seating, the facility is flexible enough for a variety of performing arts.

The Downtown Jewish Day School, which is occupying other quarters while construction continues, will return in September with about 150 kids. Supplementary Hebrew school on Wednesdays and Sundays with more than 200 students is continuing, and adult education with a Judaic flavour will be offered as well, she said.

Although many of the JCC's members are not Jewish – not unusual for an urban JCC, she said – focus groups have told JCC officials that all members appreciate the centre's Jewish flavour and Jewish values.

"We live in a world where it's really important for the general community to understand the values of the community in its midst," Rose said. "The JCC contributes tremendously to developing goodwill from the wider community in Toronto to the Jewish community."

Rose is well aware that her predecessor Bill Emery, was much beloved by the centre's membership. The centre's office wing will be named the Bill Emery Wing, she said.

"He'll never be forgotten at the JCC. He was instrumental in helping the JCC survive the [financial] trauma and he was also instrumental in getting this process of rebirth going...He had the vision and energy to get it started and for me, I get to get it finished, I guess."

A native of Saskatoon who's lived in Toronto for 28 years, Rose comes to the JCC from a lengthy career in the private sector. After earning an MBA from the University of Toronto, Rose worked in packaged goods marketing, for Imperial Oil in marketing, in advertising and customer service management, and from 1996-2000 as the publisher of *TV Guide* magazine. Most recently, she was employed in the Internet field, getting Global Internet Registry off the ground in its business of domain name registrations.

A resident of midtown Toronto, Rose has volunteered with UJA Federation, chairing its social planning and allocation committee and serving as vice-chair of its finance and administration committee.

The Federation remains an important supporter of the JCC. "They regard us as the the flagbearer of the downtown Jewish communi-

Zundel still in custody pending refugee hearing

NIAGARA FALLS — The Immigration and Refugee Board (IRB) has ordered Nazi propagandist Ernst Zundel to remain in custody pending the determination of his refugee claim. The IRB accepted the government's argument that Zundel would spread his anti-Semitic views if he was released.

"There are reasonable grounds to believe he supports groups that advocate violence," said IRB member Robert Murrant. Murrant cited Zundel's conviction in Germany in 1991 for violating anti-hate laws, and a ruling by the Canadian Human Rights Commission in 2001 that Zundel's Web site vilifies Jews.

Earlier, Justice Department lawyer Donald MacIntosh argued Zundel remains a danger to the public and an inciter of hatred. Citing his failure to appear at a U.S. immigration hearing in 2001, he also contended that Zundel has a history of ignoring the law.

MacIntosh and a second government lawyer, Toby Hoffman, also argued Zundel should remain in jail while the government builds its case that he is inadmissible as a national security threat.

Zundel has been in detention since he arrived in Canada on Feb. 19. Though a Canadian resident for 43 years, Zundel left Canada for the United States in 2001, saying he was severing his connections with this country.

He told reporters as he was escorted back to jail that he wanted to return to the United States, but his expulsion from the United States in mid-February carries with it a 10-year ban on re-entry.

Zundel is currently applying for refugee status, saying he fears political persecution if he is deported to his native Germany. Following his removal from the United States, German authorities charged Zundel with inciting hatred.

Zundel was represented at his hearing by Paul Fromm, the director of the Canadian Association for Free Expression, and a former school teacher who lost his job due to his association with racist groups.

Zundel told the IRB hearing he received poor legal advice from his American lawyer, causing him to miss an important U.S. immigration hearing. He said he had intended to convert his visitor's visa to one giving him permanent status, but he missed the hearing when his lawyer told him it was a routine matter.

Early last week, Dave Stewart, an official of the Canadian Security and Intelligence Service (CSIS) testified Zundel is a white supremacist leader and a "lightning rod for individuals who believe in the neo-Nazi, white-supremacist philosophy."

Zundel's detention order will be reviewed again on May 2. No date has yet been set for his refugee claimant hearing.

Accused in Baranovski case discussed blaming Weiz

Two of the young men accused of killing Matti Baranovski discussed pinning the crime on Daniel Weiz, a friend of the two testified last week.

Meir Mariani and William "Lee" Cochrane said they wanted to blame Weiz and his friends. "They were thinking of going to the police and saying a different group of boys was at the park," their friend Natalie Kotin told the court. " They wanted to say it was Daniel Weiz and a bunch of his friends."

Weiz, 23, Mariani and Cochrane, both 20, are charged with second degree murder in the November 1999 beating death of Matti Baranovski. The three have all pleaded not guilty.

The Crown contends Baranovski was killed after he stood up to a group of masked toughs who demanded cigarettes and money. The accused men allegedly had gone to G. Ross Lord Park looking to take revenge on another group of Russians for an incident earlier in the week.

Several of Baranovski's friends have testified as to the sequence of events that night, but none had been able to identify the perpetrators.

Kotin said she was friends with Mariani and Cochrane and was familiar with Weiz as well.

Kotin said, "I had told them if they went [to police] and said it was Dan and his friends they'd get caught in the lie and get in even more trouble."

About a week after the crime, Cochrane showed her "he had a toothmark in his boot from kicking Matti Baranovski" and showed her the steel-toe boot with "a little indent at the tip," Kotin said.

After the incident, Kotin said Mariani told her he had pushed Baranovski to the ground because "he wasn't cooperating" when Mariani demanded money and a cigarette.

"Meir had said that if only Matti had listened, none of this would have happened," she added.

Kotin, 20, was not at the park that night but heard her friends talking about the events in the days after the death. She said Mariani told her he felt bad about the incident.

"He [Mariani] felt like it was his fault. He wasn't happy about it," Kotin testified. "If [Baranovski] had just listened and given him the money, nothing would have happened."

A pathologist is expected to testify later in the trial that Baranovski died after suffering blows to the head, neck and face. One blow was fatal, causing his head and neck to extend and twist, bursting an artery in his neck.

The trial continues.

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Some 90 kosher products are available. Most of them, including a number of red, white and rosé table wines, are kosher for Passover. Flavoured, fortified, dessert and sparkling wines and icewines from Australia, Israel, France, Hungary, Italy, Chile, Austria, Denmark, California and New York State are also available.

There is also a wide array of spirits, including brandy, arrack, vodka and liqueurs. Prices start at $6.45 for wines and $11.10 for spirits.

For those giving kosher products as a special gift this Passover, the LCBO is offering an attractive spring blue gingham gift bag, available for $4.95, beginning April 1 at selected stores.

This year, several international award-winning kosher wines are available, including Baron Herzog 2000 California Chenin Blanc at $12.00, Australia's Teal Lake 2000 Shiraz at $17.00 and Bartenura 2000 Moscato D'Asti from Italy at $15.75.

LCBO is also offering 17 products from Israel, including Barkan Classic Cabernet Sauvignon at $14.65 and the unique Stopka Molasses Spirit at $20.25, the only white spirit (with the flavour of vodka) that is kosher for Passover.

"Consumers are continuing to trade up to better quality and diverse kosher products from all over the world," says Deana Steene, the LCBO product manager responsible for purchasing kosher products.

"This year, the LCBO again offers a variety of superb products that taste wonderful and reflect the interests of a sophisticated buying public."

In the Toronto area, the LCBO's complete kosher-for-Passover selection is on display at its kosher outlet at 441 Clark Avenue West, Thornhill; the Bayview Village store, 2901 Bayview Avenue; and LCBO stores at 381 Wilson Avenue and 221 Wilmington Avenue in Downsview. Based on availability, consumers can also order kosher products from any LCBO store across Ontario, at no extra cost.

For more information on LCBO products and services, including kosher-for-Passover offerings, call the toll-free LCBO Infoline at 1-800-ONT-LCBO (668-5226); in the Toronto area, call 416 365-5900.

EATING GOES ON AFTER THE SEDERS

By EILEEN GOLTZ
Special to The CJN

After so many large dinners during the week of Passover, the other meals tend, by design, to be fairly simple.

With keep-it-simple parameters in mind, I discovered a slightly different version of the classic Passover lasagna that has a really luscious filling. I have also experimented with eggplant and even tried a new twist on fried chicken. I use fresh herbs and spices, and I try to keep the matzah to a minimum.

Every year I love finding new recipes, and I'm happy to pass along some of the tried-and-true winners that my family voted as keepers.

PESACH SCHNITZEL WITH A TWIST
(meat)

2 boneless chicken breasts, cut into 4 pieces each
1 tbsp. oil
2 tbsp. lemon juice, or the juice of 1 lemon
salt and pepper to taste
2 tsp. minced garlic
3 tbsp. flat-leafed parsley, finely chopped
1/3 cup matzah cake meal
1 egg
1 to 2 tbsp. water
a little oil for frying, about 1 inch deep
1 lemon cut into quarters

In a bowl, combine the oil, lemon juice, salt, pepper, garlic and parsley. Marinate the chicken pieces in a mixture for about 1 hour. In another bowl, prepare the batter by mixing together the matzo cake meal, egg and enough water to obtain a thick creamy mixture. Dip the chicken pieces in the batter to coat. Heat the oil in a heavy pan and then pan fry the chicken schnitzel until it's golden, turning once (approx. 4 to 5 minutes on each side). Serve with lemon quarters. Serves 2.

Continued on page 24

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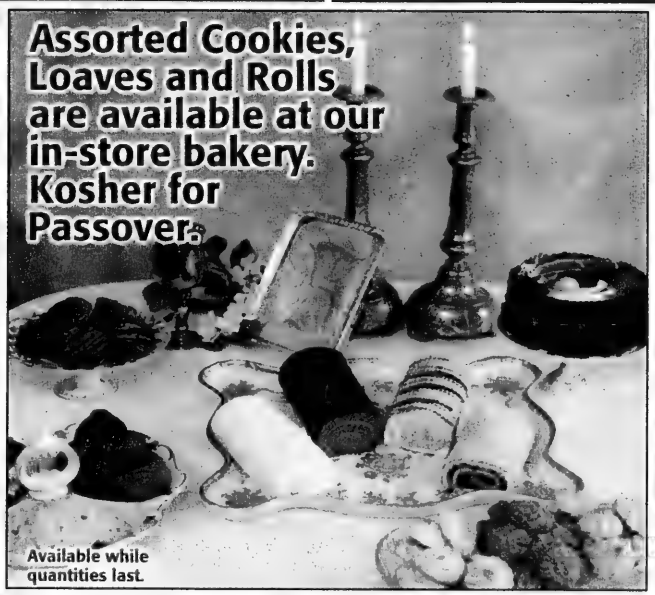

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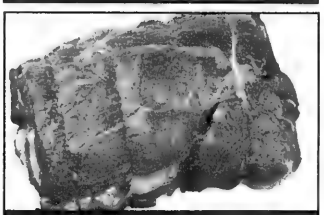

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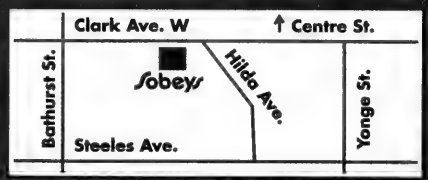

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Continued on page 24

Passover Food Ideas

EATING GOES ON AFTER THE SEDERS

Continued from page 22

EGGPLANT MATZAH MINA
(dairy)

Matzah minas, which are layered casseroles or pies, could be considered a Sephardi lasagna.

2 medium eggplants
2 tbsp. oil
1 medium onion, finely chopped
2 cloves garlic, minced
15-oz. can tomato sauce
14-oz. can tomatoes, drained and chopped
2 to 3 tbsp. minced fresh parsley
½ tsp. each: dried oregano, dried basil, and paprika
salt and freshly ground pepper to taste
6 matzot
1 lb. mozzarella cheese

Preheat the broiler. Cut eggplant into ½-inch slices and peel. Brush lightly with oil and broil on each side until tender. Heat the oil in a deep saucepan. Add the onion and garlic and saute until golden. Add the tomato sauce, tomatoes, parsley, and seasonings. Bring to a simmer and cook over low heat, covered, for 15 minutes.

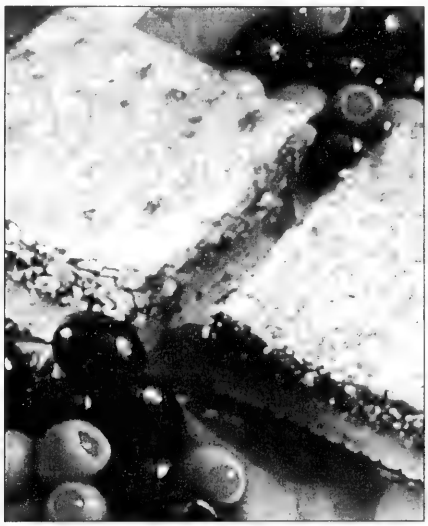
Break each matzah into three strips. Fill a shallow casserole dish with lightly salted water. Place the matzah strips in it for 2 to 3 minutes until pliable but not mushy. Remove carefully to a plate, Preheat the oven to 350. Lightly oil a large, shallow baking casserole and layer as follows: a thin layer of sauce, a layer of eggplant, a layer of matzah and a layer of cheese.

Repeat. Bake for 35 to 40 minutes, or until the cheese is touched with brown spots. Makes 8 to 10 servings

SAUTÉED CARROTS AND BROCCOLI WITH PECANS
(pareve)

2 ½ tbsp. margarine
2 pounds carrots, thinly sliced
3 cups broccoli spears
¼ cup apple juice
1 tbsp. lemon juice
2 to 3 tbsp. minced chives
½ cup pecans, chopped
dash salt

Heat the margarine in a large skillet. Add the carrots and sauté over moderate heat, stirring frequently, until crisp-tender and beginning to turn golden, about 8 to 10 minutes. Add the broccoli and continue cooking for another 4 to 5 minutes. If the skillet begins to turn dry, add a little of the apple juice while sauteing. When the carrots and broccoli are crisp-tender, add the remaining apple juice and sauté, stirring, until it is absorbed. Stir in the lemon juice, chives and pecans. Cook for an additional minute and then transfer to a serving dish. Serve immediately. Makes 8 to 10 servings.



Spinach Moussaka as seen in *Passover Cookery, Five Star publishing.*

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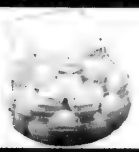

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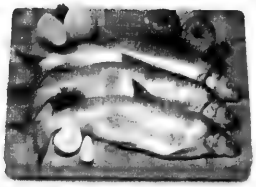

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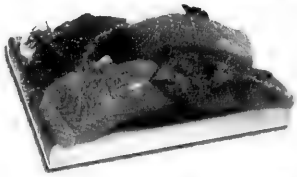

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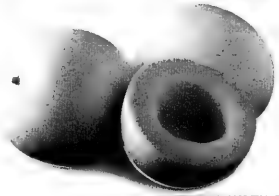

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Gilletz dishes up some favourites

Norene Gilletz, cooking maven, author, and *CJN* columnist, recently presented a cooking demonstration sponsored by Shaar Shalom Sisterhood.

She offers some of the recipes she demonstrated:

FAKE 'N BAKE BURGERS

A wonderful way to use up mashed potatoes! Large patties make a super vegetarian main dish, minis make great hors d'œuvres. These are also perfect for Passover. What a rainbow of colour and flavour!

4 medium potatoes (or 3 sweet potatoes)
2 medium onions, chopped
1 green and 1 red pepper, chopped
2 cloves garlic, crushed
2 tsp. olive or vegetable oil
3 carrots peeled and grated (about 1 cup)
salt and pepper, to taste
2 unpeeled zucchini, grated (about 2 cups)
1/4 cup minced dill and/or parsley
2 eggs (or 1 egg and 2 egg whites)
1 cup matzah meal (or bread crumbs)
approx. 1 tbsp. additional oil

Peel potatoes and cut into chunks. Boil in salted water until tender, 15 to 20 minutes. Drain well and mash. You should have about 2 cups.

While potatoes are cooking, prepare remaining veggies. (So quick in the processor!) In a large non-stick skillet (or microwave), cook onions, peppers and garlic in 2 tsp. oil for 5 minutes, until softened. Add carrots and zucchini. Cook 3 or 4 minutes longer. Cool slightly. Add remaining ingredients except additional oil. Mix well.

Preheat oven to 375. Spray a foil-lined baking sheet with non-stick spray. Form mixture into patties. (An ice cream scoop or 1/4-cup measure works well.)

Oil your fingertips, then lightly oil the tops of the patties, flattening them slightly. Bake uncovered at 375 for 10 to 12 minutes. Turn patties over and bake 10 minutes longer.

76 calories per patty, 2 g fat (0.4 saturated), 24 mg cholesterol, 2 g protein, 13 g carbohydrate, 17 mg sodium, 202 mg potassium, <1 mg iron, 2 g fibre, 15 mg calcium.

Variations:

Add a 10-oz. pkg. chopped cooked spinach, squeezed dry, to cooked vegetables. If desired, substitute chopped mushrooms for zucchini and add a dash of thyme. Be creative and try various vegetables. Leftover veggies are great!

Mini Burgers: Prepare Fake 'n Bake Burger mixture and make small patties. Bake 15 to 20 minutes (or brown for 3 to 4 minutes per side in a little oil in a non-stick skillet). You'll get about 60 minis, each one containing 23 calories and 0.6 g fat (0.1 g saturated).

Grain Burgers: Follow recipe for Fake 'n Bake Burgers, but instead of potatoes, substitute 2 cups leftover cooked rice, bulgur, millet, couscous or quinoa. Cooked grain should be moist and sticky. Process on steel knife of processor until fine. Combine with remaining ingredients. Bake as directed, or sauté for 4 to 5 minutes per side in a little oil.

Vegetarian Burgers: Follow recipe for Fake 'n Bake Burgers, but instead of potatoes, use 2 cups cooked or canned lentils, chickpeas or green peas. Rinse and drain well. Process until finely ground. Mix with remaining ingredients. Bake as directed, or sauté 4 to 5 minutes per side in a little oil.

From *MealLeaniYumm!* Yield: about 18 patties. These reheat and/or freeze well.

Continued on page 30

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REACHED THE MATZAH SATURATION THRESHOLD?

By BARBARA SILVERSTEIN
Special to The CJN

Imagine it's the sixth or seventh night of Passover and you're heading into the home stretch of the holiday. There are those people who could live on matzah with butter and jam indefinitely.

However, others find that the daily consumption of matzah and all its various configurations from matzah brei and matzah meal pancakes to kugels and leaden cakes brings them to their matzah saturation threshold (MST) before the holiday ends. So what do you serve at the final festive dinners to the people who have reached their MST?

The trick is to keep the meals simple. If you're feeding carnivores, they will never tire of a well-made chicken or beef dish as a main course. (There are many people who could easily eat brisket every night of the year.) While there should be a plate of matzah on the table, perhaps served with a dip or two, family and or dinner guests may welcome some matzah-meal free appetizers and side-dishes at this point in the holiday.

A salad is always a wonderful addition to a meal and you can whip up some fabulous dressings because many condiments like balsamic vinegar, Dijon mustard and a variety of oils are available in the Passover food section.

Some cooked vegetables like steamed or lightly boiled broccoli or cauliflower can also complement any meal nicely. The main course could then be rounded out with soup and/or some vegetarian side-dishes in the matzah-free zone. Here are some recipes. The first two are from the book *High Fibre: High Flavour*, by Rosemary Moon (New Burlington Books, London 2000)

ORANGE AND BUTTERNUT SOUP

1 large onion, chopped
2 tbsp. vegetable oil
1-2 butternut squashes (2 lb.), peeled and diced)
grated rind and juice of 2 oranges
6 cups vegetable stock
2 bay leaves
salt and freshly ground black pepper to taste
nutmeg, freshly grated
2 tbsp. chopped fresh parsley

Cook the onion in oil until softened, but not browned. Add the prepared squash and cook slowly for five minutes stirring occasionally. Stir in grated orange rind and then add stock, bay leaves and seasonings. Bring to a boil, and simmer for 40 minutes until the squash is tender and cooked through.

Allow soup to cool slightly. Remove the bay leaves, then puree mixture in a blender or food processor until smooth. Rinse the pot and return the soup to it adding the orange juice. Reheat the soup slowly. Do not let it boil after adding the orange juice or the flavour could become tainted. Season to taste. Add the chopped parsley and sprinkle with nutmeg. Serves 4 to 6.

GUACAMOLE

Moon writes that guacamole should have a slightly rough texture and not be blended into a paste. Guacamole can be served at room temperature as a dip with crudities and it's a fine accompaniment for matzah for those who can't get enough of it.

2 large ripe avocados
2 medium tomatoes seeded and chopped
1 small mild green chili seeded and finely chopped.

grated rind and juice of 1 lime
2 onions trimmed and finely chopped
1-2 medium cloves of garlic, crushed
½ tsp. salt

Scoop out the flesh from the avocados and mash it thoroughly with a fork. Add the remaining ingredients, seasoning gradually with salt to taste. Serve at room temperature.

GARLIC ROSEMARY NEW POTATOES

This recipe Comes from *The Lazy Gourmet*, by Susan Mendelson and Joey Cruz (Whitecaps Books, Vancouver, 2000)

12 cups of baby red new potatoes, cut in thirds or quarters depending on the size
⅓ cup of olive oil
4 tbsp. of minced garlic
2 tbsp. of rosemary leaves
salt and freshly ground black pepper to taste

Preheat the oven to 375. Blanch the potatoes in boiling salted water for about 5 minutes or approximately 1 minute after the water has returned to a boil. Drain and pat dry with paper towels.

Toss the potatoes with olive oil, garlic, rosemary, salt and pepper. Place on a baking dish in preheated oven for approximately 25 minutes and roast until golden brown. Toss

Continued on page 29

Passover Food Ideas

Passover Seder Weaves Generations Together

By BEVERLY LEVITT
Special to The CJN

Although I've been attending Passover seders from the time I was knee-high to a seder table, I have never really thought about how all this story-telling relates to me.

Every year at our seder, we retell the story of Passover: how 5,000 years ago, Moses miraculously led the Jews to freedom from slavery in Pharaoh's Egypt. Even the food at Passover is central to the story. For what better way to understand the bitterness of slavery than to taste a herb so harsh that it brings tears to your eyes? Or how better to feel their deprivation and misery than to eat matzah, the bread of affliction? Or what about the sweetness of freedom? How better to savour it than by eating the fruit and honey mixture, charoset. It's all part of experiencing what our ancestors endured. It's all part of the story.

But come on, what's the link to my life?

In Judaism, if we have a question, we ask a rabbi. I decided to ask Rabbi Daniel Bouskilla of the Sephardic Temple Tifereth Israel in Los Angeles.

As is typical, he answered my question with a question.

"Did you know that by retelling the story of what happened thousands of years ago, it brings us closer together?"

"No," I said. "How's that?"

As is also typical, he answered my second question with a story.

A friend of his once attended a large family seder led by its patriarch, a Holocaust survivor. Since it was such a sensitive subject, his family had been careful never to ask about his experiences during the war. As he was reading from the Haggadah, he came to a phrase that commands fathers to tell their children about their lives, so that the children will better understand their heritage.

The man turned white, leaned back, and was utterly silent for several minutes.

Continued on page 31

Cook up some veggie favourites

Continued from page 28

occasionally to brown on all sides. For a variation, the authors suggest roasting whole garlic cloves with the potatoes. Serves 8.

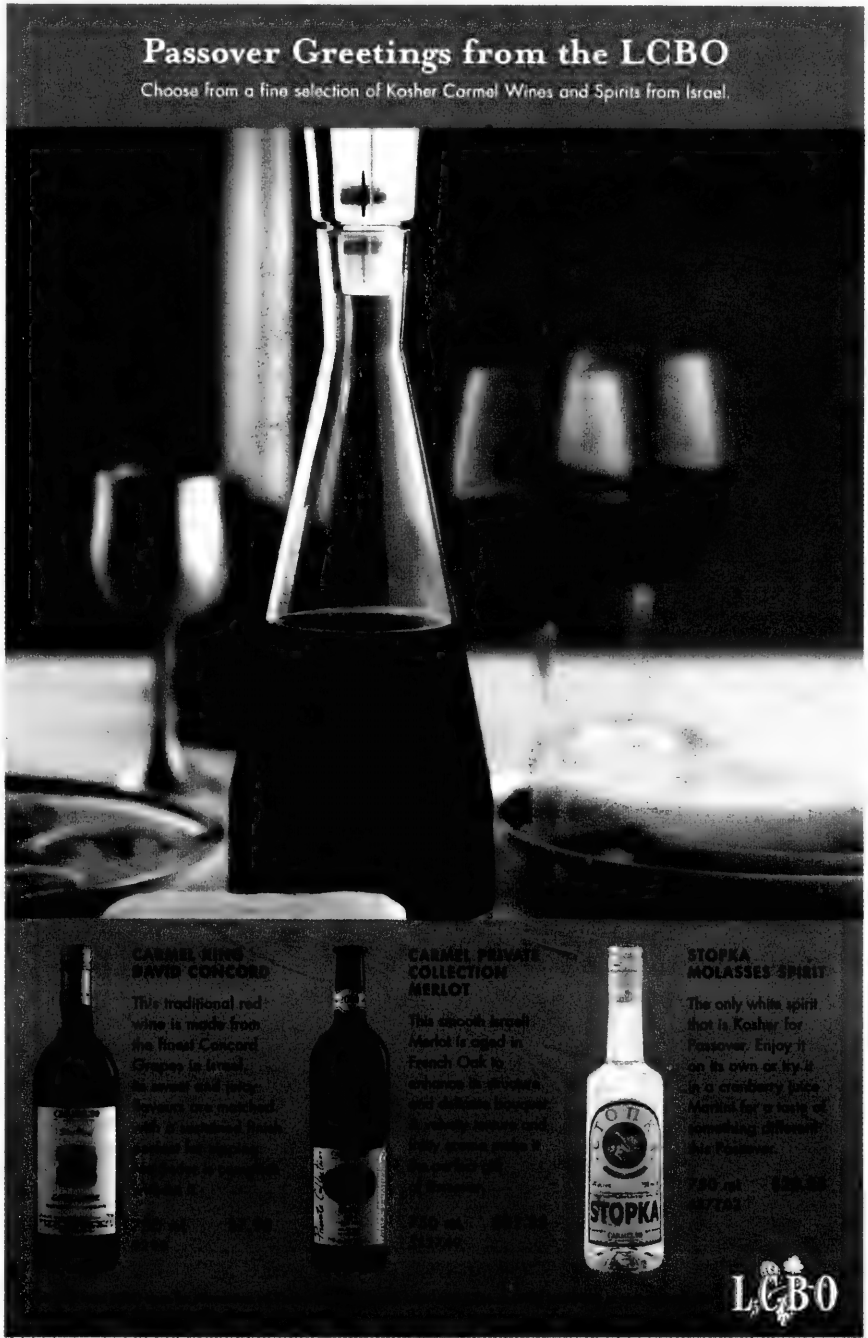
GLAZED SWEET POTATOES

From Norene Gilletz's *Meal-LeaniYum!* (Norene Gilletz Kitchen Edition, 1998)

2 onions peeled and diced
4 sweet potatoes peeled and cut in chunks
2 tsp. olive oil or melted margarine
2 tbsp. of honey or syrup
salt and pepper to taste
¼ tsp. dried basil
¼ cup of orange juice

Preheat the oven to 375. Grease a Pyrex casserole with non-stick spray or margarine or oil.

Arrange onion in the bottom of the casserole; add sweet potatoes. Drizzle with olive oil and maple syrup or honey. Sprinkle with seasonings. Drizzle orange juice over the potatoes. Rub sweet potatoes well to coat them with the mixture. Cover and bake at 375 for 45 minutes. Uncover and bake 15 minutes longer, stirring once or twice until the potatoes are tender and golden. Serves 6. Reheats well, but do not freeze.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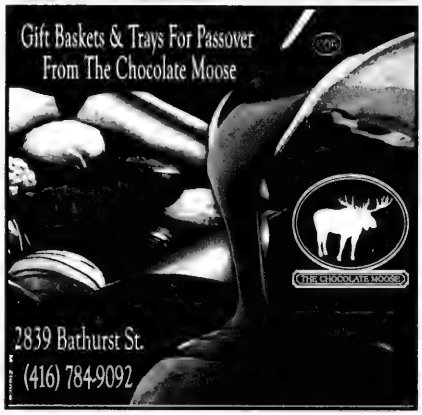

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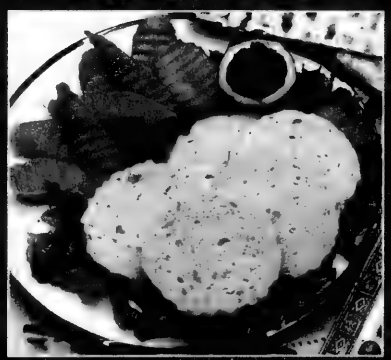

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COOKING LIKE GILLETZ!

Continued from page 27

MUSTACHUDOS

This gluten-free cookie is a perfect all-year round Turkish Delight.

3 cups almonds (or a mixture of walnuts and pecans)
1 cup sugar
2 eggs
1 tsp. ground cinnamon

Preheat oven to 350. Steel Blade: Process almonds using on/off pulses, until coarsely chopped, about 30 seconds. (Walnuts and pecans will take less time.) Don't grind nuts too fine or you will have nut butter! Empty bowl. Process sugar with eggs and cinnamon until well mixed, 20 to 30 seconds. Add nuts and process 10 to 15 seconds longer to combine. Mixture will be like a thick paste.

Drop by teaspoonfuls onto parchment-lined sheet, leaving 1 inch between cookies. Bake for 12 minutes. When done, cookies will be oatmeal-coloured with lightly browned edges. However, they will be slightly soft and not look baked. Do not remove cookies from pan until completely cooled. They will firm up as they cool. If baked until firm, they will be too hard when they cool completely. Yield: 4 to 5 dozen. Freeze well.

From *the food processor bible.*

GLAZED ROASTED TURKEY

If you love stuffing but want to avoid the extra fat, bake it separately in a covered casserole to prevent it from absorbing the fatty drippings from the turkey.

Turkey:
10 to 12 lb. turkey
3 oranges
salt and pepper, to taste
3 cloves garlic, crushed
2 tsp. dried basil
2 tsp. dried thyme

Glaze:
2 tsp. olive oil
3 tbsp. Dijon mustard
3 tbsp. honey
3 tbsp. apricot jam or glaze
3 tbsp. orange liqueur (e.g. Sabra)

Remove giblets from turkey. Rinse turkey inside and out and pat dry. Squeeze juice from two of the oranges over turkey, both inside and out. Rub with garlic and spirnkle with seasonings. Slice the remaining orange and place slices under the turkey skin to keep turkey moist during cooking. (Turkey can be prepared in advance up to this point and refrigerated covered for up to 2 days.)

Preheat oven to 325. Place turkey breast side down on a rack in a roasting pan. Pour ½ cup of water into the pan. Cover turkey loosely with foil, leaving the ends open. Roast turkey for 3 hours.

While turkey is roasting, prepare glaze. Heat oil, mustard, honey and jam in a small saucepan until hot. Remove from heat and stir in orange liqueur. Uncover turkey, turn it breast side up and brush with glaze. Roast uncovered about 1 hour longer, until golden, basting with glaze occasionally. When done, a meat thermometer should register 180.

Transfer turkey to a cutting board or serving platter and cover with foil. Let stand for 20 minutes for easier carving. Remove skin and discard. Serve turkey with homemade cranberry sauce.

253 calories per 4-oz. serving, 7 g fat (2 g saturated), 86 mg cholesterol, 34 g protein, 11 g carbohydrate, 196 mg sodium, 367 mg potassium, 3 mg iron, trace fibre, 48 mg calcium.

Variation:

The Right Stuff: Prepare stuffing in advance and refrigerate it separately. If you insist on cooking your turkey with stuffing (that's the chubby chick method!) stuff it just before cooking. Stuffing must be cooked until it reaches 165 on a meat thermometer. To serve leftovers, remove stuffing from turkey and wrap separately.

Yield: 10 4-oz. servings, plus leftover. Leftover turkey can be refrigerated or frozen.

From *MealLeaniYumm!*

PASSOVER LASAGNA

2 medium onions, cut in chunks
1 red bell pepper, cut in chunks
2 cups mushrooms
2 cloves garlic, crushed
1 tbsp. oil
12 oz. mozzarella cheese (3 cups grated)
3 cups cottage cheese
4 cups Passover tomato sauce
salt and freshly ground black pepper to taste
dried basil and oregano to taste
7 matzot (approximately)

Preheat oven to 375.

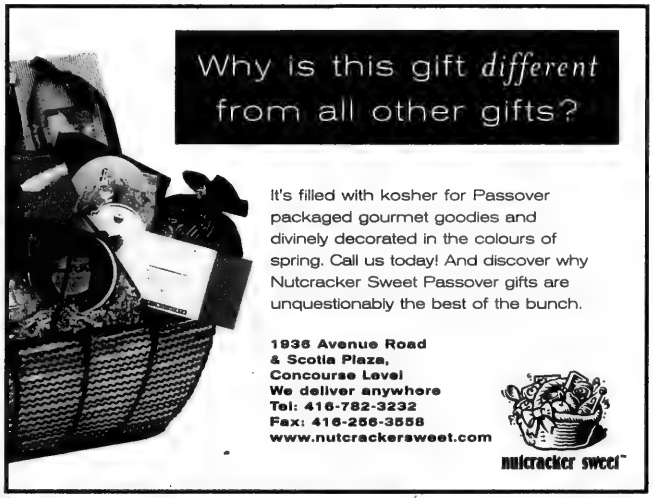
Slicer: Slice onions, pepper and mushrooms, using medium pressure. Combine in microwavable bowl with garlic and oil. Microwave on high for 5 minutes, until softened.

Grater: Grate mozzarella cheese, using medium pressure. Remove from bowl and reserve.

Steel Blade: Process cottage cheese until smooth and creamy, 1 to 2 minutes, scraping down sides of bowl as needed.

Season tomato sauce with salt, pepper, basil and oregano. Spread ⅓ of the sauce in sprayed 9 x 13-inch glass baking dish. Briefly rinse matzos with hot water; drain. Arrange a layer of matzos over sauce, trimming matzos to fit. Spread ½ of the cottage cheese over matzos. Top with ½ of the vegetables. Sprinkle with ⅓ of the mozzarella cheese. Repeat, layering sauce, matzot, cottage cheese, vegetables, and mozzarella cheese. Top with matzos and tomato sauce. Sprinkle with mozzarella cheese. (Can be made in advance up to this point and refrigerated.)

Bake uncovered, 40 to 45 minutes. Let stand 10 minutes for easier cutting. Yield: 8 to 10 servings.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Passover Seder Weaves Generations Together

Continued from page 29

Finally, he exclaimed, "I think I have been a bad Jew."

Everyone was perplexed. How could this kind, generous, religious man, who was greatly beloved by his family, think he was a bad Jew? How was this possible?

He heaved a heavy sigh.

"I have never told you what happened to me. I have never shared my experiences." And so, on this Passover he spent several hours relating his painful story, which his children, grandchildren and everyone in attendance will never forget.

And so I finally realized what the telling of the Passover story means to me.

If we liken the exodus from Egypt into the Promised Land – the trip that takes us from bondage to freedom – to our sometimes sweet, sometimes painful journey through life, we realize how similar our lives are to our ancestors.

So, this Passover I will encourage my parents to tell us their stories, and maybe I will tell my children my story and maybe…

For if the point of the seder is to bring everyone closer together, then what more important story could anyone want to hear?

STRACCIATELLA REALE (SPRING SOUP)

2 leeks, white part only, thinly sliced into rings
2 tbsp. extra virgin olive oil
1/2 head escarole, washed and thinly sliced
1/4 lb. baby spinach, well washed and stemmed
2 quarts chicken broth, or more as needed
1 bunch small asparagus tips
2 tbsp. Italian parsley, coarsely chopped
4 eggs
4 tbsp. matzah meal
salt and coarsely ground black pepper to taste

In a heavy soup pot, sauté leeks in olive oil until they start to wilt. Add escarole, spinach, and stir until coated with oil and beginning to wilt. Add chicken broth, to cover. Bring to gentle simmer; cook until greens are tender. Add asparagus tips and half the parsley; continue to simmer. In small bowl, beat together eggs, matzah meal and remaining parsley. Just before ready to serve, bring soup to rolling boil and pour egg mixture into pot, stirring constantly. Adjust seasonings. Serve immediately. Serves 8.

TURKISH CHAROSET

There are as many variations on charoset as there are ways of retelling the Passover story.

2 sweet apples, peeled, cored and chopped
1 tbsp. lemon juice
1 cup large golden raisins or sultanas
1/2 cup white figs, coarsely chopped
1/4 cup dried cherries (optional)
1/2 cup walnuts, shelled and chopped fine
1/2 cup ground almonds
1 tbsp. lemon zest
1 tbsp. brown sugar or honey
1 tsp. cinnamon
1/2 tsp. ground ginger
pinch of cayenne pepper
2 to 3 tbsp. sweet red Passover wine, or more, if necessary.

Cover apples with lemon juice in bowl. Chop fruit and nuts by hand, or if you prefer, place in food processor. Stir in lemon zest, sugar and spices; taste and adjust seasonings. Moisten with wine to make thick paste. Serves 6.

MATZAH LASAGNA WITH FRESH TOMATO-BASIL SAUCE

2 onions, peeled, and thinly sliced
olive oil for cooking
1 lb. mushrooms, stems trimmed, cut into quarters
4 garlic cloves, peeled and minced
1 bunch fresh Italian parsley, stemmed and coarsely chopped
2 bunches fresh basil, stemmed and coarsely chopped
2 bunches fresh spinach, washed and stemmed
1 box frozen artichoke hearts, defrosted
coarse salt and freshly ground black pepper to taste
2 boxes matzah

In large skillet, cook onions in oil until golden brown. Set aside. Sauté mushrooms over high heat, adding garlic, half the parsley, and basil to taste. When done set aside in small bowl. Braise spinach with garlic to taste in olive oil with just water clinging to their leaves, in a covered pan. When finished, set aside in bowl. Cook artichokes with half the garlic, remaining herbs, oil to taste, and a touch of water in small pan until tender. Set aside in bowl.

Fresh Tomato-Basil Sauce

1/4 cup olive oil
2 garlic cloves, peeled and minced
12 Roma tomatoes, stem end removed and cut into quarters or 1 28-oz. can pear tomatoes in juice
8 large fresh basil leaves
coarse salt and freshly ground black pepper to taste

Heat oil in large skillet over medium heat. Add garlic and sauté until garlic gives off its characteristic aroma. Add tomatoes and cook over moderately high heat until tomatoes begin to break down and form a sauce. Stir frequently to help the tomatoes begin to break down. Add basil; season with salt and pepper; continue cooking over moderately high heat, stirring occasionally, until sauce is thick and no longer watery. Remove from heat and put sauce through the medium disk of a food mill.

To Assemble Lasagna:

Preheat oven to 375. Cover bottom of baking dish with a ladleful of sauce. Make a layer of matzah that completely covers bottom of pan. Spoon generous ladleful of sauce onto matzah. Using back of a spoon or rubber spatula, spread sauce evenly. Place layer of onions over sauce. Top with half the mushrooms. Again, drizzle with sauce. Make another layer of matzah. Continue layering with cooked vegetables, sauce and matzah until all ingredients are used. Finish with layer of matzah topped with layer of sauce. Cover casserole with aluminum foil. Place in preheated oven, cook 40 minutes or until bubbling hot.

MEDITERRANEAN SPINACH SALAD WITH DRIED APRICOTS AND OLIVES

1 lb. spinach, washed and stemmed
1/2 cup yellow bell pepper, chopped coarsely
1/2 cup red or orange bell pepper, chopped coarsely
1/2 cup Greek olives
1/2 cup dried apricots chopped coarsely
1/4 cup pine nuts
2 tbsp. Italian parsley, chopped coarsely
2 tbsp. chives, chopped coarsely
juice of 1/2 lemon
1 tbsp. balsamic vinegar
3 tbsp. extra virgin olive oil
1 tsp. walnut oil
1 teaspoon cumin
1/4 tsp. cayenne
1 tsp. kosher salt, or to taste

Place first 6 ingredients in salad bowl. Pour remaining ingredients in jar. Shake vigorously. Pour contents of jar into bowl and toss salad gently. Serves 4 to 6.

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Amica aims to make retirement invigorating

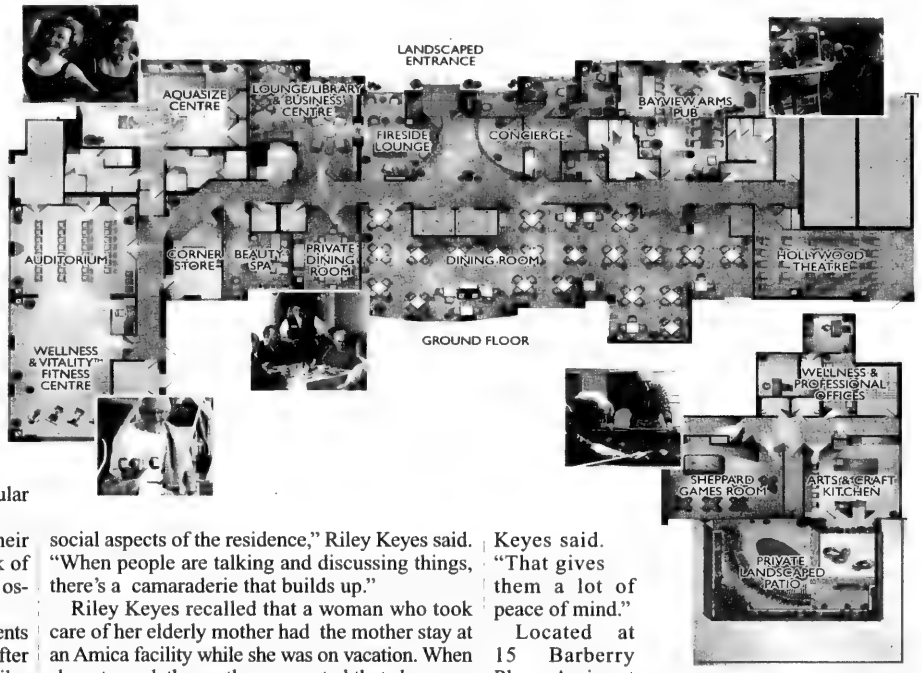
While retirement is something most of us covet, when the time arrives to stop working and settle into the seniors' lifestyle, many people find themselves at a loss.

It's difficult to get out to see your friends. It's a nuisance to cook your meals. Exercising seems like it requires strength you think you don't have. Amica at Bayview, a retirement residence opening in the Bayview Ave. and Sheppard Ave. E. area in late June 2003, is aiming to make the retirement experience invigorating.

"Our emphasis is on wellness, vitality and exercise," said marketing manager Vicky Riley Keyes.

"We are seeing the positive benefits of our wellness and vitality programs in all our communities across the G.T.A."

Amica's focus on exercise is cutting edge. Residents use special machines, free weights and do a variety of exercises to build up muscular strength, endurance, speed and balance.



Most importantly, the exercise improves their physical and mental health, reducing the risk of various heath problems, such as heart disease, osteoporosis and depression.

Riley Keyes said 85 per cent of current residents participate in the strength training exercise, after having a wellness and vitality co-coordinator tailor a program to their needs in consultation with their doctor. "It's like having a personal trainer, she says".

Amica Mature Lifestyles, operates 15 retirement communities across Canada and has built their reputation on providing hotel-inspired environments and services. Amica at Bayview is being developed and built by the Daniels Corporation, a well respected builder in the G.T.A.

Bright and well-designed suites offer a choice of studio, 1 & 2 bdrm. units. Each comes with a kitchenette and a private bathroom with built-in seated shower.

Lunches and dinners are prepared daily by a professional chef and late risers can head to the dining area for coffee and muffins in the morning. "Food is very important to our residents," Riley Keyes said. "We offer a selection of choices and can cater to special diets".

"As well as feeding the body, we want to continue to feed the mind." To that end, Amica at Bayview offers lectures and presentations to residents, as well as a movie theatre.

For billiard and card aficionados, Amica at Bayview comes equipped with a games room. If you're into some quiet time outside of the suite, read the newspaper in the fireside lounge.

There is also a greenhouse for gardening fans, a kiln for pottery and a aqua fit pool for pleasure and exercise.

"People will tremendously benefit from the social aspects of the residence," Riley Keyes said. "When people are talking and discussing things, there's a camaraderie that builds up."

Riley Keyes recalled that a woman who took care of her elderly mother had the mother stay at an Amica facility while she was on vacation. When she returned, the mother requested that she move into Amica full-time. "She said 'I've had such a good time that I want to stay'," Riley Keyes said.

Riley Keyes also noted that Amica at Bayview is an attractive living option for seniors because it is secure and provides health services. "A registered nurse is on staff 24 hours a day," Riley Keyes said. "That gives them a lot of peace of mind."

Located at 15 Barberry Place, Amica at Bayview is directly across from the Bayview Village Shopping Centre, and close to North York General Hospital. Its central locale makes it accessible to family and friends "We encourage residents to have family and friends stay over," Riley Keyes said, noting residents are free to entertain whomever they want.

Maintaining independence is important to many seniors and Amica at Bayview strives to let residents do just that. Residents can decorate and furnish their suites according to their personal styles and they can do their own laundry at an in-house facility if they prefer.

As the company web site explains, "residents maintain an active and independent lifestyle with the benefit of living in an assisted environment." For instance, housekeeping, which includes having bedding changed and the suites cleaned, is provided on a weekly basis.

Amica brings together services and amenities in one place and provides a forum for people to befriend one another. "When it's all here, people are more likely to join these activities and events," Riley Keyes said. "People have worked hard all their lives and now they are able to afford this lifestyle."

Amica at Bayview has 140 suites and is currently leasing suites to residents who will move in this July.

For information, call 416-977-3177 or visit their website at www.amica.ca.

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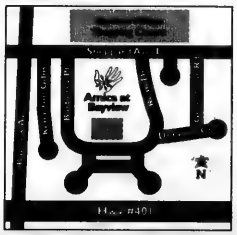

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Passover is a time of visiting, and eating together with family and friends.

The emphasis for this marathon cooking extravaganza is primarily on the seder meals; however, any afternoon between the seders is a perfect occasion for high tea.

High tea, originally a British working class tradition, was called "high" as it was often served standing at a buffet table or sitting on a high stool in a teashop.

High tea today is a more elegant affair served in restaurants and hotels around the world.

The traditional British high tea included savoury dishes, cakes, scones, marmalades of various kinds, tea sandwiches, and, of course, a selection of teas.

We have invited four chefs from four kosher kitchens in Toronto, and Carol Slatt of Lorac Wine/Galilee Wine Company to create a menu for a high tea at Passover.

The wonderful dessert recipes and sparkling wine and dessert wine matches will complement your high tea table. Select some of your favourite teas that are kosher for Passover.

CHOCOLATE BROWNIES WITH CHOCOLATE GLAZE

From Sweet York Desserts

Brownies:

8 oz. bittersweet or semisweet chocolate, chopped
1 stick (½ cup) unsalted margarine cut into pieces
3 large eggs
½ cup sugar
½ tsp. salt
2 tsp. finely grated orange zest
¼ cup matzah cake meal
¼ cup pecans, coarsely chopped

Glaze:

3 tbsp. sugar
2 tbsp. unsweetened cocoa powder
⅓ cup sweet red kosher wine
2 oz. bittersweet or semisweet chocolate, chopped
6 tbsp.unsalted margarine, cut in pieces
16 pecan halves

Brownies:

Preheat oven to 350. Line bottom and sides of a 9-in. square baking pan with wax paper. Melt chocolate and margarine in a metal bowl set over a saucepan of barely simmering water, stirring until smooth. Remove from heat and cool 5 minutes.

Beat eggs, sugar and salt in a large bowl of electric mixer on high speed until pale and thick. Beat in chocolate in batches on low speed. Stir in zest, matzah meal and nuts just until blended. Spread batter in baking pan and bake in middle of oven until firm and a tester comes out clean, 25 to 30 minutes. Cool in pan on rack, then invert onto a platter and removed paper.

Glaze:

Whisk together sugar, cocoa and wine in small saucepan. Bring to a boil, whisking, then simmer 2 minutes, whisking occasionally. Add chocolate and whisk until melted. Remove from heat and whisk in margarine until smooth. Chill glaze stirring occasionally, until spreadable. Spread glaze over brownies and arrange pecan halves on top. Cut into 16 squares with knife.

Serving suggestion: Carmel Cuvée Brut Reserve Sparkling.

CHOCOLATE AND ORANGE TART, POACHED PEAR, SERVED WITH A SOFT CARAMEL SAUCE

From Zuchter Berk Caterers

Tart:

½ lb. of sweet dough (using cake meal)
4 oz. chocolate
½ cup whip topping
zest of 1 orange

Preheat the oven to 350. Roll the dough to ¼ inch and place in the 6 individual tart moulds. Place the tarts in the oven and bake until light golden colour (6-8 minutes). Chop the chocolate and place in a bowl. Bring the whip topping to a boil, then pour over the chocolate while stirring. Add the zest. Pour the mix in the tart shells, and let it chill in the fridge for 3-4 hours.

Poached Pears:

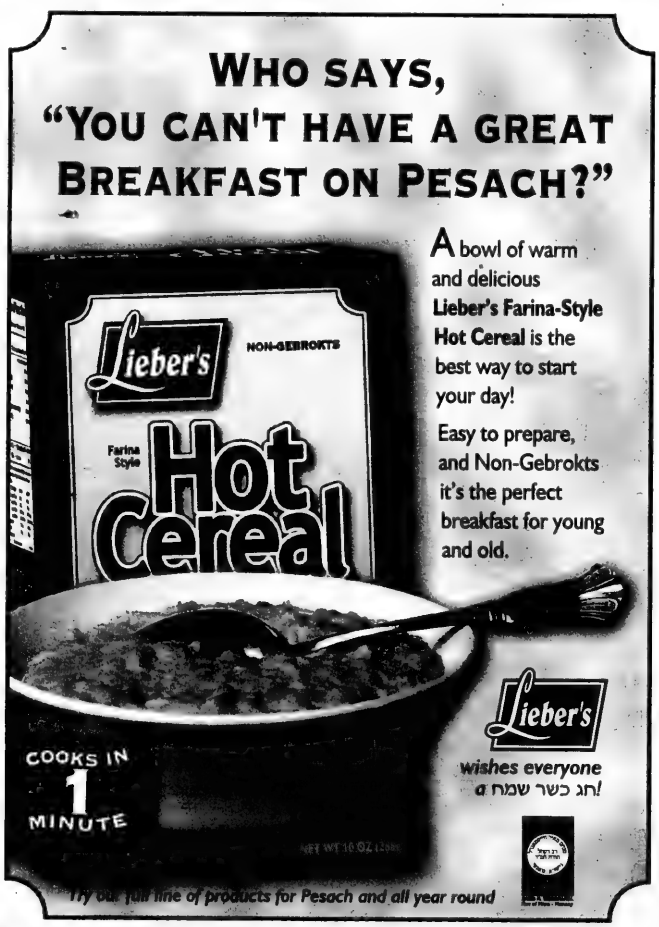
3 Forrel pears
4 cups water
½ bottle of Muscat
½ lb. sugar
2 tsp. vanilla extract
1 lemon

Put all these ingredients, except the pears, in a small saucepan (small enough to have the pears completely immersed in the syrup while being poached), and bring to a boil. While waiting for the syrup to boil, peel the pears, rub them with half of the lemon (so they don't turn black) and place them in a bowl of cold water with the other half of the lemon (squeezed and left in). Once the syrup is boiling, place the pears in the saucepan, cover and poach them until a knife can go through without resistance (10-15 minutes). Let them cool in the syrup, in the fridge.

Sauce:

1 cup (scant) sugar
water
½ cup whip topping, room temperature

Cont'd on page 35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Passover Food Ideas

TREAT GUESTS TO A TRADITIONAL HIGH TEA

Continued from page 34

Place the sugar in a small saucepan and add just enough water to dissolve it. Place on the stove and cook it until a light brown colour, remove from heat and add the whip topping really slowly (the difference of temperature makes the caramel triple in size and splash). Stir well and place back on the stove to get a smooth consistency. Let cool down in the fridge for 6-8 hours.

Suggestion for presentation: Cut the pears in half, core them and slice them to form a fan. Place the tart in the centre of the plate, place the fanned pear on the tart and add a couple of mint leaves for colour. Drizzle the sauce around the tart, and decorate with a few cut strawberries. Serves 6.

Serving suggestion: Chilled Fantasia Peach.

BRANDIED PEACHES

3 dozen peaches
32 cups water
4 cups sugar
2 oz. Carmel Brandy 777
lemon juice

Peel, half and pit peaches, add a squirt of lemon juice, bring water and sugar to a boil, add peaches and cook until just starting to get tender. Place peach halves into sterilized 1- litre jars, pour in boiling syrup, enough to just cover the peaches. Top off with 1 tablespoon of brandy. Seal and place in boiling water bath for 7-8 minutes. Remove and let stand for 3 weeks before serving. Yield: 6-8 jars.

Serving suggestion: Small glasses of Carmel Brandy 777 to complement.

CHOCOLATE TORTE WITH MUSCAT & GRAPE CONFIT

Created by Pastry Chef Sitram Sharma

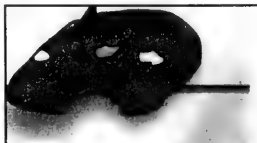
4 oz. dark chocolate
1 cup 35 per cent cream
2 egg yolks
1/3 cup sugar
2 oz. white chocolate

Melt dark chocolate over bain marie or double-boiler at medium heat. Whip egg yolk and sugar until light and fluffy. Whip 35 per cent cream to soft peak. Whisk all ingredients including chocolate until smooth, soft mousse. Refrigerate in 3 3x3-in. circular moulds until set (approximately 1 1/2 hours). Melt white chocolate and use to decorate.

Private Collection Muscat and Grape Confit:
green and red grapes
2 oz. Private Collection Muscat

Dice green and red grapes. Heat muscat and grapes over medium heat until warm. Drizzle Private Collection Muscat and grape confit around chocolate torte.

Serving suggestion: Carmel Private Collection Muscat.



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QUESTIONS ABOUT KASHRUT? CALL THE PESACH HOTLINE

"I'm a vegetarian. Do I have to have meat on my seder plate?" " I have never made my home kosher for Passover, but I would like to. How can I do it?" "What should I feed my pets on Pesach?"

These are some of the many questions answered over the years by the toll-free Operation Pesach Passover Information hotline – 1-888-MATZAH1 (1-888-628-9241), since its inception in 1985. The hotline will be open this year from April 7 to 15, 9 a.m. to 5 p.m., eastern time.

"The Passover holiday is often perceived as very complicated. People run to hotels as far away as Hawaii to avoid the hassle," says Rabbi Ronald Price, executive vice-president of the Union for Traditional Judaism (UTJ), the transdenominational education and outreach organization that sponsors the hotline.

"Operation Pesach takes some of the mystery out of the holiday preparation and helps people bring Passover into their homes for a hands-on joyous experience."

Calls to the New Jersey-based hotline will be answered by rabbis, lay leaders and the editor of *The Kosher Nexus*, the UTJ's national kashrut newsletter. After-hours calls will be recorded and returned the next day.

The UTJ also maintains a national clearinghouse for the selling of chametz. To access it, call the hotline, or visit www.utj.org.

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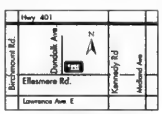

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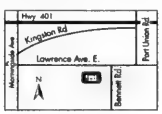

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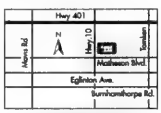

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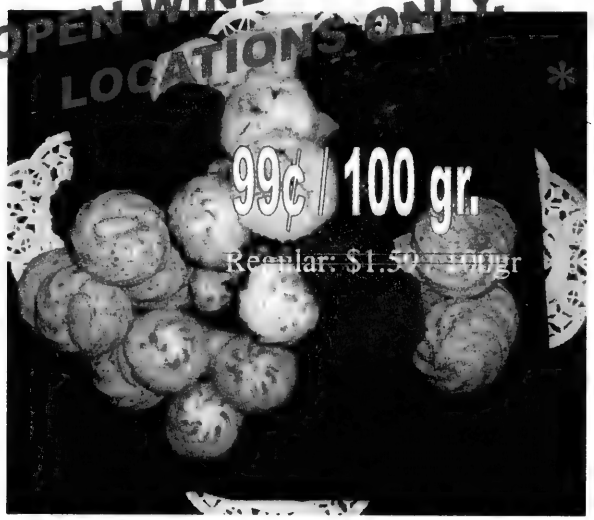

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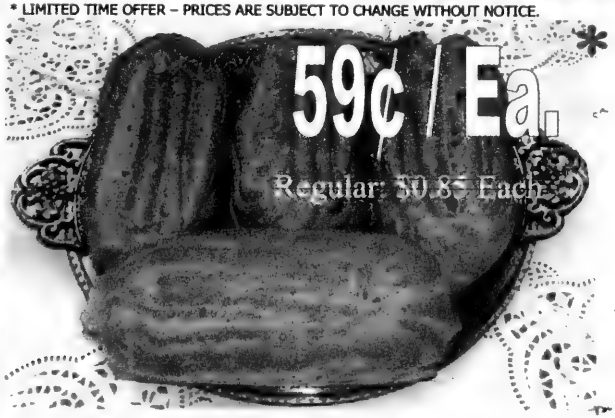

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- 594 Sheppard Ave. West, (416) 633-1333
- 947 Eglinton Ave. West, (416) 782-2891
- Center Point Mall (416) 590-9107
- Parkway Mall, (416) 444-3642
- Thornhill Square, (905) 731-3025
- Shops on Steeles and #404, (905) 731-5761

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Sunday, May 4, 8:30 am – 5:00 pm
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This **Second Generation** gathering will examine the legacy we have inherited: the challenges, the hopes, the pain and the strengths. Through workshops, seminars and guest speakers, we will explore the impact of the Holocaust on our families, our past, our future and our communities.

We invite you and your partners to come together in an atmosphere of understanding and shared history.

Speakers include:

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Paula David	**Susan Jackson**
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Bernie Farber	**Dr. Lesley Shore**
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$18 per person, includes lunch and materials
Kashruth observed

Pre-registration necessary by April 15th
For more information and to print a registration form, visit www.baycrest.org (click on all events) or contact Brenda Quek at 416-785-2500 ext. 2853.

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On Campus

Muslim, Jewish students eat and laugh together

By ADAM GRACHNIK
Special to The CJN

Breaking bread, sharing ideas and attempting to quell stereotypes were the goals of an informal dinner of Jewish and Muslim students at the University of Ottawa on March 25.

A mix of 18 students from U of O's Muslim Student Association (MSA) and the Jewish Student Association Hillel Ottawa (JSA) responded to the JSA initiative and gathered together for a small, yet powerful evening.

The informal jamboree was fired up by a group discussion dealing with wide-ranging topics from people's home countries to biology class. After mingling and playing icebreaker games where students had to ask each other peculiar questions such as "Do you eat sushi?" or "How many languages do you speak?" the group dined on a spread of falafel and pita.

"Peace is not just written on paper. It starts with people," said Michelle Divon, the 17-year old daughter of Haim Divon, the Israeli ambassador to Canada.

"It's amazing that both sides showed up. That everyone made the effort is incredible," said the high-school student at Ashbury College. She and her friend Lana Ayoub, the daughter of the Jordanian ambassador to Canada, came up with the dinner idea, she said.

About the recent hostile environment on several Canadian campuses, including at Carleton University just across the Rideau Canal, Divon said, "I don't know why the two groups don't talk or speak; it's ridiculous; you're all Canadian."

Judging from the dinner's spirited atmosphere, the groups didn't merely talk, but enjoyed each other's company.

"This will help us progress," said Riaz Ingar, president of the MSA. "[Now, we] can get to know each other as individuals. When you know someone on a personal basis, it's harder to discriminate and have a bias."

Karen Swirsky (left) and Sogol Kafi share a good laugh while playing an icebreaker game at the University of Ottawa. [Adam Grachnik photo]

After the icebreaking game, the group was sat at assigned places to ensure a Muslim student would sit beside a Jewish student.

"With all the negativity that is going on, we want something positive," said Inbal Soloman, a JSA member who helped organize the event. "As opposed to in your face political rhetoric, this will set a level playing field."

Her friend Karen Swirsky added, "It's interesting. We don't focus on our differences, but our similarities."

After enjoying a good laugh with Swirsky, Sogol Kafi, who has only been in Canada two months after moving from her native Persia, said, with a wide smile, "I never had these chances in my other country."

Kafi, a U of O biology student, said, "This event was totally perfect. I found out about it in residence and was really amazed." She said organizers should advertise such events more to let more people know about them.

Muslim students from Carleton University – a campus known to be more politically active than U of O – declined the invite, saying it wasn't appropriate at this time. But Leor Grebler, the incoming JSA president at Carleton, remains optimistic.

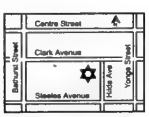
"It [the event] is a great way to bring down walls and to show that we can coexist," he said. "There shouldn't be animosity between the two communities. This is a good test case, we can expand and make a bigger event at Carleton."

The two organizations agreed to continue such events, and suggested students from more religions should be included in the future.

SPRING FARM

Don't be surprised if the kids ask a 5th question.

(When do we eat?)



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DEADLINE REMINDER-NOTE APRIL DATE CHANGES

What's New and About People deadlines: With Passover falling in the middle of the week, we are changing submission deadlines in order to meet publication deadlines. Thursday, April 10 is deadline for April 24 and Monday, April 14 is the deadline for May 1. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 10

UPDATE ON ISRAEL

Beth Emeth Bais Yehuda Synagogue's Chai Shalom seniors group hosts **Eitan Glaser**, special emissary of the Jewish National Fund, at 7:30 p.m., when he will provide an update on the situation in Israel. Members $5, non-members $7. To reserve, call **Molly** 416-633-1560 or **Mildred** 416-633-2436.

CHILDREN, WAR & TERROR

Jewish Family & Child Service presents a timely panel discussion on How To Talk To Your Child About War and Terrorism with psychologist **Alan Bardikoff** and clinical psychologist **Joanne Cummings**, at Associated Hebrew Schools Kamin branch, 300 Atkinson Ave. at 7:30 p.m. For information, call 416-638-7800.

Friday, April 11

AISH HATORAH SHABBAT

Aish Hatorah invites students and young professionals, ages 18-30, to spend Shabbat discussing Ancient Wisdom for Modern Minds – Generation "?" with **Rabbi Lawrence Kelemen** at the Sephardic Kehilla Centre, 7026 Bathurst St. $25 for one meal or $60 for entire Shabbat. Pre-registration required. For information, to register or a place to stay in the area, call **Michal** at 905 764 1818 ext. 225.

Saturday, April 12

FAMILY DAVEN & DINE

Celebrate Passover at Pride of Israel Synagogue, while you can still eat real food! Services at 8:45 a.m. followed by buffet lunch with a fun and educational model seder and Passover games. Adults $10, kids and teens $5. Reserve by April 10, call 416 226-0111 ext. 10.

BARRIE SHABBAT SERVICE

Am Shalom, Simcoe County's Reform congregation is having a Shabbat service at 10:30 a.m. call 705-721-6126.

SHABBAT HAGADOL DRASHA

Rabbi Moshe Stern of Shaarei Tefilah will deliver his pre-Pesach Shabbat Hagadol drashah at 6:30 p.m. at 3600 Bathurst St.

SING-A-LONG FIDDLER

Temple Har Zion presents sing-a-long *Fiddler On The Roof* at 7 p.m. $25, students $15. Refreshments, prizes for the best 'Fiddler' costumes and loot bags. 7360 Bayview Ave. 905-889-2252.

Sunday, April 13

MINSKER PESACH PREP

Lighten the burden of Pesach preparations with Congregation Anshei Minsk. Bring pots and utensils to be koshered for Pesach, attend classes about Pesach cleaning, foods and medicine, learn about the Haggaddah and make your own delicious charoset, materials provided. 11 a.m. at 10 St. Andrew. Call 416 595-5723.

WHAT'S IN A NAME?

Temple Kol Ami presents **Rabbi Daniel Komito-Gottlieb** at Indigo, Yonge & Hwy 7, discussing What's in a Name? about the many names of God and other aspects of naming in the Jewish tradition. 8 p.m. Free.

L'CHAIM VEGETARIAN MTG

The L'Chaim Vegetarian Group lunch meeting features guest speaker Sashi Jain, speaking on Vegetarian Ayurvedic Cooking, noon at Le Commensal Restaurant,

Continued on page 41

URGENT APPEAL FOR PASSOVER FOOD FOR NEEDY ISRAELI FAMILIES!

Passover Seder is very near and in the town of **Tzfat**, a community in northern Israel, there is an urgent need to relieve hunger. Due to the severe economic downturn and the bad weather, income for these families has been drastically reduced.

As you know, since the war started, tourism is at an all time low. This has had a domino effect on hotels, shops, tour guides, etc., resulting in a massive loss of jobs for those families who depend for their daily sustenance on those employers. **Tzfat** has also been hit with exceptionally bad weather: in just one week, as a result of the heavy rain and snow the Sea of Galilee rose more than two feet in just one day. This is a blessing, of course, but it is virtually impossible to work in such weather - for those who are lucky enough still to have jobs.

THEY NEED OUR IMMEDIATE HELP!

The organizers of the **Passover Food Drive in Tzfat**, who have been involved for many years in providing Passover food for needy families, will distribute the food packages. People have to register to get such help, and so far over 300 families (comprising about 3,000 individuals) have asked for help!

Each package of food that is given to a needy family (according to size) costs between 800 - 1000 NIS (about Can. $300) - not much in the scheme of things when you are employed. But when the family has no income ... And when, because of the terribly inclement weather, many families will be paying at least that amount simply to heat their homes - a priority - ***There Will Be No Money Left to Buy Food for Passover***.

So whatever you can do to help us help them will be a blessing. Listed below is the cost of cases of Food.

Canadian Dollars Per Case: ***$185 Matzah*** ***$95 Oil*** ***$75 Tuna*** ***$55 Eggs*** ***$38 Matzah Flour*** ***$28 Canned Fruit*** ***$20 Tomato Sauce***

You can specify which item (or family package) your contribution should pay for, or you can leave the choice to the Israeli organizers to allocate funds to buy the most needed items.

Please send your **tax deductible donations** made payable to **J. Brass of Canada** and mail to:
Toronto Zionist Council, 788 Marlee Ave., Toronto, ON M6B 3K1, Attention: **Tzfat Passover Food Drive**

For information call 416-781-3571 or 416-256-2858, ext. 24 or e-mail: nomi@torzc.org

Continued from page 40

655 Bay St. Suggested donation $1. For information call **Howard Koch** 416-663-4076.

ORAYNU CELEBRATES PESACH

Oraynu Congregation for Humanistic Judaism will celebrate Passover with a pot-luck dinner and family seder at 4:45 p.m. in the Burgundy Room at North York Memorial Hall, 5110 Yonge St., lower level. Adults $15, students $7, children $4. For information and to RSVP, call 416-385-3910.

CDN JEWRY DISCUSSED

Danforth Jewish Circle presents historian **Irving Abella** speaking on the Untold Story of Canadian Jewry: Unconventional, Dramatic, Colourful and Largely Untold. 7:30 pm at Eastminister United Church, 310 Danforth Ave. For information call 416 825-7431.

Monday, April 14

MUSICAL PEACE OFFERING

The Cranbrooke Friendship Club and the Winchevsky Centre present singer **Lenka Lichtenberg** with a program titled A Musical Peace Offering. 12:30 p.m. at 585 Cranbrooke Ave. $7. Call 416-789-5502.

Passover Seders

WEDNESDAY, APRIL 16

The West Toronto Jewish Community Association will hold a pot-luck, fun-filled, egalitarian seder on the first night of Passover at the Swansea Town Hall, 95 Lavinia St., 6:30 p.m. Admission $20 per adult and $10 per child with a $50 maximum per family. Reservations required. For information and to reserve, call at 416-588-9436.

THURSDAY, APRIL 17

Am Shalom, Simcoe County's Reform Jewish Congregation, is having a community seder at 6:30 p.m. For reservations call 705-721-6126.

The Association of Jewish Seniors 32nd annual second seder will take place at 7 p.m. at the Bernard Betel Centre. Tickets $20, on sale until April 10 at Bernard Betel or AJS office, 530 Wilson Ave. 4th floor. Call 416-635-2860. Entrance by receipt only.

Ve'ahavta is holding a second seder for homeless people and those on social assistance, with plenty of food, fun, songs and prizes, at Habonim Synagogue, 5 Glen Park at 7:30 p.m. Reservations required. call 416 964-7698, ext. 16.

Miles Nadal JCC Community Seder 2003. 8:30 p.m. at Chabad of Downtown, 1344 Bathurst St., one light south of St. Clair Ave. Adults $40. Teens, Students, Seniors $30. Children (6-12) $15. Free for children 5 and under. Call 416-924-6211 for information and reservations.

Other News

GIVE TO MAZON

Make the words of the Haggadah 'Let all who are hungry come and eat' come true by donating a small percentage of the cost of your seder to Mazon Canada, an organization that helps feed the hungry. Call 416-783-7554.

HEBREW CLASSES

Conversational Hebrew made fun and easy with **Yael Lev**. Ulpan method, daytime and evening, all levels, in co-operation with Associated Parents' Association starting April 28. To register call 416-225-6151.

Keren Hatarbut Institute will be starting Hebrew classes the week of May 20 at 788 Marlee Ave. Classes Tuesday through Thursday, all levels offered. To register call **Joseph Klinger** 416-787-0197.

MOTHER IN ISRAEL DINNER

The guest speaker at Emunah Women of Toronto annual Mother in Israel dinner is **Julia Koschitzsky**. Wednesday, April 30 at Shaarei Shomayim Synagogue. For reservations and information, call the Emunah office at 416. 636-0036.

GALA CANTORIAL CONCERT

Shaarei Shomayim Congregation's 75th Anniversary Concert Gala to be held on Tuesday, June 10, 2003 at 7:30 p.m. The spectacular musical evening will feature an exciting repertoire of cantorial, Hebrew, chassidic and operatic compositions guaranteed to delight audiences of all ages. The gala unites opera star **Cantor Benjamin Warschawski**, **Cantors Yaakov Motzen** and **Shlomo Simcha Sufrin** of Shaarei Shomayim and **Cantor Moshe Haschel** of London, England. Tickets $55, $40 and $25. Call 416 789-3213.

JF & CS GROUPS

Jewish Family & Child Service information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

Young Widow/Widower Bereavement Group, a six-session series for individuals 60 and under who have recently lost a spouse. Topics include: coping with grief, living with loneliness and new beginnings. Tuesdays until May 13 at Lipa Green Bldg. 4600 Bathurst St. at 7:30-9 p.m.

Adult Children Losing a Parent, a six-session series for adults who have recently lost a parent. Topics include: coping with grief, loss and legacy and resolving unfinished business. Tuesdays until May 13 at Lipa Green Bldg. 4600 Bathurst St. at 7:30-9 p.m.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. April 10, movie. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Saturday dances April 19. Sunday dances, April 13, 27, May 18 with a live band. $2 members, $3 guests. Casino Rama, April 30. Overnight trips to the Thousand Islands, June 1-5, and Atlantic City, June 30-July 3. Call office for details, 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

Bible Study with Kolya Shimrat Mondays 9:30-11:30 a.m. Until June 23. $38.50 members, $55 guests.

Intermediate Hebrew classes with Kolya Shimrat, Tuesdays 9:30-11:30 a.m. until June 24. $42 members, $60 guests.

Brain Aerobics, Thursday, April 10 from 11:30 a.m. to 12:30 p.m. in the library. Free.

Hearing Loss-What to do About it? Thursday, Apr. 10 1-4 p.m. No appointments, first come, first serve basis.

Current Events every Monday 10-11:30 a.m. in the synagogue. $1.

Relevant Topics of the Day with **Doug Haddow**, Tuesdays April 15 & 22 in synagogue, 10-11:30 a.m. members $1.50, guests $3.

Israeli Club Etrog for Hebrew-speaking persons, meets Tuesdays at 7 p.m. April 15, lecture with **Eitan Glaser** of JNF, April 22, closed. **Anna** ext. 110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211 or www.milesnadaljcc.ca.

Books & Bagels, Sunday, April 13, 11 a.m. presents a special program in celebration of National Poetry Month with **Ron Charach**, **Nancy Gay-Rotstein** & **Adam Sol**. Members, free. Non-members $5 Includes coffee & bagels.

Good Age Club, April 10 at 2 p.m. short movie and discussion with **Harriet Wichin.**

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre for the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Red Cross Life Saving Instructor Course, April 14, 15, 21 from 9 a.m.-5:30 p.m. and April 16, 22 from 9 a.m.-3:30 p.m. $275. For information, call **Graham** ext. 252 or e-mail at gungar@bjcc.ca.

Learning Experience with **Dr. Brian Goldman** speaking on Health Care and the Romanow Report, Tuesday, April 15, 1-2:30 p.m.

Call for tickets for the Koffler Centre's annual international ballet gala, **Stars of the 21st Century!** taking place Sunday, May 4, 2003 at 5:30 p.m. at the Toronto Centre for the Arts. For information and to purchase patron-level tickets, $500 and up per couple, call **Marni** at ext. 271. For "performance only" tickets, call Ticketmaster at 416-872-1111.

In the Koffler Gallery until May 4, 2003: **Wendy Oberlander**: Translating Esther.

Register now for spring drama classes at Leah Posluns Theatre School! Call ext. 464 for information or ext. 231 to register.

Registration is open at the Koffler School of Visual Arts for ceramics, painting & drawing, and stone sculpture. Still room available for ages 6 and up. Call Perlie for details, ext. 269.

Coming this fall to the Koffler School of Visual Arts: photography, for adults and kids, and calligraphy. For more information, please call Perlie at ext. 269.

Renanim Children's Chorus, the children's choir of the Jewish community, directed by Debra Aronson for kids ages 8-15, is accepting new members. For information, call ext. 228.

Koffler School of Music & Royal Conservatory of Music accepting fall semester registrations for Suzuki violin, piano, preparatory music classes for children up to 5 years, flute, recorder, Renanim children's choir ages 8-15, Renanim Youth Choir ages 15 and up, Adult Band. Call ext. 228.

VOLUNTEERING

FIGHT AGAINST CANCER

Join the Canadian Cancer Society's door-to-door canvass this April. Call 1-888-939-3333 or visit www.cancer.ca.

YOUTH VOLUNTEERS

Baycrest Centre for Geriatrics is seeking volunteers between the ages of 13 and 24 for its volunteer summer program. You will have lots of fun and get volunteer experience and credit at the same time. Limited positions available. Call **Syrelle Bernstein** at 416-785-2500.

SINGLES EVENTS CAN BE FOUND ON PAGE 44

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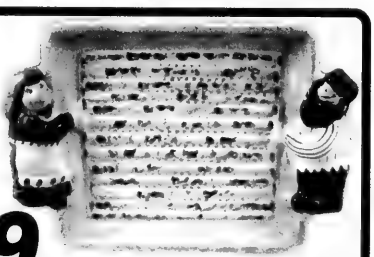

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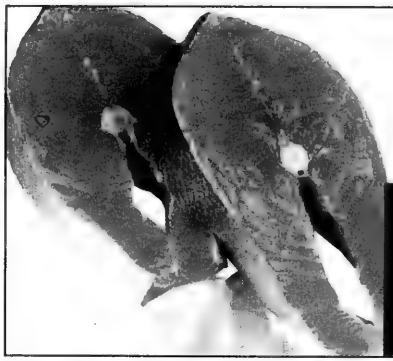

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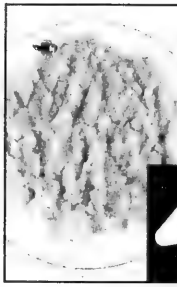

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Mazel tov on your 50th anniversary, Bernice & Maurice Pasternac, who are still dancing together, from children, grandchildren, siblings and many friends.

The proud parents and grandparents of Jodi Eisner & Mark Schatzky wish to congratulate them on their engagement.

Mazel tov Jason Bitton on your bar mitzvah. Parents, Stephen Bitton, Mark & Annette Mincer. Grandparents, Joseph & Marie Bitton, Jack & Roma Buchman, Ben & Sylvia Mincer, Regina Buchman.

Mazel tov to Aron & Helen Anklewicz on their 65th wedding anniversary from Larry & Gerry Anklewicz, Riva & Marshall Lofchick and all the grandchildren.

Mazel tov Michael & Jaclyn Altman on the birth of Rose Esther. Grandparents are Harriet & Morris Altman, Dennis & Helen Karlan; great-grandmother Ethel Moses.

Happy first birthday to Coby Joshua Goldberg with love from parents Amy & Jay, brother Ethan, and bubbies, zaidies, uncles, aunts and cousins.

Mazel tov on the marriage of Paul Grosman and Jessica Black. Parents are Marjorie & Wilf Grosman, Marjorie & Harvey Black of Montreal.

Happy second birthday to Elan Goel Gabor, wonderful son of Sharon Graham & Jonathan Gabor.

Rosa & Peter Stone announce the engagement of Deborah to Jeffery, son of Gita and Dr. Gerald Keller. Grandparents: Aaron & Riva Finkelstein, Chanka Friedlander, Elisabet Szmuk.

Mazel tov to Marvin & Sylvia Singer on their 61st anniversary. With love from Sharon Wonnacott, Rosalie & Ken Pal, Jack & Irene Singer, grandchildren and great-granddaughter.

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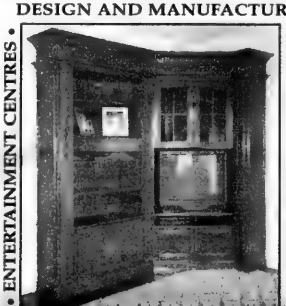

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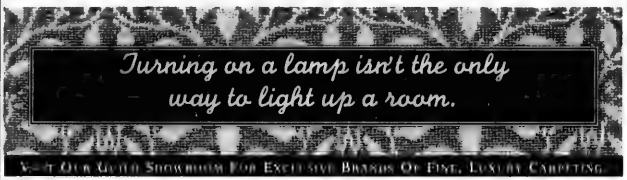

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Rosyln Schneidman,
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מה יהיה?

המלחמה בעיראק תימשך קרוב לודאי הרבה יותר זמן מאשר האמריקאים תכננו. די מדהים לקרוא שחם נאלצים לעצור את קצב הלחימה בשל מחסור חמור באספקה- דלק, מזון, חלקי חילוף. מה הם בדיוק חשבו כשהם נכנסו לשם- שכל חיילי סאדם יזרקו את נשקם וידעיפו עליהם פרחיזמ הרי מדובר במשטר עקוב מדם, שכל מה שבראש שלו זה אמצעי לחימה. גם הכניסה של כוחות יבשה לפני ריכוך מאסיבי עם חיל אויר וטילים נראית לי אישית מאוד תמוהה.

לאט לאט מתברר שהעולם המוסלמי רואה במלחמה חזו קריאת תגר על כל מוסלמי באשר הוא, ועושה רושם שאה"ב תעשה מאמץ גדול לחוכיח שזה לא נכון, והמאמץ הזה עשוי לחביא לצעדים דרסטיים בסכסוך הישראלי פלסתיני. ובעניין הזה הלקוחת הדעות. רבים בישראל מאמינים שהקונפליקט הזה לא יִפָּתֵר בלי התערבות זָקיפה מבחוץ. רבים אחרים רואים בהתערבות כזו אסון.

יש דבר אחד שנדמה שכולם מסכימים עליו: המשך בלתי פתור של הקונפליקט יגרום לנסיגה משמעותית במצבה הכלכלי ובאיכות החיים של ישראל, ושיכויזיה לחיזוק מדינה מודרנית ואטראקטיבית ליהודי העולם ולתיירי תלויה בפתרון הסכסוך. אבל שיאאר ביניהם.

המקום שבו אנו צודקים

בימים קשים אלה, תודה לאפרת שהזכירה לי את שירו הנפלא של יהודה עמיחי, שיר שנכתב בשנות החמישים, אבל הופך ליותר ויותר רלבנטי עם השנים:

מָקוֹם שבו אנו צודקים
לא יצמחו לעולם
פרחים באביב.

המקום שבו אנו צודקים
הוא רמוס וקשה
כמו חצר.

אבל ספקות ואהבות עושים
את העולם לתחוח,
כמו חפרפרת, כמו חריש,
ולחישה ונישמע במקום
שבו היה חבית אשר נחרב.

למה שתק התוכי

אשה מגיעה לגיל שמונים, ושלושת בניה שהצליחו יפה בחייהם מקיימים שיחת טלפון אין להפתיע את אמא.

אומר הבכור: כל חייה רצתה אמא בבית גדול- אני הולך לקנות לה וילה חלומית.

אומר השני: כל חייה חלמה אמא על קאדילק מרהיח וזה מה שאקנה לה.

אומר הצעיר: כל ימיה אחבה אמא את תפילת יום שבת וקריאת התנ"ך, ועכשיו היא בקושי רואה ואינה יכולה לקרוא- אני קונה לה תוכי מיוחד מקשמיר ולוקח מורה שילמד אותו בעל פה את כל התנ"ך וחסידור- אמא רק תבקש פרק או פסוק-והתוכי ידקלם. עוברים שלושה חודשים, וכל אחד מן חבנים מקבל מכתב מאמא. לגדול היא כתבה: "אני לבבי בבית העוק שקניח לי, ישנה בחדר אחד אבל עדייך צריכה לנקות את כל הבית."

לבן השני היא כתבה: "אני בקושי יכולה לראות ואינני יכאת מן חבית, והצע שנתת לי הוא גס רות."

לעומת זאת, לבנה הצעיר היא כתבה: "מושלה' שלי, אתה היחיד שיודע מה אמא אהבה...העוף ששלחת לי היה כל כך טעים!"...

מטלפן מושלה' בהיסטריה לאמא ואמר לה" מה עשיח אמא, זה היה תוכי שידע לדקלם את כל התנ"ך!"

היחה שתיקה על קו הטלפון, ואז ענתה לו אמא: "נו, אז למה הוא שתק?..."

"לסובב כמו בָּקָאם"

אם בא לכם סרט מדליק, מצחיק, אופטימי, אנושי--רוצה!!

זהו סיפורה של נערה בריטית שמשחקת כדורגל נפלא אך משפחתה החודית מתנגדת ועושה לה את המוות. שיא הסרט הוא הגיבתון במשחק הגמר שבו היא מסובבת את הכדור כמו תאליל שלה, שחקן מאנצ'סטר יוניייטד, דיויד בָּקָאם.

Bending like Beckham יעשה לכם את השבוע עשר בסולם קקוקאס 1 עד 5, בתי מסרטים שכדאי לראות בקולנוע.

Coast to Coast

New CSU executive considered less radical

By JANICE ARNOLD
Staff Reporter

MONTREAL — Concordia University Hillel officials hailed the election of a moderate group to the executive of the Concordia Student Union (CSU), ousting the radicals and pro-Palestinian activists who have dominated the student government for the past three years.

"I'm ecstatic," said Noah Sarna, co-president of Concordia Hillel. "This is a tremendous victory for not just Jewish students, but all students."

The slate Evolution, Not Revolution, headed by Natalie Pomerleau, won a landslide victory over its closest rival Clean Slate, which was closely associated with the current CSU executive, by a margin of 1,163 votes.

"I think there will be a more relaxed atmosphere on campus next year, and more easing in communication between Hillel and the Palestinian supporters because the new CSU will act as honest brokers, and not further divide students," Sarna said.

Pomerleau, a third-year computer science student, promised the CSU would not take sides in external political issues. Hillel, which is suing the CSU, claims that the current regime has actively favoured the Palestinian cause and is withholding funding from Hillel because of its pro-Israel activism.

One of Evolution's five vice-presidents, John Michael Toews, organized a petition this semester calling on the CSU to stay out of the Israeli-Palestinian debate. Another vice-president, Brent Farrington, is a member of the USA Student Association, which, like Hillel, challenged the CSU's demand that all student clubs sign a "statement of principles" or have their funding withheld.

In addition, supporters of Evolution won slightly more than half of the 30 seats on the Council of Representatives, the CSU's legislative arm.

The new government takes office at midnight May 31.

A total of 3,875 votes were cast for the five slates in the running over the three-day election at the end of March, or about 16 per cent of the approximately 24,000 undergraduates eligible to cast ballots. That's an improvement over turnouts that have been around 10 per cent in the past few years.

Widespread apathy had been blamed for the rise of the radicals within the CSU.

Evolution's slogan was "Students first, activism second," and Pomerleau said slate members consider themselves moderates. During the campaign, Pomerleau complained that some of the slate's posters had been torn down or defaced because Evolution had been perceived by some as being too right-wing.

Among her goals, she said, is to restore students' confidence in the CSU, repair relations with the administration, and improve Concordia's reputation externally. Pomerleau believes the role of the CSU to leave its affiliated student clubs to represent positions on international matters and political questions.

Although Hillel was officially neutral in the elections, Sarna acknowledged, what was observed in the student newspapers, that its membership voted overwhelmingly for Evolution.

Hillel activist Naomi Sarna was elected to the CSU Council, and the other Hillel co-president, Noah Joseph, was elected as one of two student representatives on the board of governors.

Seifert was polite to Jews: former SS colleague

VANCOUVER — A former Nazi prison guard last week identified Michael Seifert as a fellow guard serving with him at the Bolzano prison camp in wartime Italy.

Peter Makelke, who lives across the lane from Seifert in east Vancouver, described his neighbour and former SS colleague as a kind and gentle man who never hurt anyone at the prison camp.

But in later testimony, Makelke recalled that in late 1944, Seifert and another guard were accused of raping an Italian woman after a bout of drinking, the Vancouver Sun reported.

As punishment, Seifert was placed in an isolation cell in the Bolzano prison camp, though his cell wasn't locked, he retained a handgun and was able to obtain home-made whiskey, Makelke said.

Makelke was testifying at an extradition hearing to determine whether Seifert will be removed to Italy. Three years ago, an Italian military court convicted Seifert in absentia of killing 11 prisoners at the camp in 1945 and sentenced him to life in prison. Italy is asking Canada to extradite Seifert, a former sawmill worker, so he can serve his sentence.

Testimony at his Italian trial showed Seifert starved a 15-year-old prisoner to death, savagely beat another teenager with a stick, hanged a prisoner on a fence until he died, gouged out a person's eyes, beat prisoners before shooting them and tortured a woman before killing her and her daughter.

Seifert is being represented by Doug Christie, who has acted for Holocaust-deniers Ernst Zundel and Jim Keegstra, as well as Imre Finta, who was tried and acquitted of war crimes charges. Makelke testified he and Seifert were ethnic Germans who lived in the Ukraine – then part of the Soviet Union – when German forces occupied the area. They both ended up as guards at Bolzano in northern Italy. Makelke identified three old military photographs of Seifert, including one showing him wearing an SS uniform.

Makelke, who was a sergeant in charge of the prison camp guards before the war ended, testified initially he and Seifert were security service police who worked under the SS.

But, under cross-examination by Christie, Makelke admitted he was an SS officer and concealed that fact from Canadian immigration authorities when he came to Canada in the 1950s.

Testimony also indicated Makelke first told the RCMP on Feb. 27 that he had known Seifert only since 1962, but a day later told police he met Seifert during the war, the Sun reported.

Earlier in the week, B.C. Supreme Court Justice Selwyn Romilly ruled that Seifert, 79, failed to prove he is mentally unfit to face an extradition hearing.

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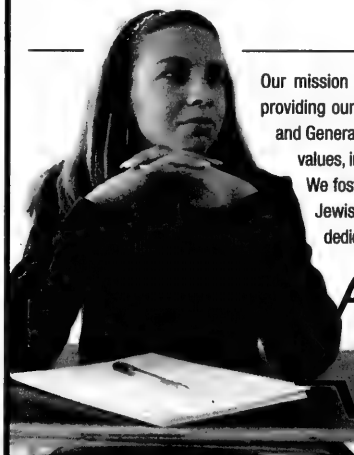
88% felt prepared or very prepared for Tanach *(Bible)*



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Coast to Coast

Vickar was prominent Western Canadian philanthropist

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Ed Vickar, who died Feb. 21 at age 87 after a lengthy illness, will be remembered as a philanthropist writ large, a big man with a booming voice and an outgoing personality that filled a room. He was an entrepreneur who loved people and happily shared his wealth with others.

The Winnipeg-born Vickar was the eldest of five sons of Gella and Sam Vickar, pioneer farmers in the Jewish farm colony of Edenbridge in northern Saskatchewan.

His first venture was the purchase of a general store in Fairy Glen, Sask. He and his wife, Marian Hoffer, who he married in 1940, and their daughter, Elaine, who was born in 1942, lived in the back of the store. In 1946, he moved his young family to Melfort, Sask., and became a farm equipment dealer. His son, Garry, was born that year as well.

Shortly thereafter, the Ford Motor Company asked him to become a dealer. After a short time with Ford, he switched to General Motors and began his 47-year relationship with the world's largest car manufacturer. During his years in Melfort, Vickar took an active role in civic affairs and the Jewish community.

In 1963, Vickar, his wife, Marion, and their son, Garry, moved to Winnipeg to reunite with their daughter Elaine Sharfe, who had married and moved here earlier.

In Winnipeg, it didn't take long for Vickar to show his leadership qualities in both the Jewish and general communities. The Vickars joined Winnipeg's Shaarey Zedek Synagogue, the city's largest congregation. Vickar attended services regularly, was a board member and the first member to establish a trust fund at the synagogue.

In the 1960s, Vickar chaired the Winnipeg Histadrut and Israel Bonds campaigns. In the 1970s, he chaired the Combined Jewish Appeal campaign and the midwest region of the Federated Zionist Organization. In the 1980s, he was a member of the Winnipeg Jewish Community Council's multiple appeals commission and was a member of the regional board of the Jewish National Fund. In 1997, he endowed the Marion and Ed Vickar Jewish Museum of Western Canada at the new Asper Jewish Community Campus.

Vickar's association with Ben-Gurion University in the Negev began in the early 1980s, when he co-founded and later chaired the Winnipeg chapter of the Canadian Associates for Ben-Gurion University. He endowed a library in the university's school of social work, financed the Hoffer-Vickar Chair of Orthomolecular Studies and built a visitor's centre at the university's campus at Sde Boker. In 1998, the university granted him an honorary doctorate.

Vickar was a man who "had a smile for everyone," recalls daughter Elaine.

"He could walk into a room full of strangers and leave calling them all friends. He treated everyone the same no matter their race, religion or status, be they business associates, the store clerk, the hotel bellman or former prime minister John Diefenbaker, with whom he was on a first name basis. He took great pride in the achievements of his children, and reveled in the company of his grandchildren and great-grandchildren."

Although he was confined to a wheelchair for the last few years of his life, Sharfe says her father still found joy in every moment and thrilled to the company of family and friends – even when he couldn't open his eyes to welcome them.

Vickar was predeceased by his wife Marion in 2000, after 59 years of marriage. He is survived by Elaine and Sherwood Sharfe of Saskatoon and Garry and and Bonnie Vickar of St. Louis, as well as by seven grandchildren, 11 great-grandchildren, and his brothers Norman, Harry and Joe.

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No phone calls, please.

UJA Federation

Jewish experiences highlighted in anti-racism event

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Three members of the Halifax Jewish community played prominent roles in a one-day conference held here last month to mark the International Day for the Elimination of Racial Discrimination.

As more than 250 people sat in awe at the Pier 21 immigration heritage museum in Halifax, Holocaust survivor Marianne Ferguson described life in her native Poland, as well as changes she experienced when she arrived in Canada and incidents of racism toward Jews in her adopted country.

At the conclusion of her presentation, one of six talks on a panel titled Racism: Past, Present and Future, the audience rose as one to applaud her appeal for peace.

"The Bible teaches us to love our neighbour as ourselves," she concluded. "Let us take pride in our friendship with our fellow men and women, no matter what their colour, race or ethnic background. Only if we do this, will we also be able to get along with other nations and eventually have peace on earth."

Hanna Zatzman, 15, a grade 9 student at Halifax Grammar School, represented Jewish youth. "I consider myself lucky to be born in North America, 43 years after the Holocaust, when anti-Semitism is at a low ebb. But I have faced many racist stereotypes and incorrect views, which need to be broken," she said.

She said stereotypes are caused by ignorance, such as calling a Jewish place of worship a Jewish church.

She said many people expect every Jew to be a wealthy professional. "This is not true, and that stereotype can cause a general dislike towards the Jewish community. Society also tends to define a Jew by her or his appearance, and assumes that a person is Jewish if she/he has a large nose and dark curly hair."

She said her life has been barely touched by blatant and intended racism, yet she said she is aware of the desecration of synagogues in Canada and Europe and the bullying of Jewish children at schools.

"Even here in Halifax during the Jewish [High Holy Days], synagogues hire police to guard them. And we have security guards at Jewish summer camps for fear of violence," she said.

Later, she expressed pride at representing the youth of the Jewish community. "I didn't know so many people in Halifax were this active in this type of event, and so interested in expressing their opinions."

Dead Sea Scrolls to be exhibited in Montreal

Continued from page 1

"The wonderful thing about the scrolls is that the Hebrew they are written in can be read by anyone with a knowledge of the language," said Snyder.

Although the scrolls are the exhibit's main piece, Snyder said many of the other items are unique and some have never travelled abroad before.

"They are literally invaluable," he said. "Some of them are the only material proof of the existence of key historical figures and emblematic sites mentioned in the Bible."

Although a dollar value is placed on the collection for insurance purposes, Snyder said he could not disclose what it is.

One of the oldest pieces is a stele, or monument, from the King David time period.

Among the most interesting items are a carved ivory pomegranate believed to be the only relic from Solomon's Temple that dates to the mid-eighth century BCE; the ossuary of Caiaphas Josephus, who turned Jesus over to Pontius Pilate; and the only known burial epitaph of a Judean king, Uzziah.

Other notable pieces are a silver amulet from Jerusalem from the days of Jeremiah and the ossuary of "Simon the Temple Builder," a workman who apparently participated in the construction of Herod's temple.

"The objects connect ancient Israel to the Bible and to the physical landscape of contemporary Israel," he said. "They feature numerous biblical inscriptions, scrupulously documented to their source of excavation and illuminate the period of the gradual formation of Jewish traditions as we know them today and the beginning of Christianity."

Snyder said he thinks specimens bearing representations of a flower similar to the fleur-de-lys will be of particular interest to Quebecers. The emblem, which decorated Solomon's Temple, was adopted by the Crusaders in the Middle Ages and became the symbol of the French monarchy. Among the objects on view will be a limestone window balustrade from about 800 BCE.

From King David to the Dead Sea Scrolls will also include rare and ancient Bibles, Talmuds and prayer books from the Jacob M. Lowy collection of the National Library of Canada.

This is the most ambitious collaboration the Jerusalem-based Israel Museum has undertaken with a Canadian museum and a coup for Pointe-à-Callière, a relatively small museum specializing in archeology and history.

But it is not the first time this museum, housed on a historic site in Old Montreal, has run a biblical-themed show. A few years ago, with the co-operation of the Israeli consulate, it held an exhibit on crucifixion.

Snyder said he hopes this exposure will revive the Canadian Friends of the Israel Museum, its fundraising arm, and said he believes the exhibit will be good public relations for Israel. "The artifacts demonstrate the Jewish patrimonial heritage in the land of Israel. They show that Jews have roots in Israel going back thousands of years."

Poll explores issue of anti-Semitism

Continued from page 1

The poll also asked respondents about other minority groups, such as natives, immigrants, Arabs, gays and blacks, about sentiment toward them and the images they project. Jews fared better on these questions than all other groups.

For example, 67 per cent of Canadians think anti-Arab sentiment is a "somewhat" or "very" serious problem in Canada, while 29 per cent believe Arabs project a negative image. Only 16 per cent think Arabs project a "very positive" image.

Seventy per cent of those polled also feel there is serious anti-immigrant feeling in Canada.

Jedwab said the poll was taken in connection with the International Day for the Prevention of Racial Discrimination on March 21.

But it took on added resonance in light of recent events in the Middle East, especially the buildup to war in Iraq.

"Over the past few weeks… there [have been] concerns that levels of intolerance may rise," he said.

Jedwab said results of the poll indicate Jews are "well-respected within Canadian society."

He said the poll deliberately shied away from questions such as, "Do you believe Jews are smart, rich, powerful, etc…," because such questions, in his view, tend to be leading and produce results that are misleading or skewed.

In terms of the breakdown of the results by region, 59 per cent of Quebecers and Ontarians – the highest percentage in Canada – feel anti-Semitism is a serious problem in this country, while 15 and 10 per cent, respectively, believe Jews project a negative image.

By contrast, only 44 per cent of Western Canadians – the lowest in the poll – think anti-Semitism is a serious problem in Canada, while 10 per cent think Jews project a negative image.

Canadians aged 18 to 29, at 61 per cent, show the most concern about anti-Semitism being a serious problem.

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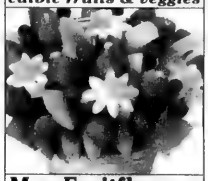
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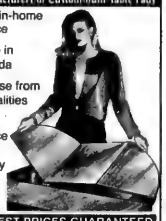
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Sharon promises the cabinet a debate on road map plan

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon Sunday said the cabinet would soon hold a comprehensive discussion on Israel's preparations for the road map plan.

Sharon was responding to calls by several ministers who said that in view of the issue's importance, it was imperative to bring the road map before the cabinet and not just before the security-political cabinet.

During Sunday's cabinet session, Sharon said he was hesitant to raise the issue before the government because of the possibility of leaks. "It is not the kind of issue one could bring before the government or the cabinet at such an early stage because as soon as things are discussed in the government or the cabinet, they are leaked," he said.

Sharon said that in all talks with the American administration, Israel had clarified that it would not agree to make compromises on issues related to the security of its citizens, adding that despite the special relations between Israel and the American administration and the strategic co-ordination between the two nations, they do not see eye to eye on everything.

Minister Without Portfolio Uzi Landau slammed the road map, saying it was a prize for Palestinian terrorism. He said it was not enough for Israel to merely declare reservations to the road map, but that it should ensure major changes to the plan and include a demand for the Palestinians to cease incitement in their education system.

Absorption Minister Tzipi Livni said Israel must clarify unequivocally to the administration that with the foundation of a Palestinian state, the issue of the right of return for Palestinian refugees will no longer be on the agenda.

She said unlike the Clinton framework, which says the foundation of a Palestinian state will solve the refugee issue, the road map makes a distinction between the foundation of a Palestinian state and the refugees.

Belgium amends war crime legislation

By SHARON SADEH
Ha'aretz Daily Newspaper Ltd.

BRUSSELS — The Belgian senate has approved changes to the Universal Jurisdiction Law that allowed Belgian courts to hear war crimes cases against foreign leaders, notably Israeli Prime Minister Ariel Sharon and former U.S. president George Bush Sr.

The senate's approval of an amendment to the 1993 law was designed to invalidate high-profile war crimes cases that have come to embarrass Prime Minister Guy Verhofstadt's government.

The senate backed a change to the "genocide law," enabling Belgium to refer foreigners facing war crimes charges to their own governments if they are democracies with a record of fairness in justice.

The change was approved by Belgium's House of Representatives last Wednesday. It will be effective retroactively on cases against many leaders, as well as IDF officers, for their involvement in killings at the Sabra and Shatila refugee camps in 1982.

Aside from Sharon and Bush, suits are pending against U.S. Secretary of State Colin Powell, Palestinian Authority President Yasser Arafat, Iraq's Saddam Hussein and Cuban President Fidel Castro.

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Palestinians name square for killer of four U.S. soldiers

By ITAMAR MARCUS

Palestinian Authority officials have named the centre of the Jenin Refugee Camp after Ali Alna'amani, an Iraqi suicide bomber who killed four American soldiers the last Saturday in March. The following is the announcement in the PA newspaper *Al Quds* April 2: "The officials, the institutions and the National Islamic Forces in the Jenin Refugee Camp... decided to continue the blood donor campaign for Iraq and decided to name the centre of the refugee camp "Ali al-Na'amani" after the shahid [died for Allah] who was the first suicide bomber in Iraq..." [killing four American soldiers at a checkpoint.]

Palestinian Media Watch

Israel furious at British official for comparing it to Iraq

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — Israel is furious that England's top diplomat is comparing it to Iraq.

In a radio interview two weeks ago with the BBC World Service, Foreign Secretary Jack Straw said the West had been guilty of "double standards" by pressing Iraq harder than Israel to obey the United Nations.

"There is real concern that the West has been guilty of double standards, on the one hand saying the United Nations Security Council Resolutions on Iraq must be implemented; on the other hand, sometimes appearing rather quixotic over the implementation of resolutions about Israel and Palestine," Straw said.

Israel immediately protested to Britain's ambassador to the Jewish state, calling Straw's comments "worrisome and outrageous."

"They do not contribute to the peace process, and might even hinder progress toward achieving a solution to the Arab-Israeli conflict," the director general of Israel's Foreign Ministry told Ambassador Sherard Cowper-Coles.

Israel rejected the "baseless attempt to create a linkage between the [Israeli-Palestinian conflict] and the international campaign against the Iraqi regime and its attempts to arm itself with weapons of mass destruction."

A top adviser to Israeli Prime Minister Ariel Sharon rejected Straw's comments in the influential British daily the *Financial Times*.

"Mr. Straw appears to believe that comparing one of the world's worst aggressors to Israel is appropriate," Dore Gold wrote April 1.

"Such expressions," Gold wrote, "hardly strike anyone acquainted with recent Middle East history as conveying any sense of justice."

He pointed out that UN resolutions regarding the Arab-Israeli conflict put obligations on both sides, while resolutions on Iraq require action only of Saddam Hussein – an argument Straw himself made recently in Britain's Parliament.

Israel argues that the Arab parties have not met their obligations under the UN resolutions, while Israel alone is criticized for not complying.

An Israeli embassy spokesperson said Britain has not apologized for Straw's statement.

Britain has taken the lead recently in trying to restart the Middle East peace process, often angering Israel along the way.

Observers say British Prime Minister Tony Blair needs to placate British public opinion, which tends to be more sympathetic to the Palestinians than is public opinion in the United States.

Blair is under particular pressure from the left wing of his own centre-left Labor Party.

In January and February, London hosted two conferences aimed at reforming Palestinian Authority institutions.

Israel was not invited to the first one, and Palestinian delegates were barred from attending after a double suicide bombing in Tel Aviv killed 23 Israelis and foreign workers days before the event.

In the BBC interview, Straw called the travel ban on the Palestinians "quite unreasonable," arguing that Palestinian reform was an essential step in the peace process.

"We are 100 per cent committed to the establishment of a viable Palestinian state. To have a viable Palestinian state you've got to have viable institutions inside Palestine," Straw said.

He also condemned Palestinian terrorism against Israel.

"I feel upset and angry about the plight of the Palestinians, but I also am angry and upset about the terror under which the Israelis have had to live and the way in which a combination of injustice to Palestinians and terror against Israelis have made it so difficult for those two fine people to live in peace," he said.

March 31

• Three Israeli Arabs were arrested on suspicion of operating a bomb-making factory for Islamic Jihad. The factory, in Jaljulia, is the first of its kind to be discovered inside Israel.

• National Infrastructure Minister Yosef Paritzky considered reactivating a pipeline that runs from Haifa to Mosul in northern Iraq in the event a friendly post-war regime emerges in Iraq.

April 1

• In its annual human rights report, the U.S. State Department alleged that Israel committed "numerous, serious human rights abuses" in the West Bank and Gaza. The report also criticized the Palestinians for not complying "with most of their commitments, notably those relating to the renunciation of violence and terrorism."

April 2

• Senior Israeli and Palestinian security officials reportedly held their first talks in months. Israeli media reported that the head of the Israeli army's southern command and the head of Palestinian security in the Gaza Strip had recently met as part of efforts to ease violence in Gaza.

April 3

• Former Israeli prime minister Shimon Peres was called a murderer by Muslim and pro-Palestinian students while giving a speech at a National Union of Students conference in Blackpool, England. Despite the heckling, he appeared unfazed.

April 4

• The Israeli army began moving out of Tulkarm and allowed residents to return to their homes, following the capture and arrest of Tanzim and Islamic Jihad heads in the West Bank refugee camp. The army also imposed a curfew on Jenin and began conducting searches there.

Files from JTA and Ha'aretz

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High Court denies women's group right to conduct prayers at Western Wall plaza

By MOSHE REINFELD
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A nine-member panel of Supreme Court justices ruled Sunday that the group known as Women of the Wall may not conduct prayers in the Western Wall plaza, but the Court also instructed the government to prepare the adjacent Robinson's Arch area for their use within a year.

In a 5-4 vote, the Court prohibited the women from conducting their service, in which they wear prayer shawls and tfillin and read from the Torah, because, the panel said, their presence would offend other worshippers and cause a public disturbance. The group has been trying to hold organized prayer services at the Wall for 14 years and say such practices are becoming increasingly accepted among the Orthodox. Their previous attempts, however, have provoked anger and violence in the haredi community.

Sunday's ruling overturns a decision by a three-justice panel in May 2000, which granted the women permission to pray in the plaza. The Court was ruling on an appeal filed by the state to the earlier decision.

The Court also ruled that if preparations at Robinson's Arch, an archeological site at the southern end of the Western Wall are not completed within a year, the group must be allowed to pray at the Wall.

Justice Mishael Cheshin, summing up the majority opinion, noted that while Robinson's Arch is an integral part of the outer wall of the Temple, it does not have the same significance as the Western Wall itself. Nonetheless, Cheshin argued, if the government were to provide an organized prayer area at Robinson's Arch, it could be seen as an extension of the Western Wall plaza itself.

He added, however, that in its present state, the Robinson's Arch site is not suitable for such prayers. The site is currently used primarily for archeological exhibitions.

"The Western Wall plaza is a wide space," wrote Cheshin, "and with a little bit of good will, the government could provide the Women of the Wall with a place to pray according to their custom."

Justice Eliyahu Mazza, who supported the minority view, said the decision to allow the group to pray at the Robinson's Arch site denies their right to pray at the Western Wall itself – a right already recognized by the Supreme Court.

Women of the Wall has consistently rejected proposals for alternate sites. Sunday's ruling was "very disappointing," said the group's chair, Batya Cohen-Kallus.

"Robinson's Arch is nothing more than an archeological site," and does not have the sanctity or holiness of the Western Wall, she said.

The Court's decision to prepare the Robinson's Arch area for the Women of the Wall was also criticized by archeologists. Ayalet Mazar, who heads the Antiquities Authority's campaign to publicize its work on the Temple Mount, said access to the 70-metre stretch of the Western Wall involves clambering over the ruins of what was Jerusalem's main shopping thoroughfare during the reign of Herod, nearly 2,000 years ago. In order to ensure safe access for the worshippers, the Antiquities Authority will apparently be asked to remove these relics.

With files from JTA.

Canadian Hezbollah agent linked to anti-Sharon plot

JERUSALEM — A Canadian arrested in Hebron is a key man in a Hezbollah plot to kill Israeli Prime Minister Ariel Sharon, Israeli security sources told the *National Post* recently.

In a weekend news item, the *Post* reported that Fauzi Mohammed Mustafa Ayub, 38, was arrested last June in a Palestinian police office during a sweep by Israeli soldiers. He had been placed in custody by Palestinian security services after attempting to obtain the components for a bomb.

Quoting unnamed Israeli security sources, the *Post* reported that Ayub was a senior Hezbollah operative who worked with the group's elite unit headed by Imad Mugniyah, one of the world's most wanted terrorists.

The *Post* also quoted an unnamed Israeli official saying "Canada has an enormous infrastructure of Hezbollah inside the country."

In the past, security sources have asserted that Canada is an important base for Hezbollah, serving as a source of money and important military equipment including night-vision goggles.

Under enormous political pressure, the federal government outlawed Hezbollah in December after resisting doing so for months. Government officials had argued that Hezbollah includes a charitable wing that provides important social services.

Ayub, a native of Lebanon who obtained Canadian citizenship after moving here in 1988, was able to travel freely with his Canadian passport. He was trained in Beirut in the use of explosives and arrived in Israel in October 2000, shortly after the outbreak of the intifadah, the *Post* reported.

He rented a room at a hotel in Jerusalem and Israeli sources say he began spending a lot of time in an area where many government buildings are located.

Following the arrest of another Hezbollah agent, Ayub left Jerusalem for Hebron, where he made contact with a third Hezbollah operative and began making plans to assemble a fragmentation bomb. His activities attracted the attention of Palestinian police, who brought him in for questioning. He was captured at the police station by Israeli forces during a raid in June 2002.

Israeli security officials say Ayub was probably collecting intelligence about potential targets, building a terrorist infrastructure within Israel and the Palestinian territories and planning the assassination plot.

The unnamed Israeli official told the *Post* that Canada's outlawing of Hezbollah put the terrorist group under increased pressure. Ayub is being held in custody under Israel's Imprisonment of Enemy Combatants Law.

AN OPEN LETTER TO U.S. PRESIDENT GEORGE BUSH FROM CONCERNED CANADIANS.

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In other words, it has never been Canada's way to sit on the sidelines and watch while others fight for what's right. And that's why many Canadians are embarrassed and ashamed that our government has opted not to join the "Coalition of the Willing."

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Colin T. Brown
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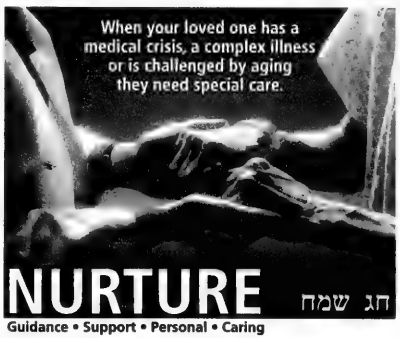

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Birthright saved from budget ax

By STEWART AIN
New York Jewish Week

NEW YORK — The popular Birthright Israel program, which has brought 40,000 university-age students to Israel in the last three years, narrowly averted a funding crisis last week.

The Israeli cabinet restored much of the $14 million (US) the finance ministry had proposed cutting as part of the government's emergency budget plan.

Had all the money been cut, it may have forced the end of the project.

"It's encouraging to see that the Israeli leadership recognizes the importance of its role in the Birthright Israel program for world Jewry," said Marlene Post, chairman of the organization.

She credited Natan Sharansky, the Israeli minister who overseas Diaspora affairs, with working with the office of Prime Minister Ariel Sharon and Finance Minister Benjamin Netanyahu to restore the money.

The original cuts had been part of an emergency economic plan that calls for slashing in midyear $2.3 billion (US) from the budget to pull the country out of its deepest recession in more than 50 years. Israel is currently running a $6-billion deficit.

The economic plan, motivated in part by U.S. pressure in return for military aid and loan guarantees, calls for slashing expenses and welfare benefits, firing state employees and other cuts that are so deep they sparked a strike by Israel's major labor federation, the Histadrut.

Sharansky said that in arguing for the restoration of the Birthright cuts, he had to contend with the finance ministry, which argued it was "cutting money from defence and children and that not to cut the budget of a group that was bringing American Jews here was not fair. I said this was the only Zionist" enterprise "we have and that we have to do everything to support it," he said.

Before the cabinet vote last week, the Birthright's executive director, Shimshon Shoshani, was said to be willing to accept the same 10 per cent cut proposed for all government ministries in 2003.

The finance ministry had proposed cutting Birthright Israel's budget by more than 25 per cent this year and then eliminating it entirely next year.

Instead, Sharansky said he convinced cabinet to cut about $2 million (US) this year and $4 million next year from the $14 million the government had pledged to provide each year for five years.

The government of Israel is one of three equal partners in Birthright Israel. The others are the United Jewish Communities, the umbrella organization for 189 North American Jewish federations, and a group of 13 individual philanthropists, plus Hadassah, each of which pledged to contribute $5 million (US) over five years.

The project's founders are philanthropists Charles Bronfman and Michael Steinhardt.

Through a spokesperson, Bronfman said he hoped to see the cuts restored by the Knesset and had "great confidence that we will prevail."

Steinhardt said that although the cuts were "certainly far less Draconian" than had been proposed, he was also hopeful the money would be restored. "I think there is a recognition that Birthright is a program that, however dire the Israel budget, it is not in the interest of Israel or the Diaspora to eliminate," he said.

Post said that for every $1 (US) Israel invests in Birthright, it gets $2 in return. In its first three years, all three partners contributed $42 million and the project has brought $67 million to the country. "Israel gets double its money back, so it's not losing money" on this program.

Post said Birthright provided the "largest source of Jewish tourism to Israel" during 30 months of Palestinian violence. "The tourism industry is decimated and will not turn around overnight, and it was Birthright that maintained what was going on in Israel in terms of tourism."

Sharansky said the reduction that was made is still "a very serious cut. But… the proposed cut would have been enough to close down the project."

Palestinians gain from anti-war activism

By RACHEL POMERANCE
Jewish Telegraphic Agency

WASHINGTON — Since military action began in Iraq, American college campuses have erupted in protests against the war – many of them including pro-Palestinian, anti-Israel rhetoric.

"I personally think that [the Iraq war and the Israeli-Palestinian conflict] are really related," said Shaun Joseph, 22, who heads Students Against War on Iraq at Brown University in Massachusetts.

Joseph, a non-Jew who describes himself as a socialist, characterizes the two conflicts as acts of "U.S. imperialism – both in the U.S. support of Israel's actions against the Palestinians and in this direct war on Iraq."

Experts say anti-war forces represent a minority on campus, but they are far more vocal than the war's supporters.

Analysts note similarities to the opposition to the Vietnam War two generations ago, when anti-war forces comprised only a fraction of the student body but gained so much attention they profoundly influenced the country.

With students transfixed by the war – MTV, which has sent a correspondent to Kuwait, says young people rank the war as their top issue of interest, alongside drugs – Jewish leaders fear anti-war protesters could introduce the Palestinian agenda to a huge audience.

"You're going to have all these young people engaged in discussion or concern about the Middle East in the context of the Iraq war who will have been exposed to potentially very hostile" messages about Israel, said Wayne Firestone, director of the Center for Israel Affairs for Hillel: The Foundation for Jewish Campus Life.

"If the teach-ins they go to and the rhetoric they're hearing at the rallies are all anti-Israel because that's whose running the anti-war protests on campus, then there's a serious concern that they will be affected by that," he said.

According to Jonathan Kessler, leadership development director for the American Israel Public Affairs Committee, "The anti-Israel activists on campus have made a strategic decision to embed themselves into the anti-war movement," so they can "engage large numbers beyond their traditional coalition of disenfranchised.

"They're willing to soft-pedal their anti-Israel animus for the time being, or at least until U.S. policymakers are no longer focused on Iraq," Kessler said.

U.S. President George W. Bush has pledged to present the international "road map" toward Israeli-Palestinian peace after the new Palestinian Authority prime minister is confirmed in coming weeks. And international pressure for a peace agreement is likely to mount once the Iraq war ends.

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Helping children cope with difficult times

By JOANNE FOSTER and DONA MATTHEWS

Many young and sensitive children are forced to think about difficult matters at an early age. They may be confronted with, or preoccupied by, severe illness, death, war or even the loneliness of the human condition long before they have the cognitive abilities to put these kinds of ideas into perspective.

Children's worries and fears can become exacerbated during these difficult times when everyone is thinking and talking about the war in Iraq and health threats such as SARS (Severe Acute Respiratory Syndrome). Their feelings can become even more troubling if they try to share their thoughts with others, only to discover that their peers are happily focused on their daily lives or that adults don't want to discuss such ideas with them. Not finding anyone who understands or who can help them achieve a deeper understanding can leave children more isolated and troubled than before. Putting their thoughts into words can also be difficult for them.

No matter what a child's temperament, abilities or concerns, parents and teachers should listen actively and sensitively and ensure that the child is in a secure and dependable environment. By recognizing children's innate developmental schedules, rather than attempting to mould their behaviour and thinking, we are much better able to help them be the best they can be. The younger and more exceptional the child, the more important responding flexibly to individual development is.

Sometimes, children's reactions to world events are intense, and they need help to make sense of what is happening. During times of adversity, when everyone's anxieties are heightened and emotional responses are unpredictable, parents and teachers can provide support and comfort to children in many ways.

Direct and open communication between home and school is important because both can influence children's perceptions. Parents and teachers are encouraged to listen to children's questions, to value their opinions, to show a genuine interest in their concerns and to be willing to respond to them. Children's cognitive levels and resources differ with age, development and personal experience, so adults need to be attuned to this, as well as to their emotional well-being.

Children who are limited in their understanding of war, politics and health epidemics can be cautioned not to try to find solutions that may be beyond their ability, but rather to consider what they can do. They may want to do something positive and helpful, and such involvement, within reason, can be encouraged. Emphasizing the joys in the world, people's resilience and the importance of tolerance and building relationships can also be beneficial. Trying to explain the difference between good and bad leadership, regimes and policies can be difficult even for adults. Children need to be assured that there is still reason and goodness in the world and that these remain the forces underlying their day-to-day existence.

At a time like this, children can be helped to develop the skills necessary to manage their emotions and to acquire greater emotional stability. They should be encouraged to play and to continue activities that provide some relaxation and a balance in their lives, and helped to understand that this does not mean they don't care about the people who are dying. They can write down their thoughts in journal form, paint what they are thinking, act it out dramatically or express it musically. What they produce can be for sharing, or not, as the child prefers. The opportunity to express their feelings in a safe and supportive environment can be calming, cathartic and help to alleviate confusion.

Discussion can also be effective but is best when children are able to concentrate on ideas. Try to have conversations at opportune times when they are not overwrought. When children are exceptionally troubled by what is happening and cannot be calmed, it can be helpful to consult a professional.

It is not good for children to see adults acting hyper-vigilant. Continued nurturing and ongoing attentiveness to daily needs and schedules are more constructive for children than a constant focus on conflict and suffering. Some strategies for adults to help children cope include:

- Acknowledge there are troubles in the world.
- Listen to the children in your life patiently and attentively. Make sure that they feel listened to.
- Encourage them to express their feelings, concerns and ideas for solutions in a variety of ways.
- Maintain and model a healthy acceptance of oneself and diverse others. Do not demonize whole nations or religions.
- Stay attuned to what is going on in the child's world.
- Be sensitive and responsive. Try to maintain your sense of humour.
- Be patient.
- Be trustworthy. Now is a time when security and predictability matter more than ever.
- Be anticipatory without hovering unnecessarily.
- Help children to realize and accept their limitations. They are only children and cannot be expected to fix major or global problems.
- Help them set productive and reasonable goals about what they can and cannot do about the circumstances.
- Respect and value their curiosity-driven learning. Show an interest in and acceptance of it.
- Convey an attitude of honesty, but keep explanations at a suitable level, commensurate with the child's cognitive ability and emotional competence.
- Encourage the building of emotional intelligence. Model good coping mechanisms yourself and send positive messages that affirm the child's sense of self.
- Network and communicate with others in the children's lives. Become knowledgeable about resources, support groups, links and other possible ways to offer comfort and support.
- Reinforce family ties and friendships. During times of trouble, social support makes all the difference.
- Be available.
- Seek out psychological guidance or counselling if necessary.

By being supportive of children and helping them better understand world events, adults can help them manage their feelings and try to come to terms with circumstances that may be beyond their experience and their years.

Dona Matthews teaches at the Ontario Institute for Studies in Education at the University of Toronto in the department of human development and applied psychology. Joanne Foster is an educational consultant working independently and with the Tikun Chaim special needs program of the Board of Jewish Education.

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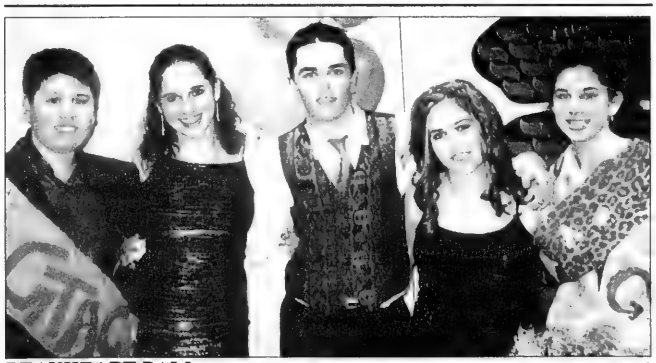

BEAUHEART BALL: BBYO's new Beau and Sweetheart were recently announced at the annual Beauheart Ball at Beth Radom Synagogue. Seen here (from left) is Josh Adler, 2003-04 Beau; Dina Finkelshtein, Greater Toronto Area Council (GTAC) N'Siah; Josh Pelchovitz, GTAC Godol; Alana Zinman, Beauheart co-ordinator; Sarah Levinson, 2003-04 Sweetheart.

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Arts & Travel

Clifford Odets' Berger family sings the blues

By DAVID SILVERBERG
Special to The CJN

Clifford Odets originally named his 1935 Depression-era play *Awake and Sing!* with an appropriate moniker: *I Got The Blues*.

A Jewish family in the Bronx is besieged by marital strife and minimal funds, forcing the characters to sing the blues to a backbeat of compromise.

Awake and Sing! has been revived in Toronto by The Co. at Equity Showcase Theatre, running through April 12.

Anyone who goes back to a panic-stricken 1935 New York City won't be disappointed by the superbly staged production. The nine-member cast do Odets' script justice, evoking his street-slang, his layered characters and their desire for hope, by delivering each line with passion.

Awake and Sing! opens at dinner with the Berger family, as the steely matriarch Bessie coerces her pregnant daughter Hennie into a loveless marriage with a man who isn't even the baby's father. According to Bessie, any life away from the poverty they endure is a life worth trying.

Her unvarnished view of American life differs from that of the dreamers around her. Son Ralph desires freedom and untethered access to his orphan girlfriend; Grandfather Jacob spouts Marxist ideals but sustains himself with Enrico Caruso records; Father Myron yearns to succeed, but only if his racehorse brings him happiness; and Hennie admits she could use a new dress, which later translates to a deep longing for an opulent lifestyle.

Director Dean Gabourie paints a bleak picture of the Berger family – their meagre fruit basket is limited to apples, Ralph complains of owning only one clean shirt, and tired faces streaked with despair impart a poverty that threadbare clothes could only hint at. A nice evocative touch is the 1930s living room, designed with underwear-laden clotheslines hanging overhead.

In the first scene, the father, Myron, a pathetic downtrodden man, mutters a line that echoes through the play: "The whole world is changing before our eyes."

He says it again later, when an unexpected death rattles the family, fracturing already tense relationships. Myron's sentiment touches each character, since their individual worlds are transformed under the auspices of renewed hope.

Essentially, *Awake and Sing!* became a source of healing for Depression audiences when Odets first staged it with The Group Theatre. While each character desires something different, the intent is the same: to pull the family out of poverty and better their own lives.

Adrian Griffin and Heidi Weeks Brown; two of the principles in *Awake and Sing!*

Odets was known as a playwright for the people, a writer who supported unions and hard-luck labourers. His dialogue became respected and was often imitated in subsequent decades.

As befits a dialogue-reliant script, the cast uses small actions to accompany Odets' lines – a fatigued hand complements a sleepy confession, a fist becomes more tightly clenched during a moment of jealousy.

Danielle Bourgon as Bessie is particularly adept at deepening her character's pain. Bessie is complex in her varied shades: cynical, humorous, anxious, frustrated, determined. The strong character is given her due by Bourgon's fiery delivery, softening at the right moments, hardening in the next second.

Don Allison as the Yiddish grandfather, Jacob, also shows his emotional range, summoning an obscure scene-stealing anxiety difficult to express on the stage: the pain of being ignored.

And Ralph, played convincingly by Aaron Willis, explains his 17-year-old optimism in a line that sums up his motivation: "I want to take the Earth in two hands and polish off the dirt."

Love grows in the poverty-stricken home, although the central affair barely sizzles. Adrian Griffin as the smarmy bachelor Moe Axelrod reveals his obsessive intentions towards Hennie with pizzazz. But Heidi Weeks Brown plays Hennie so distantly and superficially you wonder where Griffin sought inspiration to turn from huckster to poet and confess: "You're home for me, a place to live!"

As a result of Odets' crackling dialogue, the characters have a difficult time delivering some lines clearly, stumbling over some of the expressions. The New York accents are merely passable but still lend some authenticity to an identifiably American play.

Awake and Sing! imparts the U.S. fantasy of succeeding above your position despite overwhelming forces from like poverty, class and pressure. For the Bergers, add the obstacle of being an ethnic minority, and the struggle to climb tugs the heartstrings harder.

Odets once wrote, "When I write, what comes out is something that is very natural and very easy for actors to speak because it has always been spoken." And like his plays' lines, his themes emerge as timeless testaments to the working-class dreamer who wishes for a cloudless sky.

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Arts & Travel

Eye on Arts

By Bill Gladstone

NEW GUIDE FOR THE PERPLEXED HELPS STUDENTS DEFEND ISRAEL

Mitchell G. Bard, author of the widely-used book *Myths and Facts*, has produced another title that should prove useful. The book is pocket-sized and only 75 pages long, but it has a double-barrelled name – *On One Foot: A Middle East Guide for the Perplexed, or How to Respond on Your Way to Class, When Your Best Friend Joins an Anti-Israel Protest.*

On One Foot provides short responses to more than 50 tough issues that students face, along with a brief paragraph on the history of each. Topics include the roots of conflict, peace, disputed territories and settlements, human rights, refugees, Jerusalem, violence and the United Nations. To order, call 1-310-364-0909 or e-mail info@ononefootbook. com.

Bard edits the Jewish Virtual Library, which bills itself as "the world's most comprehensive online encyclopedia of Jewish history and culture." Its Web site is www.jewishvirtuallibrary.org.

* * *

Koffler Ballet Extravaganza: The Koffler Centre of the Arts presents its second annual international ballet gala, which brings together international superstars from Moscow's Bolshoi Ballet, the Munich Ballet, the American Ballet Theatre, the National Ballet of Cuba, Alvin Ailey American Dance Theater, the Antonio Marquez Flamenco Dance Company and the Canadian Ballet Theatre.

Produced by **Solomon Tencer** and **Nadia Veselova-Tencer**, formerly of the Kirov Ballet, the evening features a program of classical and contemporary works. Proceeds go to the Koffler Centre's cultural and other programs, and to provide scholarships to qualifying students in dance, music, visual art and drama.

Toronto Centre for the Arts, 5040 Yonge St. $145 to $45. Sunday May 4, 5:30 p.m. Gala information 416-636-1880, ext. 468 or 271. Ticketmaster, (416) 872-1111.

* * *

Books & Bagels: The monthly literary event presents a special program in celebration of National Poetry Month, with **Ron Charach**, **Nancy Gay-Rotstein** and **Adam Sol**. Miles Nadal JCC, 750 Spadina Avenue (at Bloor Street). Members free, non-members $5 (includes coffee and bagels). Sunday April 13, 11 a.m. 416-924-6211. www. milesnadaljcc.ca

* * *

10th Anniversary Sing-along: Judy & David celebrate their 10th anniversary as children's musical entertainers with Boom Box Live, a gala sing-along concert presented by 97.3 EZ Rock. The concert also features the **Char-Actors Theatre Troupe**, **Boomie the Boom Box** and lots of special effects.

A share of the proceeds will go to the Hospital for Sick Children Foundation. Toronto Centre for the Arts, May 4, 10:30 a.m. and 2 p.m. 416-872-1111. Details as www.judyanddavid.com.

Judy & David certainly know how to keep busy. Besides the concert, they are launching three new DVDs and developing a new television series and a live musical.

* * *

Celtic Concert: Orchestra Toronto presents a concert of Celtic Myths and Legends by **Amy M. Beach**, a work recognized as the first symphonic composition by an American woman. Beach used primarily Irish themes, subtitling the work "Gaelic" to indicate its heritage. The program also includes thematically-related pieces by **Mendelssohn** and **Wagner**. Leah Posluns Theatre, Bathurst Jewish Community Centre. Adults $25. Sunday April 13, 3 p.m. 416 467-7142.

* * *

Double Helix Heroine: Fifty years after **James Watson** and **Francis Crick** discovered the double helix structure of DNA, a *Nova* television documentary pays tribute to scientist **Rosalind Franklin**, whose remarkable X-ray photographs played a key role in the discovery. A Jewish Londoner born in 1920, Franklin died in 1958 without ever knowing how her work helped solve the DNA puzzle. *Secret of Photo 51* airs Tuesday, April 22, 8 p.m. on PBS.

* * *

Arts in Brief

• Singer **Lenka Lichtenberg** provides A Musical Peace Offering for the Cranbrooke Friendship Club of the United Jewish People's Order. Performance plus lunch, $7. Winchevsky Centre, 585 Cranbrooke Ave. Monday April 14, 12:30 p.m.

• The Lorraine Kimsa Theatre for Young People has included *Mordecai Richler's Jacob Two-Two Meets the Hooded Fang* in its upcoming season. 416-363-5131, www.lktyp.ca.

• Israeli violinist **Itzhak Perlman** performs **Stravinsky**, **Bruch** and **Mozart** with the **Toronto Symphony Orchestra** under the baton of **Peter Oundjian**. Roy Thomson Hall, May 28, 8 p.m. and May 29, 2 p.m.

* * *

At the Galleries

• The Lonsdale Gallery presents works by **Antonio Gomez-Palacio**, **Allen Hirsh**, **Sasha Rogers**, **Pedie Wolfond** and **Sheila Gregory**. 410 Spadina Rd. Until April 27. 416-487-8733.

•Works by Japanese glass sculptor **Hiroshi Yamano** are on exhibit at the Sandra Ainsley Gallery, The Distillery, 55 Mill St. Thru May 3.

The Canadian Jewish news

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TRAVEL TALK

BY BILL GLADSTONE

TRAVEL NOTES FROM ALL OVER

Yes, despite everything, there are still lots of people traveling all over the world in these perilous times. For readers who are planning international journeys, some of the destinations below may prove of interest.

For those who prefer to stay relatively close to home, Travel Talk recommends Canada as a superlative travel destination. After all, as the song puts it, "You can see castles in Spain / thru your window pane / right in your own backyard."

Either way, a safe and happy Passover to all.

* * *

Anne Frank Writings: Selections from the famous diaries of Anne Frank, as well as from other notebooks and a photo album, go on view at the United States Holocaust Memorial Museum on June 12, which would have been her 74th birthday. The exhibition, which coincides with the Museum's 10th anniversary, presents material never before exhibited to the public outside of the Anne Frank House in Amsterdam. Until Sept. 12. 100 Raoul Wallenberg Place SW, Washington DC.

* * *

Van Gogh Turns 150: Amsterdam's Van Gogh Museum is celebrating the 150th birthday of its namesake with two notable exhibitions. The first is Vincent's Choice, a display of 150 works by artists that Van Gogh admired, ranging from Delacroix to Toulouse-Lautrec (until June 15). The second is Gogh Modern, a display of works by important post-war artists who had a special relationship with Van Gogh or were strongly influenced by him (opens June 27). 1-888-GO HOLLAND, web site www.holland.com

* * *

Ontari-ari-ario: Travel opportunities within Ontario abound. For the latest travel information from the Ontario government, call 905-282-1721 in Toronto or 1-800-ONTARIO from anywhere else in North America. Web site, www.ontariotravel.net

* * *

London's Saatchi Gallery: The art collection built up over the last 15 years by British advertising entrepreneur Charles Saatchi is moving this spring from North London to a new and much larger home on the South Bank of the Thames, within a mile of the Tate Gallery. The 3,000-work collection is moving into County Hall beside Westminster Bridge.

* * *

Jewish Merchants: The Skirball Cultural Center is showing *Spice of Life*, an exhibit of photographs by Joshua Eli Plaut of Jewish merchants the world over from Israel to Morocco, New Zealand to Canada. Rabbi, author and historian, Plaut is the executive director of the Center for Jewish History in New York. 2701 N. Sepulveda Blvd., Los Angeles. Until April 27.

* * *

Kennebec-Chaudiere: Five tourism regions in two countries are jointly promoting the Kennebec-Chaudiere International Corridor, which stretches from Quebec City and the south shore of the St. Lawrence River through the American state of Maine to the Atlantic coast near Bath, Maine. The corridor is said to offer 233 miles (322 km) of scenic beauty and fascinating heritage. For details, see the web site www.kennebec-chaudiere.com

* * *

Touring the Emerald Isle: Ireland's County Wicklow has been home to renowned cinematic directors like John Boorman and Neil Jordan, and acclaimed actors like Daniel Day Lewis, Mia Farrow and John Hurt. Three new film trails allow visitors to visit key film locations. For a brochure, or for the Ireland Blue Book of manor houses, castles and restaurants, call Tourism Ireland at 1-800-223-6470.

* * *

Travel Briefs

- The exhibition Entertaining America: Jews, Movies, and Broadcasting continues at The Jewish Museum thru Sept. 14. 1109 Fifth Ave., New York.
- Egan Marine rents houseboats on the Trent-Severn waterway; the season begins May 17. 1-800-720-EGAN or www.houseboat.on.ca
- The Keukenhof Gardens in Lisse, the 80-acre park one hour south of Amsterdam renowned for its vast flower gardens, is now in bloom. Adults, 11.50 Euros.
- The Canadian War Museum presents an exhibit on Radar and how it helped win WWII (opens May 12). The continuing exhibit Revolution Rejected! focuses on preconfederate Canada during the period of the American Revolution. 330 Sussex Dr., Ottawa. 1-800-555-5621. www.warmuseum.ca

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 63.

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The Pianist, Nowhere In Africa, *do well in Academy Awards*

By LARRY ANKLEWICZ
Special to The CJN

The Academy Awards this year had a distinct Jewish connection.

The remarkable Holocaust film, *The Pianist*, surprised many observers by taking three major awards for direction (Roman Polanski), best actor (Adrien Brody), and for adapted screenplay.

Also, the German film, *Nowhere In Africa* won for best foreign film and two documentaries were nominated, *Prisoner of Paradise* and *The Collector of Bedford Street*, although neither won.

The Pianist was obviously a leading candidate in a number of categories, but many people felt that Roman Polanski's past legal problems would result in the film being passed over by Academy members. To the credit of the voters, this did not turn out to be the case and they bestowed three awards on the film .

As most people know, *The Pianist* is the true story of survival by Wladyslaw Szpilman, a piano virtuoso who lived through the Nazi occupation of Warsaw. Hopefully, these awards will encourage more people to see this remarkable film before it is released on video later this year.

Nowhere In Africa is an excellent film about a Jewish family that manages to flee Germany in 1938 and finds sanctuary during World War II in Kenya. The father, who was a lawyer in Germany, manages to obtain a job managing a farm in the East African country and brings his wife and daughter to join him in the relative safety of the British colony.

The film was directed by Caroline Link, who also directed a very heart warming film called *Beyond Silence* that has just been released on DVD. *Beyond Silence* tells the story of Lara, a young non-Jewish German girl who falls in love with klezmer music.

Forced to make propaganda films for the Nazis

As far as the two documentaries are concerned, *Prisoner of Paradise* recently played in Toronto for about a week. It tells the story of Kurt Gerron, a Jewish actor/director who was forced to make propaganda films for the Nazis while incarcerated at the Theresienstadt concentration camp.

The Collector of Bedford Street is a wonderful short film about Murray Schaul, a Jewish man with a mental disability and his attempts to live as normal and independent a life as possible.

The film will be presented by the Toronto Jewish Film Festival in early May and is definitely worth the effort to see.

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24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS WANTED
68 HOUSE SITTERS AVAILABLE
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
336 CARD OF THANKS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
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330 OBITUARIES

LAX, Carl – on March 11, 2003, late of 396 Cortleigh Blvd.
STARR, Esther – on March 12, 2003, late of 85 Skymark Dr., #1205.
MORRIS, Anita – on March 11, 2003, late of 16 Cedarwoods Cres.
HOUSER, Marvin – on March 13, 2003, late of 252 Old Forest Hill Rd.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

GLICKMAN, Steve – on March 13, 2003, late of 17 Innisbrook Cres.
SILVERBERG, Bertha – on March 13, 2003, late of 556 Briar Hill Ave.
CHERNER, Ida – on March 14, 2003, late of 5935 Bathurst St.
RAMUS, Louis – on March 14, 2003, late of 25 Canyon Ave., #1602.
CATZMAN, Fred – on March 13, 2003, late of 5 Forest Ridge Dr.
GOLDSTEIN, Elaine – on March 13, 2003, late of 55 Fallingdale Cres.
WASSER, Betty – on March 13, 2003, late of 4001 Bayview Ave.
RIFE, Helen – on March 15, 2003, late of 3560 Bathurst St.
GRIESMAN, Fay – on March 15, 2003, late of 3560 Bathurst St.
ROMBERG, Sara – on March 15, 2003, late of 19 Lower Village Gate.
HERSH, Mary – on March 15, 2003, late of 3560 Bathurst St.
SHWARZMAN, Clara – on March 16, 2003, late of Israel.
MAYZEL, Selma – on March 16, 2003, late of 355 St. Clair Ave. W.
PAPSIN, Frederick – on March 16, 2003, late of 28 Gardiner Rd.
DOMB, Rabbi Solomon – on March 17, 2003, late of 7460 Bathurst St., #11.
ROSE, Sarah – on March 18, 2003, late of 550 Cummer Ave.
RIFE, Irving – on March 18, 2003, late of 1555 Finch Ave. E., Sui.
KALMAN, Dora – on March 18, 2003, late of 33 Weldrick Rd. E.
VICKER, Fred – on March 18, 2003, late of 2911 Bayview Ave., T.H.
GRANT, Arthur – on March 18, 2003, late of 8300 Crestdale Ct.
SEARS, Henry – on March 19, 2003, late of 3 Tranby Ave.
RICHMAN, Ben – on March 21, 2003, late of 37 Snowshoe Millway.
MILLER, Malvina – on March 22, 2003, late of 550 Cummer Ave.
DOMB, Shlomo – on March 22, 2003, late of 198 Strathearn Rd.
NAJMAN, Izak – on March 21, 2003, late of 4866 Bathurst St.
GLASNER, Claire – on March 23, 2003, late of 660 Eglinton Ave. W.
ASNER, Ethel – on March 23, 2003, late of 3560 Bathurst St.
SEIDNER, Joe – on March 26, 2003, late of 17 Viamede Cres.
LIEBERMAN, David – on March 27, 2003, late of 192 Talbot Cres.
COLE, Louis – on March 27, 2003, late of 66 Collier St., #7D.

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Coast to Coast

Restoration of Cairo shul discussed

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The restoration of the historic Ben Ezra Synagogue in Cairo depended on co-operation between Jews, Christians and Muslims, says world-renowned Canadian architect Phyllis Lambert, who has spearheaded the project for more than 20 years.

An illustrated lecture by Lambert on the restoration brought out several hundred people to the National Library of Canada on March 23.

Lambert, the founder and director of the Canadian Centre for Architecture in Montreal and the initiator of the Ben Ezra Synagogue Restoration Project, shared some highlights of the enormous undertaking with her audience, which included members of the Jewish community, architects, historians, academics and local and federal politicians.

The medieval Ben Ezra Synagogue has been a place of worship for Cairo's Jews for 1,000 years. The original structure was built within the walls of a Roman fortress, and renovations have been done on the building as far back as the 15th century.

The synagogue once held the Cairo Geniza, a treasure trove of Jewish documents uncovered in the late 19th century, but had fallen into extreme disrepair prior to Lambert's initiative.

The peace agreement between Israel and Egypt signed by the late Egyptian president Anwar Sadat allowed discussions to take place between Muslim authorities and the World Jewish Congress, headed by Lambert's brother Edgar Bronfman, which led to the launch of the project in 1981.

"The research was conducted both archeologically and historically" in order to preserve evidence of the very long history of the Jewish community in Cairo, Lambert said.

The project was delayed by some initial challenges, including Muslim laws regulating the construction of non-Islamic properties, as well as Jewish laws dealing with the preservation of writings. But by 1989, after overcoming the early setbacks and after the appointment of a resident project co-ordinator, the project was "back on the rails," Lambert said.

The lecture was jointly sponsored by the National Library of Canada and the Council for the Jacob M. Lowy Collection.

330 OBITUARIES

HILF, Jack – on March 27, 2003, late of 133 Torresdale Ave.
GOLDSTEIN, Della – on March 28, 2003, late of 3560 Bathurst St.
STERN, Min – on March 30, 2003, late of 14 Maxwell St.

BENJAMIN'S PARK MEMORIAL CHAPEL

SHVARTSMAN, Sura – on March 24, 2003, late of 6101 Bathurst St.
JACKSON, Gerda Irene – on March 24, 2003, late of 65 Skymark Dr.
PILA, Zalman – on March 25, 2003, late of 199 Clanton Park Rd.
MISHEVSKI, Alex – on March 27, 2003, late of 5 Arlstan Dr.
WIENER, Abraham – on March 27, 2003, late of 147 Elder St.
SMITH, Moses (Moe) – on March 27, 2003, late of 370 Ridelle Ave.
CLAITMAN, Alan Joseph – on March 28, 2003.
MYERS, Ruth – on March 29, 2003, late of 6000 Bathurst St.
WIENER, Abraham – on March 27, 2003, late of 147 Elder St.
VELMAN, Isaak – on March 29, 2003, late of 3036 Bathurst St.
MARGOLIAN, Samuel – on March 29, 2003, late of 400 Walmer Rd.
RUBINSTEIN, Vera – on March 29, 2003, late of 57 Timerlane Dr.
PATTON, John E. – on March 30, 2003, late of 33 Elmhurst Ave.
ROITMAN, Isak – on March 30, 2003, late of 142 Shaftesbury St.
DEVON, Jeffrey Earl – on March 30, 2003.
NURNBERG, Gizella – on March 31, 2003.
SILVER, Moses – on March 30, 2003.
BIALICK, George – on March 31, 2003, late of 333 Clark Ave. W.
BERMAN, Harry Hyman – on March 31, 2003, late of 28 Almington St.
MARTIN, Ada – on March 31, 2003.

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BORSHAY, Clara – on March 24, 2003, late of 111 Ridelle Ave., #1006.
GOLDENBERG, Horia – on March 27, 2003, late of 12 Goldfinch Crt., #54.

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Day school tournament sees record number of entries

By ELI SHUPAK
Special to The CJN

As a cheerleader and drill-team member who grew up in New York, Sherie Bromberg knows all about the pride and honour one feels in representing their school. It's why she went to great lengths to ensure her son's school, the Leo Baeck south campus, had a team competing at the recent Yitzhak Rabin Memorial Tournament.

The small North York school was a first-time entry in a record field of 13 that took to the ice at Chesswood Arena for the eighth annual hockey tournament held for Toronto-area Jewish day schools.

"They weren't the best team, they weren't the worst team, but they had a lot of fun," said Bromberg, who in addition to coaching the club, worked to attract sponsors and collect donations as prizes for the raffle.

Associated Hebrew Schools Kamin branch were finalists in the Junior B (Jerusalem) Division.

Associated Hebrew Schools Posluns team got to the finals in the Junior A (Tel Aviv) division.

"I just wanted [the kids] to feel good about themselves, that they were playing hockey with their buddies, trying their best at the game that they love," she said.

Evan Bromberg, an 11-year-old AA novice goalie with the Greater Toronto Hockey League's Toronto Penguins, can thank his mother for the opportunity to compete with his school friends after last year playing on the Thornhill campus team. Leo Baeck finished third in the junior division's B group.

There were eight schools divided into two groups of four in the junior division with placement determined on the regular season standings.

Schools played an eight-game schedule over the winter months, all 7:00 a.m. starts so the children could be at school by 8:30.

The junior division, which had a skills competition during the tournament, consisted of students in Grades 3 through 5, while the five senior division squads included those up to Grade 8. The players involved represented all skill levels, from house league to AAA.

Associated Hebrew School defended its senior division championship, beating Bialik 5-3 in the final. United Synagogue Day Schools-Bathurst won the junior division's group A, defeating Associated-Posluns campus, while Leo Baeck-Thornhill captured group B, knocking off Associated-Kamin campus.

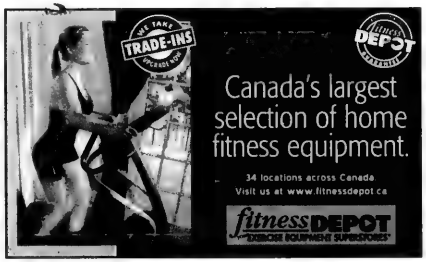
Participants received T-shirts and bobblehead trophies.

Tournament co-ordinator Moe Benaim credits Bromberg and Brian Kimmel from Heschel with making this year's event a resounding success.

"They were two new very small schools," he said. "With their hard work this year and aggressive recruiting they were able to field competitive teams. Sherie was very instrumental in organizing the tournament."

Benaim also coached the team from Associated-Kamin. His son, Jacky, a Grade 5 student, was the team's regular season scoring champion with 23 points on 12 goals and 11 assists.

USDS Bathurst captured the title in the Junior A (Tel Aviv) division.



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We were all at Sinai

I turned to the diminutive man standing next to me and remembered his face from a Jewish chain gang in Goshem, Egypt. He was hunched over and his eyes had dimmed. I cried a tear for him, knowing the humiliation he suffered at the hands of the slave drivers.

A dark cloud dotted with the sun's rays hovered over Mount Sinai. A bolt of lightning crackled overhead and all Jews turned their heads to see Moses climb down the hill. A call to celebrate bellowed out. Jews who had been enslaved in Egypt stood next to the Jews of the Temple periods. Together they shared the desert floor with Jews of the prosperous and successful North American 21st century.

We were all at Sinai, and I wanted to meet every Jew.

As a journalist, I walked through the crowd, reading people's name tags. Two rows behind me, to the left, was Moses Montefiore – a man who would encourage the Jewish people to build the State of Israel.

A dignified woman stood next to him. It was Chana Senesh, a woman deemed by fate to be a Jewish heroine during a horrifying time called the Holocaust.

I saw the Chofetz Chaim arguing with Maimonides and Rashi. What a triumvirate of knowledge. What a force.

A sign reading Toronto Jews could be seen among the sea of banners pitched high above the ground. I spotted David Rosenzweig near the south foot of Sinai. He would be a pious Jew who would live a righteous, albeit a short, life. He was standing with his wife and children – smiling.

All Jews stood at the base of Mount Sinai. There was room for everyone.

Suddenly, Moses appeared. He lovingly cuddled the tablets, the way a mother would a child in the marketplace. He looked to find another Golden Calf. There was none. Aaron, Moses' brother, exhaled.

Moses announced: "There is one God. Love Him. Do not steal. Do not kill."

The reluctant leader then turned to the children and whispered, "Respect your parents because they created you. In this they share the high merit of creation with God."

We celebrated for days. Jews from Kiev danced with those from Mesopotamia. Moses laughed and B'nei Yisrael were joyous.

As the party wound down, Moses continued to reveal the Torah. Humbly, he stuttered, "We are to be a light unto the nations. Our lives will never be simple, but they will be enlightening and creative.

"Search for truth, and be certain you will find it in peace. Do not forge war until you have pursued a course of peace. Do not rejoice at the sorrow of your enemy, but be courageous in your stand against them. Never forget you were a stranger in a strange land, and you will respond well to the stranger in your midst. Remember to shoo away a mother bird before you pluck her eggs from their nest.

"Our story as a people is a splendid one," Moses continued. "Tell it to your children on Pesach. Narrate the Exodus from Egypt with adoring zest. Remind the little ones that Jews were slaves, controlled by the will of others. Teach them never to be complacent with their lot and wealth."

God's servant sat down. It was obvious Moses was exhausted and aware his duties would soon end. He had successfully managed to "let my people go." Moses smiled an all-knowing smile, and tiredly looked up at heaven and closed his eyes.

God whispered into Moses' ear: "This is the beginning of a long journey called the Jewish people. Well done."

With that, Moses fell asleep.

Chag Samayach. Happy Pesach.

Left, right, centre

By AVRUM ROSENSWEIG

A NEW TWIST ON CHAROSET

2 Granny Smith apples
juice of 1/2 lemon
1/2 cup fresh mango, peeled & diced
1/2 cup chopped toasted pecans
1/2 tsp. cinnamon
1 tblsp. honey
1 tblsp. sweet wine

Peel, core, and dice the apples and sprinkle with the lemon juice. Place all ingredients in a food processor. Pulse once or twice just to break up. Let sit for the flavours to meld. Yield: about 2 cups.

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About Life

Dear Ella,

From the time we were married, my Passover seders have traditionally been at my parents' home for one and my in-laws' home for the other. Over the years, our circumstances have changed and we now have three kids, ages five, three and one. The oldest two are rambunctious boys and my youngest is a very curious little girl.

My parents have childproofed their home as best they can, but my in-laws have not. Their home has glass tables, beautiful artwork and figurines. The couches are white and the rugs are Persian. I'll stop there.

Going to their home for the seder is a nightmare. We rarely go there during the year. When we see them, we either meet at a restaurant or they come to us. How do I get out of this year's seder at their home without hurting their feelings?

Pass Over the In-Laws

Dear Pass Over the In-Laws,

Passover is a time for family and friends to get together and enjoy the holidays. It would be a real shame if your family could not spend it together for material reasons.

I understand that going to your in-laws' home under the conditions you describe would not only be uncomfortable, but possibly dangerous as well. Under their present living arrangements, that is not an option.

I know you already have your hands full, but how about a seder at your home. Perhaps your mother-in-law could help with the cooking and you could buy some of the food to make less work for yourself. You could even use paper products so there are no dishes, but don't deprive your children and their grandparents of having a seder together. These are warm memories they will have for the rest of their lives.

I'm sure your in-laws will be just as relieved with the change of venue as you will. Don't be afraid to approach the subject, or perhaps let your husband explain it to them. Take that extra step so the whole family can celebrate the seder together. It's a special time.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish News

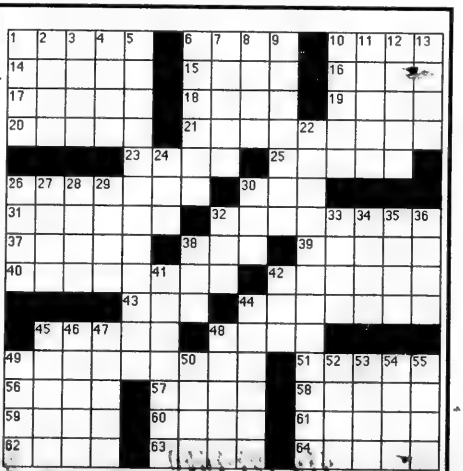
CROSSWORD PUZZLE

(Answers to the crossword are on page 56.)

A Few Heroes of Israel
© 2003,*R. Bernard Mann

Across
1. Yitzchak
6. Yishuv group, spied on the Turks for the British
10. When 44 across was active
14. There ___ __ oil wells in Tel Aviv
15. Hebrew girl's name meaning 'light'
16. Jane ____, the novel
17. Word, or thing, in Hebrew
18. Prize fight outcomes
19. Yigal
20. "____ believe you"
21. David
23. Rosh, in English
25. A start, as in illness
26. Welcomed
30. Measurement of econ. activity
31. Akiva (built Negev defenses in War of Independence)
32. Dissertation
37. Appears
38. Storage container for bulk items
39. David's great-grandmother's book, first verse
40. It almost seemed these hapened, so complete were the victories
42. Two locational prepositions
43. Spice, Turkish or Arabic coffee
44. Jewish _____, unit in the British army
45. Answered hunger totally
48. "I ___ meet you today"
49. Ilan Ramon's ill-fated shuttle, and others
51. Parts of an agenda
56. Son of Kish
57. Fact starter
58. U.S. Civil War choice: Grant ____
59. Weapon, in France
60. Greek Titan (abbrev.)
61. "Absolutely not!"
62. Four reverse curves
63. David or Solomon
64. Intelligent

Down
1. Cal starter
2. North Negev city won by Joshua, near modern city of same name
3. University of Texas at Austin bovine mascot
4. I'll be there ____ instant!
5. In Six Day War, some units advanced thus to Nablus (compass direction, preposition, Hebrew name of the ancient capital city)
6. Somewhat good
7. Riled
8. David had to kill one, as a shepherd
9. Answer to "Where's the money?"
10. Bears clothing
11. Phillip ____, author of Gladiator
12. "____ for my team and none other"
13. Napoleonic battle, October 14, 1806
22. International action of November, 1947, and others
24. Poetic contraction
26. Headgear to protect vs. poisons in the air (abbrev.)
27. First northeast U.S. highway
28. Weizmann (Air Force general, later President of Israel)
29. Poet Lazarus
30. IDF rabbi, gave blessings at Western Wall in 1967 (abbrev.)
32. Subject-verb contraction
33. Chinese tree, yields drying oil
34. Willow genus
35. Food fish, runs rivers to spawn
36. Gaelic land
38. ___ and The Dragon, Jewish Apocryphal book
41. Guided returnees
42. Scottish alder tree
44. Founding or establishing
45. Flies high
46. Grads
47. Certain bulrushes
48. "___ A Hot Tin Roof"
49. Govt. of 58 Across, and others
50. Gate starter
52. Wind instrum.
53. Actress Lanchester
54. Golda
55. Spanish painter



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Hospital Update from Joseph Mapa, President and CEO

Clearly, Severe Acute Respiratory Syndrome (SARS) is the top issue. We are working tirelessly to implement the provincial directives for hospitals and ensure that we continue to provide safe, quality care to our patients. In order to do this, we have had to limit our services. We understand that closing our clinics and limiting surgery and doctors' office visits has created inconvenience and more significantly potential distress. The provincial directives are specific and in the opinion of Dr. Donald Low, our Microbiologist-in-Chief and key advisor to the Ministry of Health and Long-term Care and Toronto Public Health, the steps we have taken are necessary to stop the spread of this infection. We have asked Dr. Low to provide you with some answers to questions you may be having about SARS.

What is Severe Acute Respiratory Syndrome (SARS)?

Dr. Low: SARS is a severe form of pneumonia, accompanied by a fever. It is not to be confused with the common cold. It is not yet known what organism (germ) is causing the infection. Individuals who have had direct contact with a SARS patient, or have traveled to China (Guangdong Province), Hong Kong, Singapore, or Vietnam (the city of Hanoi), should watch for the following symptoms:

- sudden onset of fever (greater than 38 °C or 100.4 °F), and
- respiratory symptoms, including cough, shortness of breath, or difficulty breathing

Who is at risk?

Dr. Low: SARS is only considered in people who have had:

- Close contact, within 10 days of onset of symptoms, with a person who has been identified as having SARS. Close contact means having cared for, lived with, or having had direct contact with respiratory secretions and body fluids of a person with SARS.
- A history of travel, within 10 days of onset of symptoms, to an area where SARS transmission is occurring. To date, these areas include: Guangdong Province of China, Hong Kong, Vietnam (City of Hanoi), Taiwan and Singapore.
- People who have been to the The Scarborough Hospital, Grace Division or York Central Hospital in Richmond Hill between March 16 and today

How is SARS spread?

Dr. Low: The cases we are seeing in Toronto are not airborne. It is believed the illness is spread via droplets from coughing and sneezing or from direct face-to-face contact with an ill person.

How is SARS treated?

Dr. Low: Patients with SARS are being treated in hospital. Cases are being kept in isolation rooms and hospital staff are using appropriate precautions.

Who can I call for more information?

Dr. Low: People who don't have any symptoms but have general queries about SARS can call Ontario's Health Infoline at 1-888-668-4636 for more information or can check the ministry website at: www.health.gov.on.ca

- **If you have no symptoms but have been to the The Scarborough Hospital, Grace Division between March 16 and today, please call Telehealth Ontario at 1-866-797-0000 to get further direction.**
- **If you have no symptoms but have been to the York Central Hospital in Richmond Hill between March 16 and March 28th, please call York Region Public Health Unit at 1-800-361-5653 to get further direction.**
- **People who are in home isolation and have any concerns should phone their local public health unit (check ministry website for telephone numbers).**
- **For further updates on our Hospital, please visit our website at www.mtsinai.on.ca**

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The Canadian Jewish news

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This Week

National

Jewish groups seek to bar Al-Jazeera from Canada. *Page 3*

On Campus

Israeli students visit Canadian campuses. *Page 32*

Passover Greetings

Literary Supplement: See our 7th annual special section inside. *Pages B1-B44*

Health & Lifestyles

'Rebels' take to motorcycles in fight against cancer. *Page 39*

Arts & Travel

Movie director surprised by Oscar win. *Page 41*

Index

GTA.....3
Editorials & Letters 8
Perspectives 9
Opinions.....10
The Kirshner File 11
Jewish Life.....16
According to Reports 22
Coast to Coast 28
Yiddish Corner 28
What's New 30
On Campus 32
Israel & the Jewish World 35
Health & Lifestyles 39
Arts & Travel.....41
Classified 44
Sports & Leisure.....50
Epi on Education 51

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SARS upsets Passover plans

By LEILA SPEISMAN
Staff Reporter

This Pesach will be different from every other Pesach at Baycrest Centre for Geriatric Care as it and other organizations in the Toronto Jewish community continue to deal with fallout from the worldwide SARS outbreak.

Director of social work Linda Jackson said that although there have been no cases of SARS (severe acute respiratory syndrome) anywhere at Baycrest, the elderly, and particularly the frail elderly, are especially at risk of contracting the disease and suffering the most from it.

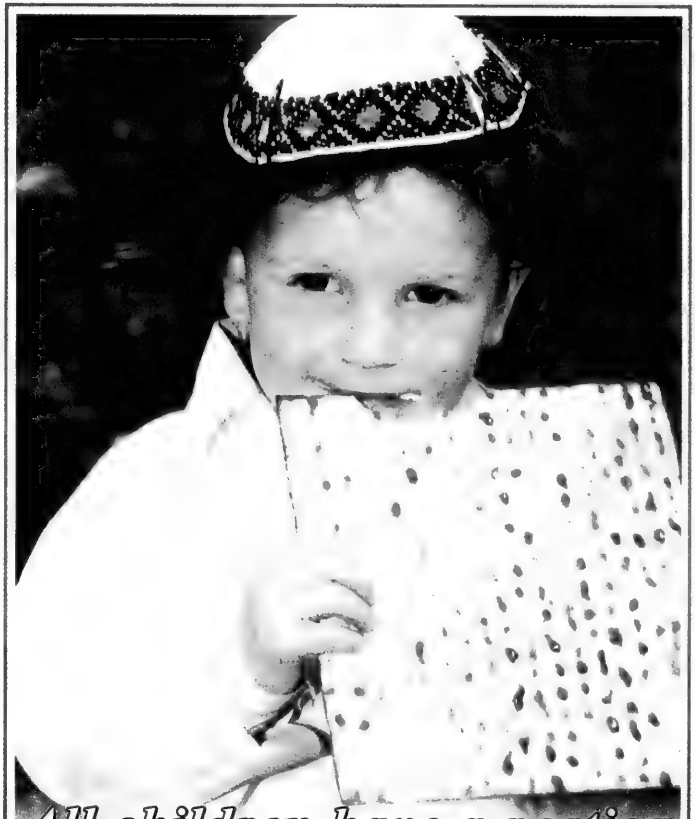
The result, she said, has been an emotional and logistical nightmare, as the entire main complex – comprising the Jewish Home for the Aged, the Apotex Centre and the hospital – has been placed under relative isolation.

In past years, many residents have left Baycrest for seders with family or friends, and many volunteers and family have taken part in the various seders held at the facility.

This year, because of a ban on day passes for residents and patients and a ban on most visitors and volunteers that was only scheduled to be partially lifted just before the holiday, plans have been changed. There will be one large seder at the main complex, and smaller ones on the floors, all run by staff, said Baycrest's director of pastoral care Rabbi Nachum Berlat, who, aside from his regular duties counselling and comforting residents and their families, has been working hard to prepare for the holiday.

As well, because the synagogue has been unavailable for public gatherings due to efforts to prevent SARS, plans are for yizkor to be said on the floors. But despite all the precautions, the entire institution has been kashered for Pesach, Rabbi Berlat said.

Continued on page 15



All children have a portion

Editorial

The golden, guileless smile on the young boy's face as he squeezes the piece of matzah directs our hearts and our minds very quickly to the essence of this holiday.

Magid. We tell the story of Pesach.

First and foremost, we tell the story to our children, even when their years are as tender as the young curly-head in the photo, at the earliest shaping of memory, so that they will be able, one day, to tell the story as well.

The Haggadah leaves no room to doubt this. The story must be told to our children, and in a manner that is comprehensible to children, indeed to all of our children whether they are wise, wicked, simple-minded or incapable of even formulating questions.

No one is excluded.

Continued on page 8

Shabbat: Chol Hamoed Pesach
Candlelighting: 7:46
Havdallah: 8:51

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Next Week: Coverage of the Toronto Jewish Film Festival begins

The News in Brief

CANADA

Shul Unveils Addition

VICTORIA — Congregation Emanu-El, Canada's oldest continually operating synagogue, unveiled its new $1.3 million educational and cultural centre last week. It was erected next to the shul's original building, which was built in 1863 and declared a national historic site after its restoration in 1982. The new structure houses classrooms, a reception hall, a library and archives, a rabbinical office and Vancouver Island's first mikvah. The 200-family Conservative shul raised the funds for the centre almost entirely from local and regional fundraising.

Library Reopened

SASKATOON — The library of Congregation Agudas Israel was reopened last week, one year after a still-unsolved firebombing ravaged 3,000 books. The shul received donations of cash and books from across the continent to help restock the collection, but many items will never be replaced, library chairwoman Gladys Rose said. Many items were out of print and some were up to 200 years old. The firebomb hit an unused classroom where the books were being stored after water damage to the library forced the shul to move them.

ISRAEL

Arab on High Court

JERUSALEM — An Israeli Arab has been named an acting Supreme Court justice. Observers say if Salim Joubran's trial period until the end of the year is successful, he will be named to a permanent post on the court. His appointment fulfills a promise Yosef Lapid made to name an Israeli Arab to the court when he became justice minister earlier this year.

Meeting Cancelled

JERUSALEM — Israel's justice minister cancelled a meeting with German foreign minister Joschka Fischer last week after Fischer refused to come to the Justice Ministry because it's in east Jerusalem. Germany doesn't recognize Israel's claim to east Jerusalem, which it captured from Jordan in 1967. Fischer was in the Mideast for talks with Israeli and Palestinian leaders.

WORLD

Jewish Soldier Killed

NEW YORK — Cpl. Mark Evnin of South Burlington, Vt., became the first known American Jewish military casualty of the war on Iraq. Evnin, 21, a marine sniper scout, was killed by Iraqi gunfire in an April 3 ambush in Kut. His mother Mindy said he was a proud Jew who believed he was helping Israel and hoped one day to join its army.

Pogrom Marked

MOSCOW — Politicians and dignitaries joined local Jews in Moldova to mark the 100th anniversary of the Kishinev pogrom. On April 7, 1903, 49 Jews were killed and thousands left homeless after Jewish homes and businesses were torched by angry mobs. A memorial to the victims was unveiled in a park in Kishinev, now known as Chisinau. The pogrom was sparked by false claims Jews used Christian children's blood to make matzah.

Restaurant Arson

PARIS — A fire at a kosher restaurant near Paris was arson, police said. The window of the restaurant in Epinay-sur-Seine, in the northern suburbs of the capital, was smashed early April 3 and flammable material was thrown into the building. The restaurant was empty at the time of the attack. Police have yet to establish whether the motivation was anti-Semitic.

Arafat OK'd Attacks, Barghouti Tells Shin Bet

JERUSALEM — Palestinian Authority President Yasser Arafat gave clear instructions when he wanted a halt to terrorist attacks and let it be known when he did not, according to a Palestinian leader on trial in Israel.

According to a document released for publication last week, Marwan Barghouti said during Shin Bet questioning that Arafat made specific requests to him and other Palestinians when he wanted a ceasefire, *Ha'aretz* reported.

When Arafat was quiet about terror attacks, it was interpreted as a green light, Barghouti said, according to the report.

Barghouti, head of Arafat's Fatah movement in the West Bank, is being tried in Tel Aviv for involvement in the murders of dozens of Israelis in terrorist attacks. The trial resumed last week. He does not recognize Israel's right to try him.

He told Shin Bet that Ariel Sharon's visit to the Temple Mount just before the start of renewed Palestinian violence in September 2000 was "the straw that broke the camel's back," although the main reasons for the intifadah were the failed Camp David talks in 2000 and settlement expansion.

The Canadian Jewish news

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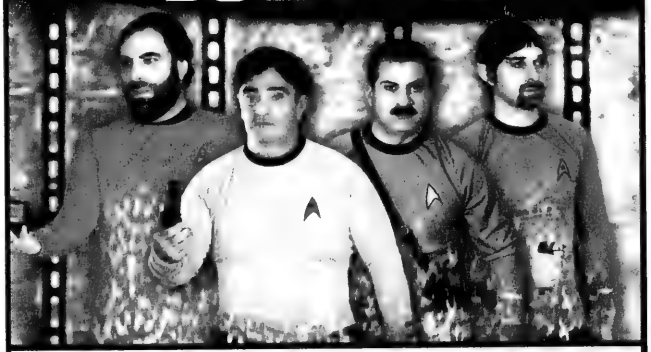

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Frank A. Wilson, *President, JNF Toronto*

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BBC, CJC aim to bar Al-Jazeera from Canada

By RON CSILLAG
Staff Reporter

Canada's two main Jewish advocacy organizations are opposing plans to carry the Arab-language Al-Jazeera television news network on digital cable services in this country, thus stirring a debate on free speech.

Canadian Jewish Congress and B'nai Brith Canada plan to speak out against a proposal by the Canadian Cable Television Association (CCTA), an industry lobby group, to allow its members to carry the Qatar-based network.

Both groups say they will intervene at future hearings of the Canadian Radio-television and Telecommunications Commission (CRTC) to argue that Al-Jazeera, often referred to as the "Arabic CNN," should be denied a licence because it has a track record of broadcasting anti-Semitism and Holocaust denial, and that it glorifies suicide bombers. Thus, they contend, the network is incompatible with Canadian values and will likely contravene Canadian anti-hate law.

Earlier this month, the Canadian Cable Television Association asked the CRTC to include Al-Jazeera as part of a package of ethnic channels on the broadcast regulator's list of available digital channels.

"The issue is not politics or conflicting points of view or [broadcasting] undesirable material," said CJC president Keith Landy. "This has everything to do with upholding Canadian law."

Landy said material broadcast by Al-Jazeera is "likely to expose identifiable groups to hatred" in Canada and thus would violate the Criminal Code's hate provisions, not to mention contravene broadcast standards.

He said he didn't have specific examples at hand, but that generally, the network has been "virulently anti-Semitic," has denied or trivialized the Holocaust, and has lionized suicide bombers and terrorists as "martyrs." It has also aired hate-filled diatribes against Israel, he added.

Asked how it falls to CJC to decide a matter of law enforcement, Landy replied, "We of all people know when to identify anti-Semitism. We know what Holocaust denial is. We know what can masquerade as an opposing view."

Al-Jazeera is perhaps best known for broadcasting exclusive interviews with Osama bin Laden and for airing the Al Qaeda leader's videotaped threats against the West.

Many Canadians already receive the 24-hour news network via the "grey market" U.S.-based DirecTV satellite service.

Requests to the CRTC to carry "bundles" of specialty channels are based on demand, says Janet Yale, president and CEO of the CCTA, which represents, among others, Rogers Cable and Shaw Communications.

"We receive requests from customers to add services regularly. These are based on consistent and quantifiable demand," Yale told *The CJN*.

The 2001 census tallied more than 200,000 Arabic speakers in Canada.

Yale said her organization has not prescreened Al-Jazeera and doesn't as a practice preview any service it is asked to apply for, but she said the CCTA is proceeding on the basis that the network is "presumptively legal."

However, "we do not want to be involved in anything that's against the law.

"If the CRTC decides it's not legal, then that's their decision. I think this is about the right to access to different sources of information. If someone finds it objectionable or offensive, then they won't buy it."

Joseph Ben-Ami, a spokesperson for B'nai Brith Canada, rejects any linkage of the issue to free speech.

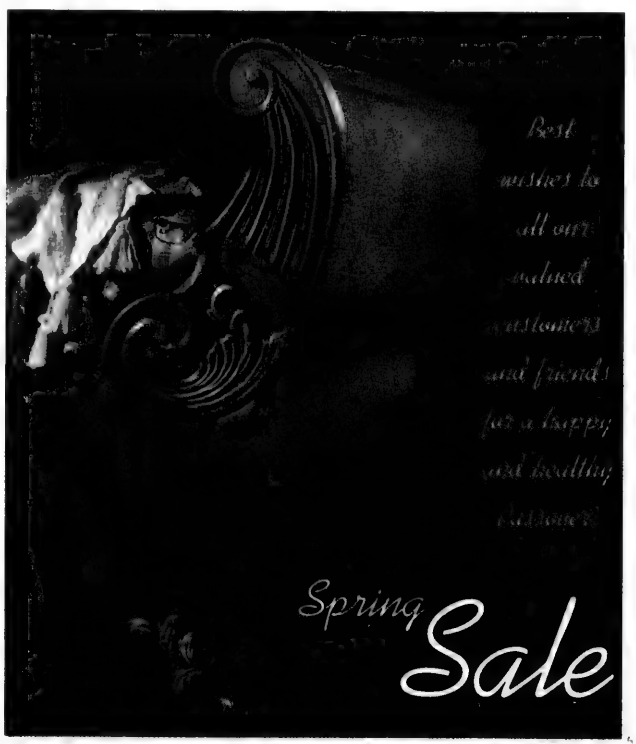
"It's just nonsense. The right to free speech is not equal to the right to promote hate."

He said Al-Jazeera consistently broadcasts messages "that arguably contravene the Criminal Code. Would we tolerate the CBC or CTV broadcasting calls for death to Jews?"

B'nai Brith plans to appear before the CRTC with "hard evidence" of Al-Jazeera's track record, Ben-Ami said.

Also slated to appear at the licensing hearings will be the National Council on Canada-Arab Relations, which has said it will argue for the granting of a green light to Al-Jazeera.

Ironically, Al-Jazeera bureaus have been shut down in Jordan, Bahrain, Kuwait and Saudi Arabia because the station has consistently sought out Israeli perspectives on Mideast issues. As well, earlier this month, two of its correspondents were kicked out of Baghdad without explanation.



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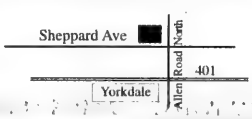

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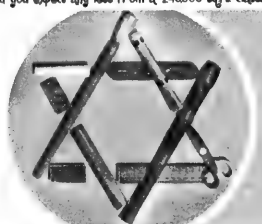

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Liberty, not licence

From the editor's desk

Into the vacuum of law and social order in Iraq swooped mayhem and havoc.

As these words were being written, anarchy reigned in Iraq. Looting was rampant on the streets of the country's major cities and in its palaces, offices, stores, homes, museums, schools and hospitals. No building seemed spared. There was no safe haven, no sanctuary from the pillaging, and worse, from the frenzied mob.

Even the marbled floor of the main mosque in Najaf became an altar for slaughtered souls when two Shiite clerics were sliced and hacked to death by their unforgiving co-religionists.

The government of Saddam Hussein fell last week, or rather, was toppled by the combined might of the Anglo-American coalition forces and the generally surprising irresolution of the Iraqi fighting forces.

The lock of the oppressor's shackles was smashed. The tightly bound restraints were thrown off. But never having known freedom in any real sense, the Iraqi people now confuse licence for their newfound liberty.

The coalition is attempting to restore some semblance of order, but all its measures are stop-gap. The Iraqi people's best hope is for the anarchy to be ended quickly and for the vacuum to be filled by credible and capable believers in, and practitioners of, the democratic process.

It is an interesting historical footnote that Iraq's liberation from tyranny occurred on the eve of Passover, the quintessential freedom holiday celebrating liberation from tyranny.

Among its many lessons, Passover also teaches us that the transition from slavery to freedom is not an easy one. Freedom is not the absence of authority. It is in fact the opposite. It is devotion to and respect for rightful authority.

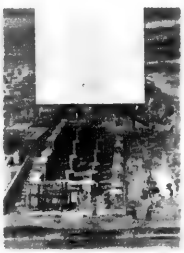
The liberated people of Israel learned this at the foot of Mount Sinai. They had Moses as their teacher.

The people of Iraq will have to learn this lesson as well. But they have neither Sinai nor Moses.

The fighting has not yet ended, but the war is over. Prosecuting the search for Saddam has replaced prosecuting the war.

To the great relief of supporters and opponents of the war alike, their worst fears, thankfully, did not materialize. A much smaller number of civilians than originally feared was harmed. A much smaller number of soldiers than feared was killed.

The people of Israel have begun to unseal their sealed rooms. The dark threat of disaster has begun to lift from above their heads.



And in an equally remarkable turn of events, as U.S. Marines were shooting at the last pockets of resistance from a hidden enemy across the Euphrates River, U.S. President George W. Bush elliptically hinted to the Ba'athist regime of Syria that their time to be "changed" may be next. They too must submit to the more modern norms of international behaviour, the president told them. He wants Syria to desist from aiding the former Iraqi regime and to destroy the weapons of mass destruction he knows to be buried under Syrian sands.

The decision by Bush to go to war, and the relatively swift defeat of the Iraqi armies, appear to have set in motion a new gravitational force in the region affecting entrenched geo-political tides.

Though the region's final shape will be clear to historians and political scientists only after many more years have elapsed, significant structural change appears to be unfolding in the Middle East. New political currents, with post-Saddam Iraq as the watershed, will soon begin to flow through the region.

These currents will undoubtedly flow onto Israel's shores as well. Whether they are "warm" or "cold" will become clearer in the near future.

* * *

Each year I try to highlight a newly published Haggadah that has come across my desk. This year is no exception.

The Katz Passover Haggadah, distributed by Feldheim Publishers and printed in Israel by Ma'arava Machon Rubin Publications, is a masterpiece aimed primarily at younger readers. It is compiled by Rabbi Baruch Chait and features the breathtaking art of Gadi Pollack and backgrounds by Evgeny Markovich.

The Katz Haggadah is traditional in its outlook but radically unconventional in the sweep and grandeur of its graphic design. The pages that contain the Haggadah's text are in both Hebrew and English, but "uncrowded" as Rabbi Chait notes.

There is, however, considerable commentary at the end of the Haggadah, along with extensive references for the artwork and an exhilarating essay by Rabbi Mordechai Neugroschel that discusses some of the latest scholarly and archeological findings on the historicity of the story of the Exodus.

Rabbi Chait also includes a small, stand-alone seder guide that is a helpful tool for anyone charged with the responsibility of leading the seder. For sheer imaginative force and ability to captivate the young reader, the illustrations in the Katz Haggadah are unrivalled.

—MBD

SeeJN

MOCK KNESSET: Students from youth groups across the political and religious spectrum – Bnei Akiva, Habonim-Dror, Hashomer Hatzair, the North American Federation of Temple Youth, United Synagogue Youth and Young Judaea – met recently at York University's Osgoode Hall to debate issues facing the Israeli Knesset today. Each group researched and represented a political party that held views different from the ideology of their own organization. During the day-long session, the 62 participants joined committees, debated issues according to their party's platform, created resolutions and tried to have them passed into law. Program co-ordinator, York student Aliza Jesin, 20, said the goal was to teach students that there is more to Israel than just security and that Israel faces some of the same problems as Canada. The event was organized through the Toronto Jewish Youth Council and sponsored by the Jewish Agency for Israel. Seen are members of Habonim Dror, who represented Shas.

[Anna Morgan photo]

Ottawa not shutting down CMDA: president

By PAUL LUNGEN
Staff Reporter

There is no truth to an Internet petition that claims the Canadian government is planning to shut down the offices of Canadian Magen David Adom (CMDA), the organization's national president said last week.

A petition hosted at www.PetitionOnline.com is badly out of date and misleading, said Joseph Bitton, the CMDA's Montreal-based leader.

Nevertheless, CMDA is "getting a lot of problems" because of the petition, Bitton said, and even the U.S. branch of Magen David Adom is seeing its supporters question whether they should be giving money to an organization they fear may be violating the law.

"It's created some confusion and people wonder if something is wrong," Bitton said. "It's not good for our organization or Israel."

The petition, which the Web site describes as one of its 10 most popular, voices opposition to "the planned closure of Canadian Magen David Adom by the Canadian Government and the CCRA (Canada Customs and Revenue Agency)."

Online petition called inaccurate

A Web link to the petition is being circulated through e-mail lists, and so far, 157,865 signatures have been recorded, the Web site claims.

Bitton said at one point last year, CMDA was concerned that it might be closed. The organization fought a legal battle with the CCRA over the transfer of an old ambulance to the Israeli army, and the CCRA reportedly was also concerned that MDA ambulances were being employed in the disputed Palestinian territories.

But soon after, CMDA cut a deal with the CCRA to ensure better control over its funds, hiring two agents in Israel to supervise their disbursement. Use of the ambulances in the disputed territories is not prohibited by any law and will continue, Bitton said.

"We're functioning normally and we're issuing tax-deductible receipts for all donations," he said.

CMDA has contacted the petition's sponsor, but was told he could not get the petition removed. Bitton said CMDA is trying to contact PetitionOnline.com, but so far has had no luck.

SEDER BUDDIES: **The Leo Baeck Day School seders included one with the grade 6 students joining their senior kindergarten "buddies." Together the students here, Max Levitt, in grade 6, and Jason Liebovitz read the Haggadah and participate in the telling of the story of the Jewish people as they moved from slavery to freedom.**

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National child poverty coalition keeps pressure on governments

By CAROLYN BLACKMAN
Staff Reporter

The national, non-partisan coalition, Campaign Against Child Poverty (CACP), is planning its next in a series of newspaper ads set to run before the provincial election, says its co-chair Rabbi Arthur Bielfeld.

At a recent multi-faith breakfast meeting co-sponsored by CACP and RBC Financial Group, Rabbi Bielfeld urged CACP's steering committee to "continue to bring the issue to the attention of the governments of Canada and Ontario.

"In this province, nearly 400,000 children are living below the poverty line, and of those, more than 40 per cent live $10,000 below the poverty line. It is staggering, that since 1989, poverty has increased," said Rabbi Bielfeld, the rabbi emeritus of Temple Emanu-El.

CACP educates the public about the high level of child and family poverty in Canada. Composed of citizens from faith groups, social justice groups, charities and child welfare organizations, the CACP has previously printed ads in the *Toronto Star* and the *Globe and Mail*. Its first ad, in January 2001, was an open letter to Prime Minister Jean Chrétien setting out proposals for his upcoming throne speech.

Others have included an ad signed by 400 faith leaders, and one expressing disappointment that the prime minister reneged on his promises to include the issue in the throne speech.

The upcoming ad needs to be published "in order to add to our voices," Rabbi Bielfeld said. "We need to remind the federal government that prayer alone will not end child poverty."

He said the seeds for CACP were planted in 1998 when a member pointed out that "Toronto is a magnificent place to live, yet there is an increase in child poverty.

"We resolved that trying to eradicate that poverty was the only decent way to preserve society. How could we sit idly by when so many children were in need?"

Rabbi Arthur Bielfeld, co-chair, Campaign Against Child Poverty, holds a mock-up of the newspaper advertisement CACP plans to run before the next provincial election. [Carolyn Blackman photo]

A coalition was formed that included other faith groups and cut across political and religious lines.

"We moved our agenda onto the government platform," the rabbi said. "The government needed to take up steps to eradicate child poverty."

Over the years, CACP has met with many government ministers, with the support of Campaign 2000, a national network of more than 85 organizations that monitor progress in putting an end to child poverty.

After meeting with Finance Minister John Manley in January, who Rabbi Bielfeld said was "at first was lukewarm about the issue" of affordable child care, the government announced a number of long-term investments to address child poverty, including increases to the National Child Benefit, a joint initiative of the federal, provincial and territorial governments that provides support to low-income families with children and encourages them to participate in the workforce.

Other projects the government announced were increased funding for provinces, territories and First Nations to help provide quality, regulated child care, and new expenditures for affordable housing agreements with the provinces and territories.

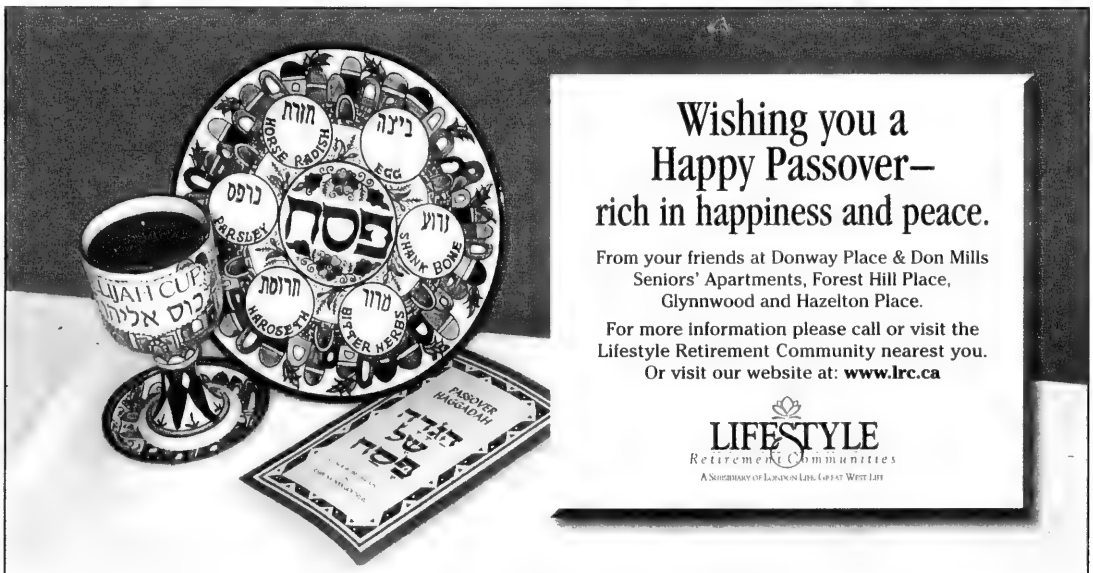
CACP said in a recent press release that it is pleased with these announcements, but it is concerned that Ontario has so far refused to spend federal funds on regulated child care spaces, and has not matched the federal funds for affordable housing.

Its next steps, among others, is to focus efforts to end the clawback of the National Child Benefit for families on social assistance, so that all children benefit from this federal programs, the press release said.

At the breakfast, June Callwood, CACP co-chair, said that as a child, she once went without food for three days.

"After years of meeting, [CACP] persisted and Campaign 2000 persisted, and for the first time in Canadian history, child care got on the throne speech and budget.

"We need to defile the apathy that creeps up on us all. A well-nourished, well-cared for child has the chance to turn into a healthy adult."



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All children have a portion

Continued from page 1

Everyone has a place at the seder table, and the experience is more profound as a result. Story, symbol and ritual combine with the broad goodness of sharing to form the gentle, sustaining seed from which lifelong memories can take root in the souls of our children.

On the Shabbat before Pesach, most communities read a rather stern haftarah portion among whose 20 sombre verses we find a special foreshadowing of the directive that none must be excluded from sitting at the seder table.

"Lo, I will send you Elijah the Prophet before the coming of the great and awesome day of the Lord that he may turn the hearts of the fathers back to the children and the hearts of the children back to their fathers." Malachi (3:24)

We cannot tell our children the story of Pesach if they are not at the seder with us. We cannot answer their questions if they are not there to ask them. And as our tradition teaches, we do not fear, nor have we ever feared, questions – however difficult they may be. Far greater is the fear that we might be too hard-hearted to listen, too self-absorbed to understand, or too insensitive to answer appropriately.

A story is told about a poor man who came to his rabbi's house to ask him a question regarding the rituals of Pesach.

"If a person cannot afford to buy wine, can he fulfil the obligation to drink four cups of wine by substituting milk?" he wanted to know.

The rabbi answered with the only permissible answer available. He told his guest that milk could not be substituted for wine at the seder. The questioner thanked the rabbi for his patience and bid him farewell. The rabbi then gave him 25 rubles with which to buy wine for the holiday.

After the man had left the house, the rabbi's wife, who had overheard the brief conversation from an adjacent room, approached her husband with her own question.

"Why did you give the man 25 rubles when wine costs two or three rubles?"

Her husband smiled. "When a poor man asks if he can use milk at his seder because he cannot afford wine, it is obvious that he cannot afford meat either."

How important it is, therefore, that even as we open our homes on seder night, we open our hearts too. For our hearts know well, in the way that a flower knows about sun and water, of the sources of the strength of our people. And in the days and months that lie ahead for the Jewish people, we will need to be strong.

All of our children, all of Israel, have a portion at the seder table. For the story of the miraculous exodus from Egypt includes us all and must be told – and retold – to us all.

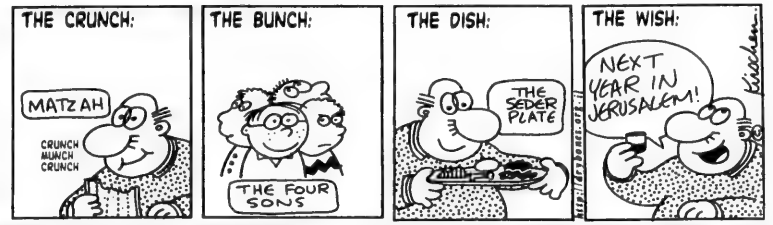
And what a story it is. It is one of the seminal uplifting stories of human history, ineradicably engraved for all times into the hearts, souls and minds of every generation.

We thank God for enabling us to live to see this day. Let us make it a day for all our children, for the entirety of Israel.

Chag samayach.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. KIDNAPPED: Elchanan Tannenbaum.



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Concordia's Lowy writes

I wish to clarify remarks reported in a recent article in *The Canadian Jewish News* on my presentation to the Brigadier Frederick Kisch Branch of the Royal Canadian Legion ("Concordia asks Quebec to de-certify student union," *CJN*, April 3). Some of the comments attributed to me do not accurately reflect my position.

It is no secret that relations between recent student governments and Concordia's administration have been strained over the past several years. Disturbed by the actions of the Concordia Student Union (CSU) leadership, including the student handbook, *Uprising 2001*, and allegations of financial fraud in the CSU, I asked the government of Quebec in October 2001 to conduct an inquiry into CSU activities. I have not in the interim pursued this matter.

I did, however, mention that the government of Quebec is launching a public consultation on Bill 32, the law on the accreditation and financing of student associations. This law has not been revised since 1993. We fully intend to participate in this process, as will other Quebec universities.

Following my remarks to the Royal Canadian Legion and in response to questions, I tried to put student activism at Concordia in context. As I explained to the audience, students understandably bring with them a perspective on world issues based on their life experience. That is appropriate and something we fully expect at Concordia. Moreover, we promote free and democratic debate about issues of concern to students, always in an environment that respects diversity.

On the other hand, for quite some time, I have been clear that I believe the leadership of the CSU these past few years has not represented the interests and priorities of most students.

I was also clear about my role as rector. Notwithstanding my personal beliefs on any political issue, my responsibility is to ensure decisions are made in the best interest of all members of the Concordia community.

Frederick Lowy
Rector and Vice-Chancellor
Concordia University

* * *

A wake-up call

Henry Srebrnik's article, "Canadian Jews should rethink alliances," is a much-needed wakeup call for Canadian Jews (*CJN*, March 27).

Canada's Liberal party continuously supports (or equally as abhorrent, abstains from) resolutions condemning Israel in the United Nations and allows its members to make unconscionable statements that draw a moral equivalency between Palestinian terrorist attacks and Israeli defensive measures.

As was written in *The CJN* by David Goldberg, director of research and education at the Canadian-Israel Committee, "to the extent that Canada has anchored its foreign policy on the principles of internationalism and multilateral diplomacy, its voting record on the 20 Israel-related resolutions – support for 15 and abstentions on the remaining five – should be of deep concern to all Canadians" ("Edging toward irrelevancy: Canada's vote at the 57th UN General Assembly," *CJN*, Jan. 16). Indeed, as Srebrnik writes, "Israel is in greater danger now than at any time in its history" and it would be grossly negligent for Jewish Canadians who care about Israel to vote for the Liberals.

Kenny Silverman
Toronto

* * *

Students, smarten up!

Regarding the article about Carleton Jewish students ("Carleton Jewish students denied protest rights," *CJN*, April 3): what nonsense! What rights? I'm tired of reading about any students – Arab, Jew or anyone – demonstrating on campus. None of it should be allowed. Students are on campus to study, absorb and learn, and when their education is complete, to get a job and help their parents and other taxpayers with the burden of looking after this country.

I am prepared to subsidize university students' education as long as students keep focused on their goal, which is to accomplish the maximum amount of education in as short a period of time as possible. The university is not the place to spend frivolous hours arguing and demonstrating with other students. None of these fringe groups should be allowed on campus. You want to demonstrate? Get off the campus, get a soap box and put it in a park like they do in Speaker's Corner in England and yell your lungs out. Smarten up and do something constructive while taxpayers struggle to subsidize your education.

Lawrence Gaum
Thornhill, Ont.

* * *

Ashamed of PM

For several months, the Canadian federal government waffled and refused to share the United States' concerns about border security and the war against Iraq.

In the decades since World War II, the United States has given our country an unprecedented, generous free pass on military and defence matters. Canada continues to gain immensely from trade agreements that give us exciting access to the world's biggest market.

I am deeply ashamed that Prime Minister Jean Chrétien and his cabinet have failed to rebut vocal anti-American rhetoric and insults against the countries who joined the "coalition of the willing."

Albert L. Stal
Toronto

Omission

In a letter published April 3 by Arthur Zimmerman regarding Ivansk, Poland, we omitted contact information. If you can provide Zimmerman with any materials on Ivansk, please send it to him at 514 Brunswick Ave., Toronto, Ont., M5R 2Z5, or call 416-923-2001.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.
Letters sent by e-mail must also include the sender's municipal address.

To remember this Passover...

Lessons for parents from the Exodus

By JANE ULMAN

"Boy, you guys sure take the fun out of being free," says Jeremy, 13, who is unsuccessfully lobbying for a later curfew and who, post-bar mitzvah, is taking this business about being an adult entirely too literally.

"You think being free is about having fun?" I ask. "How much fun do you think the Israelites had on their 40-year trek through the desert?"

"Lots."

"What do you think was the most fun — being swallowed up by the earth when they rebelled against Moses and Aaron at Koreh or being bitten by fiery serpents and dying? Or having to eat the exact same food every day for 40 years?"

Yes, there's a reason the Torah commands us, no less than four times, to teach the story of the Exodus to our children.

And a reason that we parents need the refresher course as well.

Leading a pack of 603,550 cranky Israelites, along with their wives and children, their flocks and herds, is, after all, not that different from leading a pack of four cranky boys from birth to self-sufficiency, as my husband, Larry, and I are doing.

Moses only reluctantly accepts the challenge. "Who am I that I should go to Pharaoh and free the Israelites from Egypt?" he asks in Exodus 3:11. At 80, Moses doesn't think he's up to the task. At 50-something, with sons 12, 13, 15 and 19, Larry and I understand his hesitation. Especially now that ours are all essentially teenagers, eager to cast off the chains of childhood.

For 40 years, Moses has to endure the Israelites' constant kvetching, such as their wailing in Numbers 11:4-5: "If only we had meat to eat! We remember the fish that we used to eat free in Egypt, the cucumbers, the melons, the leeks, the onions and the garlic."

At one point, after the Israelites relapse into idolatry, creating the notorious Golden Calf, Moses pleads for divine assistance to "bring up these people" (Exodus 33:12). They are too stiff-necked for him to handle.

I understand. I've had my share of Moses-like meltdowns, whether it's dealing with their incessant bickering over whose turn it is to sit in the front seat, the forgotten homework project that's due the next day or their need to be in different places, in different parts of the city, at the exact same time.

"I can't do this anymore," I cry, exasperated.

The next generation of solid Jewish citizens. [Israel Sun file photo]

"So who told you to have four kids?" one of them invariably asks.

But rather than empathize and collectively rise to the occasion, they rattle their individual chains more demandingly, in true teenage fashion.

"You're not the boss of me," Danny, 12, says.

"Actually, I am," my husband answers. "And I have your birth certificate to prove it."

As well as a mandate from God.

The Torah, interestingly, doesn't command us to love our children, but it does command us to educate them. "You shall teach them diligently to your children," Deuteronomy 6:7 instructs us.

And so, despite their protests, we send them to school and guide them at home. We provide for them, protect them and prepare them for lives as adults. And that mandate causes us to restrict certain freedoms such as later bedtimes and extended sessions on AOL Instant Messenger. Instead, we push for increased attention to homework, more help with household chores and less tormenting of their siblings.

After all, Moses doesn't struggle to bring the Israelites out of Egypt, after 430 years in slavery, so that, once safely across the Red Sea, they are free to carry on as they please.

And we parents don't devote all our time, energy and money to bringing our kids to the brink of adulthood, only to release them to unfulfilling and unfocused lives of lollygagging about or indulging in "sex, drugs and rock 'n roll."

Obviously, when the symbol of liberation is a matzah, the proverbial bread of affliction, freedom is not about unfettered fun.

Moses is accomplishing nothing less than transforming the Israelites from idolaters to monotheists, from slaves to founders of the Jewish nation. As God urges Moses to tell Pharaoh, in Exodus 7:16 and elsewhere, "Let my people go that they may serve me."

And we parents are doing nothing less than creating the next generation of solid Jewish citizens.

And so, every year, on the 14th of Nisan, we gather together as a family to retell the story of the Exodus, a transcendent moment in Jewish history as well as in Jewish family life.

As a people, this year, we measure how far we've come in the last 3,315 years. As parents, Larry and I measure how far we've come in the last 20 years.

Passover is also an opportunity to remind our sons that the first seder was held while the Israelites were still in bondage, giving them hope that their suffering under our seemingly oppressive rule, like the Israelites under slavery, is finite.

And our job, as restrictive parents, is also finite.

When our children are grown, Larry and I will finally have reached the Promised Land. Then we can watch our sons say to their own teenagers, "You think being free is about having fun?"

For us parents, it will be.

Jane Ulman lives in Encino, Calif., with her husband and four sons.

[JTA]

And the victims of terror

By GIL TROY

Once again, during this year's seders, we will celebrate our joyous holiday of liberation with heavy hearts. Even as we revel in our freedom as Jews in the modern world, our brothers and sisters in Israel are in pain. This year, in particular, as we mark the one-year yahrzeit of the Netanya seder massacre, when 29 people ranging in age from 25-years-old to 92-years-old were brutally murdered, we must reclaim our symbols, remember our losses and reaffirm our commitment to Israel, the Jewish people and a true peace.

In the 29 months since the Palestinians turned away from negotiations toward violence, too many have died and too many have been injured, on both sides. And too many seders will have empty chairs – missing husbands, fathers, brothers, sons; missing wives, mothers, sisters, daughters.

The power of the seder, which remains one of the most popular of Jewish ceremonies, comes from its ritualization of memory. It is a most primal, most sensual, most literal, of services. The seder plate – with the charoset representing the mortar used in building and the salt water representing the tears shed by the slaves – helps us visualize the trauma of slavery.

The physical acts of reclining, of eating special foods, of standing to greet Elijah the prophet, help us feel the joy of *yetziat Mitzrayim*, of leaving Egypt. And, in an affirmation of the importance of peoplehood, we mark this special moment not as individuals but as a community.

In that spirit, we cannot proceed with business as usual. We must improvise a new ritual that marks our present pain, that illustrates our vital connection with Israel and with Israelis today. Let each of us, as we gather at our seders, intrude on our own celebrations by leaving one setting untouched, by having one empty chair at our table.

Let us take a moment to reflect on our losses from these terrible two-and-a-half years. And as we do that, let us not just remember the dead as hundreds of nameless and faceless people, but let us personalize them. Let us take the time to find out the name of one victim of the current conflict, one Jew who cannot celebrate this year's holiday, one family in mourning.

Let us call out the name of Benny Avraham, age 20, one of the Israelis kidnapped by Hezbollah in October 2000, and now presumed dead by the government, but still sought by his family and people of conscience throughout the world. Let us call out the name of Koby Mandell, age 13, a young American immigrant brutally killed in May, 2001, whose father, Rabbi Seth Mandell, talks about the empty seat at his Shabbat table and shares the pain of watching other boys grow up, watching their voices deepen, their shoulders broaden, their gaits quicken, even as his son lies dead.

Let us call out the names of Noy and Dvir Anter, aged 12 and 14, who were "guilty" of the crime of going down to the lobby of the hotel in Mombasa, Kenya, with their mother and sister in search of a cup of coffee – of being in the wrong place at the wrong time. Let us call out the names of Maryam Attar, 27, Kamar Abu Hamed, 12, Abigail Leitel, 14, Mordechai Hershko, 41, and his son Tom Hershko, 15, a Muslim, a Druze, a Baptist and two Jews, who were among the 17 murdered in Haifa barely a month ago on March 5. Let us call out the names of Ernest and Eva Weiss, aged 80 and 75, residents of Petach Tikvah who survived the concentration camps only to be slaughtered while sitting down for the Pesach seder at the Park Hotel just a year ago.

As we call out these names, let us commit to some action, to embrace the families of the victims. As we call out these names, let us commit to building a friendship with Israel and Israelis that is not just about politics, and not solely about mourning and memory.

And as we call out these names, unlike too many of our enemies, let us not call for vengeance, let us not call for more bloodshed. Instead, as we mourn, let us hope; as we remember the many lives lost during this crazy and pointless war, let us pray ever more intensely for a just and lasting peace.

Information about many of the Israelis killed in the current violence can be found at the Israeli Foreign Ministry's Web site at http://www.mfa.gov.il/mfa/home.asp. Ideas about how to help families of victims can be found at http://www.walk4israel.com.

Gil Troy, author of Why I Am a Zionist: Israel, Jewish Identity and the Challenges of Today, *is a professor of history at McGill University.*

Autonomous yet dependent

At the end of last month, at the beginning of the war on Iraq, my son got married in Costa Rica. Don't ask! Caught up as we were in the middle of the conflict's international controversy and concern over it, we nevertheless celebrated our simchah with joy and gladness. How could we be so happy while others were so angry and frightened? I felt the tug of war but not the horror. My son was getting married.

Norma Baumel Joseph in Montreal

With reflection, I became aware of the diversity of emotions and the pull of history. The call of worldly concern contested with the appeal of personal autonomy. And these twin standards permeated other aspects of the simchah. In many ways, this wedding was a testimony to our family's self-sufficiency. My husband and sons conducted all the Sabbath services. I gave the dvar Torah. My husband and eldest son conducted the wedding. We did it ourselves and we were proud of our independence.

Yet we were also aware of our Jewish connections and relatedness. Our guests came from Israel, South America, Canada and the United States. They did not just help make the simchah; they made it. And without the local Costa Rican Jewish community, we would not have had kosher facilities or the use of a Torah. So we were both autonomous and dependent, isolated and connected.

Weaving a web of relationships while remaining free is the hardest lesson to learn – for both nations and young married couples. How much can we or should we depend on others and how far can we or should we go it alone? This duality of human existence is never more poignant than during marriage or war.

Situated as we are between Purim and Passover, it is worth noting that these holidays introduce both patterns. Queen Esther must go alone to save the people. In her courageous command to Mordecai, she acknowledges her solitary duty and prepares for the consequences. Yet she wisely introduces a communal component: everyone must fast for three days, for they are all in it together.

Passover, too, percolates with these twin themes. Moses stands alone as no other leader in our history. At one point, God even offers to make a nation from him. Total sovereignty. But Moses refuses and our Haggadah does not accentuate or even highlight our hero. He is rather hidden from our view as our telling of the exodus emphasizes the communal experience of redemption. Nevertheless, the very holiday that locates our national liberation mandates a personal and independent view. Each of us must see ourselves as though we were in Eygpt, independently redeemed by God. Independence and involvement, isolation and interconnection – both aspects of our lives coexist and are fully entrenched in our Jewish tradition.

Learning from the sages of Bnei Brak

In the Haggadah, we read the story about Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Chananiah, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon sitting in Bnei Brak discussing why we recite the Exodus from Egypt at night.

Jean M. Gerber in Vancouver

It's not surprising to find eminent rabbis sitting at the seder table telling the story of the Exodus – or is it? Rabbi Eliezer did not even think one should leave one's house for the seder – yet there he was. Looking behind the story, it's not clear what it's meant to teach us, beyond the final stated decision of the sages that even in the messianic age, we will recount the Exodus.

When we look at the biographies and philosophies of the five rabbis, we begin to see that their presence together carries multiple messages.

Rabbi Eliezer, along with Rabbi Joshua, was a pupil of Rabbi Yohanan ben Zakkai. The two students spirited him out of Jerusalem just before the destruction of the Temple in 70 CE.

Yet these scholars could not be more different.

The wealthy Rabbi Eliezer married the daughter of Rabbi Gamliel, the Patriarch, and followed the school of Shammai. A difficult man, Rabbi Eliezer was excommunicated when he refused to accept the decisions of the majority, maintaining that only traditions learned from one's teacher should form the basis of halachah. Despite the antiwar stance of his teacher Rabbi Yohanan, Rabbi Eliezer backed the Zealots. He died an excommunicate and only after his death were his rulings reinstated.

Rabbi Joshua, his fellow student, was poor all his life. A Levite and follower of the school of Hillel, he was a peacemaker. He joined his colleagues in excommunicating Rabbi Eliezer.

Rabbi Elazar was a wealthy man, descended from Ezra the scribe. Even after being appointed in Rabbi Gamliel's place to head the academy, he humbly acceded to Rabbi Gamliel's reinstatement and took the second chair in the academy. He is famous for his dictum, "The Torah speaks in the language of men." He opposed Rabbi Akiva's interpretive methods, preferring the plain meaning of the text.

Rabbi Akiva, a Hillelite, is well known. His greatness is indisputable, his kindness legendary. When Rabbi Eliezer was excommunicated, it was Rabbi Akiva who informed him. Rabbi Akiva proclaimed Bar Kochba the messiah and, with Rabbi Tarfon, died at the hands of the Romans.

Rabbi Tarfon was a priest and while he and Rabbi Akiva often clashed (Rabbi Tarfon preferred the Shammite school), they remained close.

So we have priest and commoner, poor and rich, modest and arrogant, all sitting together with halachic approaches that were at opposite ends of the spectrum. Why put them together?

Recall that Rabbi Eliezer believed that the tradition of teacher-to-pupil-transmission was the final word on halachah. Is he included to highlight the tension between his view and the emerging rabbinic consensus that halachah is determined, after much argumentation, by the majority?

Or is it, as the late Rabbi Louis Finkelstein argued, that this was a meeting to plan the rebellion of Bar Kochba, whose uprising would bring destruction more horrific than that of 70 CE? But they may not have been all of one mind on that. Rabbi Elazar and Rabbi Joshua both died before the Bar Kochba rebellion and may not have supported it.

Finally, Rabbi Akiva was one of the four who entered paradise, along with Ben Zoma, who argued that "all the days" meant we should tell the Exodus story at night. He differs from the conclusion of the sages that "all the days" means we are to retell the story of the Exodus even in the days of the Messiah. Is he mentioned to make us reflect on the dangers of too much messianism and too much inquiry into the mysteries of the upper worlds?

I do not have answers, but I love the questions raised by this illustrious gathering. With so many different approaches to the story of the Exodus, Passover is the time when we should be the most open to all these possibilities, to limitless speculation, to questions without final answers.

We must also remain aware of the shadows falling over these men assembled for our guidance, since some will die in an abortive rebellion and one will die an excommunicate, while only two apparently emerged unscathed from the upheavals their century was to bring.

Clearing out the clutter at Pesach

With Pesach just around the corner, I once again began to look forward to the more peculiar rituals of the Festival of Freedom. In my family, that includes heated discussions over whether this year's horseradish is hotter than last year's (it's always hotter than last year's, but never as hot as the "*chrane*" of 1995 – now that was a batch that could curl your nose hairs).

Stuart Slayen in Winnipeg

The rites of Passover also include singing "*Echad Mee Yode'ah*" as fast as that guy in the old Federal Express commercial; marvelling at the height of this year's sponge cake (at this rate it will soon need an observation deck); and, in Winnipeg anyway, wishing that the Jets were still around and in the NHL playoffs.

Much of the practice of Pesach, of course, revolves around food. We gripe and kvetch in unison about the edibles while we persist in noshing on farfel, matzah and odd-looking buns. (For more than one reason, my friends and I joke that Pesach is the holiday that binds our people.)

This year, my wife and I are getting excited (and anxious) about the pre-Pesach clean-up. It's not just about switching dishes and scrubbing the kitchen. We're trying to see this Pesach as a time to rid ourselves of the household clutter that enslaves us.

We'll finally box up the old 486 computer that's been gathering dust since the days when the Haggadah's evil son wasn't so bad. We'll pack up old novels that we've already read or never will. We'll sort through old clothes and donate the stuff that didn't fit us before Pesach (and certainly won't after). And, then there's the junk mail. The credit card offers, the ads for stock-buying newsletters, assorted flyers and special offers… let my people go (to a recycling bin)!

This long overdue cleansing is not intended to diminish the important tasks of ridding the house of chametz and preparing for the seders. In fact, responding to the plague of clutter will enhance the holiday experience. As adherents of the ancient Oriental practice of Feng Shui will tell you, good surroundings can improve well-being, while a bad environment can actually make you ill. It's so easy to become slaves to crowded closets, cluttered "junk drawers," overflowing bookshelves and maxed-out e-mail inboxes. A thorough springtime cleaning, coinciding with Pesach prep, can offer a family-sized exodus.

But beyond the mundane tasks of cleaning the house, could this Pesach also be a time to clear some of our emotional clutter as well? In Winnipeg, like much of Canada, it has been a brutal, oppressive winter. Pesach is our first chance to open the windows, smell the spring air and experience some clarity. The senses come alive as Pesach nears. You can feel the cobwebs dissipate.

And what about our intellectual clutter? As the world order changes yet again – this time as a result of the war in Iraq – are we prepared to open our minds to what the new realities might mean for us as Jews, as Canadians and as supporters of Israel? Clinging to old opinions and biases without testing them against new realities is a form of self-imposed slavery. Let's prepare ourselves for a post-war period where creative solutions can find their way back to the negotiating table.

For those of us who have found ourselves in disagreement with our fellow Jews about approaches to Mideast peace and about the positions of the Israeli government, this is a time for healthy dialogue and effective communication within the Diaspora and between the Diaspora and the people of Israel.

So as we unpack our Pesach dishes, let's wish each other the Pesach gift of freedom, in all its forms: from clearing the clutter in our physical spaces; from clearing our minds and letting the fresh spring air reduce our winter-imposed stress; and, from thinking and acting creatively to challenges, old and new.

Chag samayach. Go easy on the horseradish. It's likely hotter than last year's.

Contact Stuart Slayen at stu_column@hotmail.com.

The Kirshner File

The fall of Baghdad spelled finis to Saddam's regime

Three weeks after allied forces swept into Iraq, the war reached a climax. On April 9, in an extraordinary event that symbolically marked the end of the despotic Saddam Hussein era, American Marines pulled down an iconic six-metre high bronze statue of Saddam in central Baghdad that had been erected in Paradise Square only a year earlier. Jubilant Iraqis swarmed around the fallen idol, its extended right arm raised toward Jerusalem, and kicked it in a spasm of suppressed rage. At last they were free to express their loathing of the tyrant on the Tigris who had bestrode Iraq like a colossus for 24 years. A banner headline in the *Toronto Star*, "Saddam Toppled," told the story succinctly.

Sheldon Kirshner in Toronto

Even as Iraqis celebrated the fall of a dictator on a warm spring evening, American troops were still meeting stiff resistance from diehard Baathists firing at them in defiance. But the scruffy young men in jeans defending a dying regime with rocket-propelled grenades were doomed. Baghdad was no longer under the sway of Saddam's republic of fear. Within 48 hours of Baghdad's rapid conquest, the northern cities of Kirkuk and Mosul, the gateways to Iraq's richest oil fields, had been captured bloodlessly. In the last major engagement of the war, the Marines occupied Tikrit, Saddam's hometown.

Before Baghdad was more or less subdued, the Fao peninsula, Umm Kasr, Basra, Najaf and Karbala capitulated to American and British armoured columns. But in what seemed like a replay of the war in Afghanistan, when Osama bin Laden and his core associates disappeared into a black hole, Iraq's leadership was still at large, despite the coalition's best efforts to kill or track them down. The failure to bring them to justice is troubling and exasperating. But they will be found, dead or alive.

Saddam's downfall will have seismic consequences, and may be as pivotal as the dissolution of the Ottoman empire, which gave birth to Iraq, Syria and the British mandate in Palestine. It is certainly as important as the sudden collapse of Egypt's and Iraq's monarchies in 1952 and 1958, respectively.

For the majority of Arabs, still reeling from shock, disbelief and dismay, the monumentality of it all harkens back to the 1967 Six Day War, when Israel stormed into the Sinai Peninsula, the West Bank, the Gaza Strip and the Golan Heights, forever altering the politics of a turbulent region.

But as humiliated as Arabs feel by the imposition of a Pax Americana in Iraq, the long-suffering Iraqi people could well be the chief beneficiaries of Saddam's demise. Iraq, a template of Arab totalitarianism, stands on the cusp of a rendezvous with democracy. If the experiment succeeds, as it did in Japan and Germany after World War II, Iraq might well serve as a model of constructive change in the Arab world. In the worst-case scenario, the allied invasion could inspire a regressive reaction of anti-Western nationalism and Islamic fundamentalism and usher in a wave of instability.

Should democracy, or a variant thereof, take root in Iraq, the shock waves could spill into Syria, Egypt, Saudi Arabia, Iran and the Palestinian Authority. These authoritarian governments, some of which have been pampered by the United States, will inevitably come under irresistible pressure, from within and without, to institute far-reaching reforms. Bashar Assad of Syria, the last remaining Baathist ruler, will in particular feel the heat. So will Yasser Arafat, the Palestinian leader who has agreed to share power with a newly appointed prime minister, Mahmud Abbas (Abu Mazen).

The neutralization of Iraq as a rejectionist Arab state that challenged Israel's legitimacy is a landmark in the annals of the Arab-Israeli conflict. Formerly regarded as the only Arab nation capable of standing up to Israel, Iraq has been removed from the strategic equation. The once-vaunted eastern front, composed of Iraq and Syria, has slipped into the twilight of history, much like the military threat Egypt posed to Israel before the 1979 peace treaty.

The chilling effect of Saddam's departure may yet be felt in southern Lebanon, where Hezbollah, backed by Syria and Iran, faces Israel in a tense standoff. Having watched developments in Iraq with a sense of foreboding, Assad and the mullahs in Tehran may think twice before unleashing Hezbollah.

The dynamics of the new situation in the Middle East, with all its hopes and uncertainties, could have a profound impact on a resolution of the Arab-Israeli dispute. If only as a sop to Arab sensibilities, the United States will likely step up its efforts to settle the problem on the basis of a two-state solution, which eluded negotiators during the contentious and now-defunct Oslo process.

The "road map" to peace, a joint venture of the United States, the European Union, the United Nations and Russia, will be officially published when Abu Mazen forms a government. Ariel Sharon, Israel's prime minister, is none too keen to withdraw to the 1967 borders, even in exchange for peace and security. But if the Palestinian side drops its insistence on the "right of return" and sincerely accepts Israeli statehood, Israel will have no alternative but to settle with the Palestinians. Certainly, most Israelis will heave a sigh of great relief if a fair agreement with their Palestinian neighbours is possible.

For the Kurds, the largest minority group in the Middle East bereft of a state, the war in Iraq may be the harbinger of better days ahead. Thanks to the 1991 Gulf War, they already control a Kurdish autonomous area in northern Iraq. The question is whether Washington, with Turkey's acquiescence, will countenance its continued existence. For now, the Kurds will not press for full-blown sovereignty.

U.S. Marines topple a statue of Saddam Hussein in central Baghdad.

Turkey, the sole Muslim member of the north Atlantic alliance, could have been a spoiler had the allies not defeated Iraq so handily. The much-discussed northern front the United States had counted on to encircle Iraq fizzled after Turkish parliamentarians rejected the entry of 62,000 U.S. troops into Turkey. But in a concession announced on April 2, some two weeks into hostilities, Turkey allowed the United States to use its territory for overflights and resupply efforts.

By that point, after a fairly rocky start, the war was going reasonably well for the coalition. The pyrotechnics of the early "shock and awe" phase, during which Baghdad was pounded mercilessly in a bid to induce surrender, were quite impressive. But shock and awe gave way to a series of startling setbacks that had armchair generals darkly warning of a Vietnam-style quagmire.

As the allies bypassed cities to minimize civilian casualties, Saddam's fedayeen attacked lengthy supply lines stretching out thinly from Basra to Baghdad and ambushed a convoy in Nasiriyah. Sandstorms added to the misery, as did a string of "friendly fire" incidents, an unsuccessful Apache helicopter assault on the Medina division of the Republican Guards and two suicide bombings.

There was hand-wringing speculation that the coalition had failed to commit sufficient divisions to the battle and that Saddam's regime would not, as U.S. Vice President Dick Cheney had forecast, fold like "a house of cards." Yet after a pause, during which the ferocity of American air strikes never ceased, the allied juggernaut thrust forward and demolished the Iraqis, a Third World force confronting a superpower. The allies were destined to win by virtue of their vastly superior equipment, their mastery of command-and-control techniques, their unrivalled domination of Iraqi skies, their better training and iron discipline and their flexibility.

Deployed in static defensive positions, Iraq never used its air force to fend off attacks. Due to strong warnings from U.S. Secretary of Defence Donald Rumsfeld, Iraq refrained from using chemical or biological weapons (which have yet to be found). And American special forces prevented Iraq from blowing up dams that could have slowed the allies' advance and from setting fire to all but several oil wells. The United States also crushed an Ansar al-Islam redoubt near the Iranian border.

There were a few surprises. Iraq did not attack Israel, as in the 1991 war. Perhaps Saddam lost that capability after American, British and Australian soldiers captured airfields and severed bridges in western Iraq.

Neither was there a general uprising. Ordinary Iraqis were afraid to rise up until they were sure Saddam had been vanquished. In 1991, the United States had urged them to revolt, only to withdraw its support once the rebellion had begun. The consequences were fearsome, and Iraqis had no wish to fall into that trap again.

With Saddam now a relic of the ugly past, Washington has been presented with a rare opportunity to win hearts and minds and bring order, stability and democracy to Iraq. But the United States should not remain in Iraq a day longer than necessary. In 1982, Lebanese Shiites greeted Israeli soldiers with rice and rosewater. By the mid 1980s, the Shiites were Israel's enemies and Hezbollah, a Shiite movement, had morphed into a potent force.

DECISIONS. DECISIONS. DECISIONS!

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Web site lists variety of made-in-Israel products

By PAUL LUNGEN
Staff Reporter

As far as Web sites go, www.israeliconsumerproducts.com is about as simple as you can get. No Flash, no fancy jpegs, no whiz-bangery to speak of.

Just a single page containing a simple form with two empty fields and a pull-down menu.

Simple on the surface, but remarkable for the service it provides.

If you're looking for a "made-in-Israel" product available near you, but you don't know which retailer carries it, you can find it on www.israeliconsumerproducts.com with a few taps on your keyboard.

Visitors can enter their city of residence in one of the fields and choose a product from a list of 27 possible categories in the pull-down menu. Alternatively, you can enter a brand name in the other empty field. From there, the site's search engine takes over, scanning a database of 3,000 stores in more than 100 communities before it coughs up a local retailer where you can buy the product.

Looking for Israeli cosmetics in Saskatoon? Try Spa Ahava on Broadway Avenue. Need linens, draperies and fabrics in Winnipeg? Try the Revelle store near you. How about bathroom accessories in Toronto? Try Rona, Wal Mart and Zellers stores and look for the Accent, Keter, Keterware, Lipski and Outstanding Solutions brands.

"It's just remarkable what you can buy and where," says Walter Seaton, a retired engineer who conceived of the Web site and paid for it out of his own pocket.

If you live in Toronto or Montreal, you can expect to find made-in-Israel products, he said. But Israeli linens have found their way to Whitehorse, Yukon, and you can even find Israeli goods in Carrot River, a tiny community in the northeast corner of Saskatchewan near the Manitoba border.

Purchasing Israeli products is a tangible way for Canadian Jews and others to support Israel. "The current economic situation is unacceptable and anything of this nature is very helpful," Seaton said.

"I am a very ardent Zionist. Israel is very important to me and I have a fairly large family and relatives living there," he said. "I feel Israel is vital to the existence of Judaism."

Israeliconsumerproducts.com has been about 18 months in the making. Back in the early, seed stage, Seaton considered placing newspaper ads to inform the public about available Israeli products. But that proved pricey and he found his information was incomplete. He determined that a constantly updated Web site would be the best, and most comprehensive, way to keep the public informed.

During a visit to Israel, he solicited the support of the Israeli Export Institute and later, the Israel-America Chamber of Commerce. With these heavyweights behind him, he approached Israeli importers for their support, finding good, but not complete, co-operation.

Nevertheless, the database owes much of its thoroughness to the information provided by suppliers, who are best placed to enumerate all the retailers carrying Israeli-make products, Seaton said.

Importers can also access the database and make changes – adding new products and deleting discontinued ones – keeping the site as up-to-date as possible.

Besides the traditional Judaica, books and foods, you can find such things as fresh flowers, garden equipment, sheds, plumbing and shelving. Canadian Tire, Costco, Home Depot and Rona are among the retailers carrying Israeli merchandise, Seaton said.

Launched only a few weeks ago, it's too early to tell whether the site will be successful. If it records few hits (visits), Seaton said he'll shut it down. But if it takes off, expansion to the United States may be next and from there, perhaps to other countries in the English-speaking world.

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WOMEN'S SEDER: Women dance to the music of Yizhak Argamon at the third annual Women's Seder held recently at Beth Tikvah Synagogue. The seder, led by sisters Rachel Urowitz, Anna Urowitz-Freudenstein and Sara Urowitz Kaufman, focused on the role of women in the Passover story. [Marilyn Cohen photo]

Historian draws parallels between Iraq and Europe in the 1930s

By ANNA MORGAN
Staff Reporter

There is a certain timelessness to a Bernard Lewis lecture.

Although the Princeton University professor emeritus is usually described as one of the world's leading experts in medieval Islamic history, he is just as likely to discuss quotes from biblical Hebrew writings, debate an esoteric point from an ancient Greek text, tell a 13th-century joke or draw an analogy from modern Arabic poetry to emphasize a point he's making about the current war in Iraq.

Lewis, 86, a British-born Jew known for his prolific writings on Islamic history, recently delivered the Barbara Frum lecture at the University of Toronto's Massey College. In an informal question-and-answer session the next day, he drew parallels between Europe of the 1930s – a time he remembers vividly – to Iraq of today.

Bernard Lewis

"Adolf Hitler came into power in Germany with certain grievances, many of which were well grounded... However, Hitler then proceeded to defy the League of Nations again and again," Lewis said.

Hitler "remilitarized the Rhineland and nothing was done. He annexed Austria and nothing was done. He annexed Czechoslovakia, occupied and took it over and nothing was done. By the time he invaded Poland, a clear unequivocal act of aggression, the League of Nations was rendered completely useless," Lewis said.

The University of London-educated scholar then pointed out the dangers the West might have faced if the U.S.-led coalition had not gone to war against Iraqi leader Saddam Hussein.

"If the West had done nothing [in the 1940s]... if they had left it to the League of Nations – or the United Nations in the present time – it is not difficult to imagine what would have happened.

"If the peace movement had prevailed then, Hitler would have won the war and the Nazis would be ruling the world," Lewis said.

The historian also pointed out that the political order and anti-Semitism that exists in Iraq and Syria today has its roots in Nazism and not in Arab or Islamic culture.

During World War II, Syrian and Lebanese territory was controlled by the Vichy government in France and became a base for Nazism. The Ba'ath Party, which now rules Syria and Iraq, was formed in Syria at that time and was modeled on the ideology, structure and methodology of the Nazi Party, Lewis said.

"Other European models were tried, but none of them worked. This one really did work, but it maintained itself through the use of brute force," Lewis said.

Later, "when the Soviets replaced the Third Reich as the patron and protector of anti-Western interests, the necessary adjustments from the Nazi to the Communist model were few and simple."

Lewis, whose most recent book, *The Crisis of Islam*, was released earlier this year, noted that the Middle East today has also absorbed European and Nazi style anti-Semitism.

While it is perfectly legitimate to criticize policies and actions of a state [Israel] or the doctrines of an ideology [Zionism] without necessarily being inspired by anti-Semitism, Lewis said, the Islamic historical dislike of "the other amongst them" never had the "theological quality that prevails in European anti-Semitism."

He said there is a distinction between people who are "anti-American because they see America as the patron of Israel and those who are anti-Israel because they see Israel as the puppet of America."

Lewis said he believes that the current point in time has incredible potential.

"There is a great yearning for freedom in Iraq, but the people are understandably cautious.

"They look at the world and remember what happened in 1991 when they came out in great numbers all over the country" to greet the Americans. Later, tens of thousands were ruthlessly slaughtered by Saddam's forces – many with chemical weapons – while the Western world did nothing and the United Nations just watched, he said.

"This might explain why today there is a certain lack of enthusiasm greeting liberators. The Iraqi people want to be sure they won't be abandoned this time," Lewis said.

Other Mideast countries, such as Egypt and Jordan, are much further ahead on the democratic time line than Iraq and Syria, he said. Egypt and Jordan may not be democracies in any real sense, but "they're a long way from the ruthless, oppressive regimes of Syria and Iraq."

Iran, on the other hand, has "Christianized Islam," Lewis said. It has adopted the notion of heresy and has held a sort of Inquisition, and it has created a functional equivalent to the Pope, as well as a college of cardinals and a bench of bishops.

"In the not too distant future, we hope they will also have a reformation," he said.

As to whether it is possible to establish a democracy in Iraq given the prevalence of authoritarian governments in the area, Lewis said wryly: "In Europe and the United States, people are afraid that it won't be possible. In the Middle East, there is a different fear – that it will be possible."

Walk WITH Israel

It's Time to Tell the World

Sunday, May 25

Coronation Park at 9:15 a.m.

On Sunday, May 25, we're sending a message to the world about our community's extraordinary support for Israel at a time of continuing turmoil. Join the UJA Federation Walk with Israel on May 25 and tell the world how much you care about our Jewish State.

Your presence at the Walk will mean the world to the people of Israel who are suffering from the after-effects of terror attacks, a deteriorating economy and weakened social services.

Rain or shine, this year's Walk with Israel begins with registration at 9:15 a.m. at Coronation Park (across from the CNE's Prince's Gates at the corner of Lakeshore & Strachan). The Walk, starting at 10:30 a.m. will then wind through the streets of historic downtown Toronto before wrapping up at The National Trade Centre for the exciting RioCan Festival.

"We invite you to join the Walk with Israel, the world's largest solidarity walk on Israel's behalf," says Chair David Peltz, who is sharing his duties with Dodi Weill. "Close to 25,000 men, women, and children participated last year, making it the most successful ever. This year's Walk will be even more meaningful, considering the uncertain world we, as Jews, are living in."

"Now is the time to express your pride in Israel when hatred for Israel is growing in many countries and on many campuses," adds Weill. "After all, what will tomorrow hold if we don't act today?"

Sponsorship proceeds from this year's Walk will assist Israel's victims of terror and other vulnerable Israelis. You can become a sponsored walker by collecting contributions online at www.jewishtoronto.net and click the Walk with Israel button.

For more information or a Sponsorship Kit, please call the Walk Hotline 416.631.5736 or visit our website. If you'd like to join our Walk with Israel Volunteer Team, call the Walk Hotline.

Greater Toronto Area

Holocaust survivor testified at Zundel trial

By PAUL LUNGEN
Staff Reporter

Dennis Urstein was a fastidious man, always impeccably groomed, a man who stood ramrod straight and was a straight arrow when it came to the principles he lived by. A Holocaust survivor, he was one of the very few prisoners who served as a sonderkommando in Auschwitz-Birkenau and lived to tell the tale – with the meticulous precision he displayed in other aspects of his life.

Obituary

A native of Vienna, Urstein died recently of a heart attack after battling a series of illnesses. He was 79.

Until illness slowed him down in the last year or so, Urstein was one of the survivor community's most energetic and riveting speakers, busily visiting schools, speaking at memorial events and testifying at numerous trials in Germany, describing the awful events of his youth.

In the 1970s and '80s he often flew to Germany to testify at war crimes trials of former SS personnel. In 1985, he was one of several Holocaust survivors who testified at the trial of neo-Nazi propagandist Ernst Zundel, enduring the sneering cross-examination of defence lawyer Doug Christie.

Bernie Farber, executive-director of the Ontario region of Canadian Jewish Congress, remembers how well Urstein stood up to the questioning.

"At a time when no one knew how ugly Doug Christie could be in cross-examination, Dennis Urstein stood up to him with tenacity," he recalled. "It gave a lot of survivors heart to see him stand up to him."

Urstein's experiences gave him a unique perspective on the events of that time.

As a young inmate, he was on one occasion ordered to repair the roof on the gas chamber building where he witnessed the killing process. On another occasion, he was seconded to the sonderkommando, the work detail that was given the gruesome job of removing the intertwined bodies of Jews from the gas chambers and carting them away for incineration.

Dennis Urstein

His daughter, Marilyn Barlow, recalls the stories her father would tell, how he was given grappling hooks to separate the bodies and how the bodies were thrown in pits and burned.

When he returned to the barracks that evening, "all the fellow prisoners were shocked to see them. They looked like ghosts."

To get him through those horrific times, her father thought of his grandfather and those images gave him strength, Barlow said. "He loved his grandfather and was close to him."

Her father described him as an old country gentleman – a gutte neshama (good soul) – with a bottomless supply of sweets. "He always thought of him at the brink and he believed that's what saved him."

Her father's parents, unfortunately, did not survive the war. Sensing the trouble ahead, in 1939 they escaped to Belgium. Dennis was deported in 1940 to the concentration camp at Molines and in September 1942 to Auschwitz.

While working in his job sorting the belongings of incoming prisoners, he saw his parents arrive on a transport in April 1943 and sent immediately to the gas chambers. "He couldn't do a thing. That must have been horrific," Barlow said.

Urstein remained at Auschwitz until the camp's final days, when he and other inmates were forced to march to concentration camps in Germany. He ended up in Dachau and was liberated in April 1945 when he weighed 72 lbs.

After he got his strength back, Urstein joined a clandestine group of survivors that went in search of Nazi perpetrators.

Later in Salzburg, Urstein met Claire Kimerling and a few months later they were married. Marilyn was born in Austria and soon after the family moved to England and then to Canada in 1951.

Her father worked as director of packaging for Shopsy's for 25 years and then for a Loblaw subsidiary for another 10.

Barlow remembers her father as an opinionated and stubborn man, one who was fiercely independent and who knew right from wrong.

Urstein is survived by his wife Claire, daughter Marilyn and son-in-law Ron Barlow, granddaughter Eliza and Avy Kattsir, great-grandchildren Joshua and Rebecca and sister Lily and Leon Schmetterling in Stuttgart, Germany.

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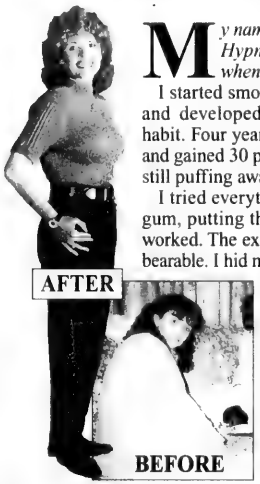

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SARS upsets Passover plans

Continued from page 1

On March 28, families of patients and residents were told they couldn't visit the centre. Two days later, companions paid by families to sit with or care for residents, along with anyone not providing direct care, were also barred. Volunteers, who provide many services at the facility, were banned as well.

Staff who interact directly with the residents must wear masks, gowns, gloves, and in some cases goggles. As well, everyone entering Baycrest has their temperature taken and must give assurances they are feeling well and have not been in contact with anyone who has the disease. And anyone who has been at Scarborough Grace or York Central hospitals or has travelled to China, Hong Kong, Vietnam, Singapore or Taiwan in the past 10 days has been asked not to come to Baycrest.

Some restrictions have been eased as part of what the centre said will be a gradual phase-out over the next few weeks: palliative care patients can now have one visitor at a time, and trained volunteer feeders have returned.

On April 15, the day before Erev Pesach, Jackson said, restrictions were to be eased further, allowing family members and companions to visit the home and hospital one at a time and for other volunteers to be called back.

As part of its precautions, Baycrest is not accepting new admissions to any part of the centre, and community services, day programs, day passes for residents and patients, as well as outpatient clinics, have all been cancelled.

As those and other restrictions continue, every effort is being made to maintain contact with residents' families, Jackson said, from calling them every day to tell them how residents are doing to wheeling a resident to a window to wave to her family and show she is all right.

"We did that so one resident could see her new great-grandchild. We helped another one make a tape that could be played at her great-grandson's bar mitzvah."

While some family members have reacted angrily to the Baycrest ban, "most recognized that it was necessary, and that this was legally mandated – that it wasn't Baycrest that made the decision," Jackson said.

Toronto is the North American epicentre of the disease, and Canada as a whole has the third highest number of cases in the world, after China and Hong Kong. As of April 13, Canada had 283 suspect or probable cases, including 232 in the GTA.

Thirteen Canadians have died from the disease, all in the Toronto area, including one elderly Jewish man.

All the Canadian cases can be traced to a 78-year-old Toronto woman, who was exposed to SARS Feb. 21 during a visit to Hong Kong. Mount Sinai Hospital's chief microbiologist Donald Low told United Press International.

In the absence of many volunteers and other program providers, Baycrest staff are being very creative in trying to beef up programming on the floors, Jackson said.

For instance, members of the Baycrest choir are "roaming around giving impromptu concerts, and anyone with musical ability is asked to join in."

Holocaust survivors present unique challenges for Jewish seniors facilities, Jackson noted.

"From the first day we realized that that would be an issue," she said, citing the effect of "masks, uniforms [what the gowns might look like to the residents], different routines, strange voices." When coupled with the fact residents can't see their families, the situation has led to agitation and terrifying flashbacks.

Many of the same issues have arisen at Mount Sinai hospital. While visitors, volunteers, non-essential staff and out-patients are not permitted in the hospital, staff involved in patient care, as well as emergency patients, relatives of critically ill patients and certain specific individuals have been allowed in after being screened. Some elective surgeries were expected to begin again this week, and plans are to start allowing students, volunteers and some family to return.

Researchers at the hospital have played a major role in the provincial response to SARS. Dr. Low has been extensively involved in researching and tracking the disease, even though he himself was in a 10-day quarantine for part of the outbreak.

Mount Sinai's early response to the situation, he said, began when the World Health Organization issued an alert March 12 about a new infectious disease. At the same time, director of infection control Alison McGeer received a call from Scarborough Grace Hospital about a cluster of patients with unusual respiratory symptoms that matched those in the WHO alert.

On March 27, the hospital, like all Toronto health institutions, was ordered by the Ministry of Health to institute serious precautions. This included requiring anyone dealing with patients to wear a mask, gown, gloves and eye protection.

SARS is sending a message to the health care community, Low said.

"We have to pay more attention to the possibility of this happening again. Even if we beat SARS, we have to recognize the chance of new viruses, and new strains of bacteria, not only appearing, but being spread through the world."

Fortunately, Low said, the progress of the disease appears to be slowing, but he urged continued adherence to isolation rules.

Precautions are even in place for those who work with the dead. Members of the Ontario Association of Cemeteries have been told by health officials that they are fairly certain the SARS virus within a body dies about three hours after death. (To compare, the AIDS virus is said to die after one hour.)

Accordingly, cemetery staff are not required to take any particular precautions. However, some are being taken. Toronto Hebrew Memorial Park (Pardes Sholom), for instance, has instructed its staff to wear masks and gloves.

Jordan Benjamin, of Benjamin's Park Memorial Chapel, said the funeral home has been in daily contact with the Centre for Disease Control in Atlanta, the Ontario Ministry of Health and the coroner's office to get the most up-to-date information on the illness, and to see what precautions are necessary.

Although there are no government rules for funeral homes about SARS, Benjamin said, "we have our own increased precautions." When picking up a body, he said, Benjamin's staff put on gloves, masks and eye goggles before entering (normally they only use gloves). When leaving, these are removed and disposed of in a safe fashion. The same precautions are in place for anyone handling a body, or even entering and exiting a preparation room – even if there is no body there.

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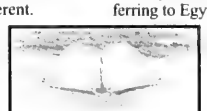
Jewish Life

Jewish independence day

By RABBI ELIE KARFUNKEL

Every country that has been able to achieve its freedom from an oppressive ruler will justifiably designate a day of rejoicing and reflection to mark its independence day. In this respect, the Jewish people are no different.



We were once slaves in Egypt and after 210 years of forced labour, we had our own Exodus. An eight-day holiday on the anniversary of this occasion is celebrated to signify the importance of the event of Exodus.

It would seem that after a lengthy holiday discussing the Exodus from Egypt, further talk of this miraculous event would be superfluous. However, in our daily prayers, we mention the Exodus numerous times. Even our holy objects, the tallit and tfillin, are associated with the Exodus, as it is said: "And it shall be a sign upon your arm and ornament between your eyes, for it is with a strong hand Hashem removed us from Egypt." (Exodus 13:16)

Why is it that we are constantly referring to Egypt and the miracles that occurred when we left? Isn't an annual remembrance on Passover enough?

To resolve this difficulty we must understand the meaning of true freedom, and how crucial this idea is to Judaism.

In Western civilization we are granted many freedoms, including speech, religion and travel. But the truth is that despite all these freedoms, we are not truly free. We are enslaved to a hedonistic culture that promotes all the destructive vices in the world.

Our tradition has come to fight against that. Our doctrine sees the material world as being a vehicle to achieve loftier goals, and not as an end unto itself.

True freedom comes when we can rise above the shackles of physicality, get in touch with our souls and learn how to nurture them.

This freedom took place during the Exodus from Egypt. God not only set us free physically, but he also granted us the Torah – a guide to living a spiritual life, free of this tumultuous world.

We need to repeat the events of the Exodus constantly to remember what true freedom is, lest God forbid we deify materialism.

Let us all use Pesach as a springboard so that every day we can remember our own independence day, and use it as a vehicle to come closer to God.

I would like to wish you and your family a chag kasher v'samayach.

Rabbi Karfunkel is head of the Forest Hill Jewish Centre in Toronto.

Remembering the righteous

***The Righteous: The Unsung Heroes of the Holocaust*, by Martin Gilbert, Key Porter Books, $45, 2003.**

Martin Gilbert is a renowned historian, biographer of Winston Churchill and student of the Holocaust. Over a 25-year period, he has compiled the stories of hundreds of Jewish survivors and the stories of many non-Jewish men and women who risked their lives to save them.

These accounts take the reader through Germany and every occupied country, from Norway to Greece, from the Atlantic to the Baltic, where small numbers of brave and humane men and women challenged Nazi barbarism by their life-saving actions.

The French citizens of Le Chambon sur Lignon stood up to the Vichy police, the German army, and the Gestapo and saved 5,000 Jews from destruction.

Demiter Peshev and the Bulgarian Orthodox Church and the Sobranie, the Bulgarian parliament, steadfastly defied the Nazis and refused to deport 50,000 Bulgarian Jews. Bishop Kiril wired King Boris warning that he would mount a campaign of civil disobedience and would himself lie down on the railroad tracks to prevent the trains from deporting Jews to death camps.

Italian diplomats, in defiance of Nazi orders, rescued tens of thousands of Jews in Croatia and southern France from the clutches of the Nazis, who sought their deportation and death.

Paul Gruninger, a Swiss police official, Aristides de Sousa Mendes, a Portuguese consul, and Sempo Sugihara, a Japanese consul stationed in Cracow – all three of whom defied the Nazis and their respective governments – lost their positions and were publicly humiliated for their acts of altruism. These three alone accounted for the rescue of 16,500 hunted and persecuted Jews.

How many rescuers or protectors of Jews were there in the German-occupied countries? Certainly too few, but their numbers reached into the thousands. It has been estimated that as many as 2,500 Poles were executed by the Nazis for their actions on behalf of Jews.

One must consider what has been called "the conspiracy of goodness." This means that for every family that hid Jews, there had to be knowledge and cooperation on the part of others, such as the grocer, the milkman and sometimes even the local policeman.

Given the dangers faced by every person who hid or sheltered a Jew, given the ever-present prospect of severe punishment, of execution and of the execution of one's whole family, the number of those for whom evidence of rescue has been ascertained is indeed high. By early 2000, a Yad Vashem committee in Jerusalem set up to commemorate those who risked their lives to save Jews had located 17,500 such people.

Every sensitive person is haunted by unanswerable questions: How would I measure up? Would I unlock the door? Would I take into my home this sick man, this pregnant woman, this frightened family – would I keep them for days, weeks, months, years, knowing that discovery of my act by the Nazi predators would mean the imprisonment, torture and death of my family? How do I buy food in my impoverished community? How do I call a doctor for someone who doesn't exist, or remove refuse or bury a body without detection, while outside the informer, bribed with vodka and cigarettes, looks on?

Rabbi Harold Schulweis has written: "The reiterated myth that the whole world wants us dead – always wanted us dead and will always want us dead – is pernicious and false. We are never so alone as when we act on that belief. There are friends out there and potential friends, friends to be cultivated. Remember the evil, but do not forget the good."

Jewish Life

Favourite Passover things

By MARK MIETKIEWICZ

Cleaning and cooking and so many dishes

Out with the chametz, no pasta, no knishes

Fish that's gefilted, horseradish that stings

These are a few of our Passover things.

Today, a few of my favourite Passover online things.

For an excellent overview of the holiday, start off at the massive Virtual Jerusalem site **[http://207.168.91.4/vjholidays/pesach/]**. There's the VJ Haggadah, insights into freedom then and now, and a large area for kids. And the Orthodox Union site has an overview of holiday traditions, audio essays and an online copy of its 2003 Kosher for Passover Directory **[http://www.ou.org/chagim/pesach/]**.

For something unconventional, I recommend Eliezer Segal's thought-provoking articles **[http://makeashorterlink.com/?S6A226604]** along with his hilarious "Uncle Eli's Special-for-Kids Most Fun Ever Under-the-Table Passover Haggadah" **[http:// www.ucalgary.ca/~elsegal/Uncle_Eli/Eli.html]**.

Not only do people clean their homes for Passover, but also they sell their chametz to a non-Jew so that they don't own any leavened products during the holiday. If your local synagogue doesn't provide this service, you can sell your chametz online. Fill out an online contract and e-mail it directly to a rabbi who will act as your agent in the sale **[http://kosher4passover.com/chometz.htm]**.

Matzah and karpas and chopped up charoset

Shankbones and kiddush and Yiddish neuroses

Tante who kvetches and uncle who sings

These are a few of our Passover things.

If you want to prepare gefilte fish and karpas and charoset like Bubbie used to make, there's plenty of help online. Or you can try something a bit daring. The Jewish Food Recipe Archives has a huge Passover section with hundreds of suggestions **[http://www.jewish-food.org/category.htm]**. How about Creole Pot Roast Piquant with Russian Potato and Mushroom Croquettes topped off by Very Fudgy Brownies?

When you've had your fill of chicken, turkey and brisket, you may want to go meatless. Vegetarian Fat-free Passover Recipes will help you out with Seven-Vegetable Stew and Strawberry-Rhubarb Compote **[http://euler.ecs.umass.edu/pass-veg/]**. And at Beit Chatulim, you'll find recipes for Baked Eggs in Zucchini with Hollandaise Sauce, Banana Nut Matzoh Kugel and Not-Chicken Soup **[http://www.geocities.com/Heartland/Hills/1259/pschrcpt.htm]**.

Motzi and maror and trouble with Pharaohs

Famines and locusts and slaves with wheelbarrows

Matzah balls floating and eggshell that clings

These are a few of our Passover things.

My favourite Passover kids' site is Nurit Reshef's From Pesach to Shavuot. (You will need a browser that can handle Java.) Reshef has created a "four-room" virtual playhouse. In the library, you can listen to stories in Hebrew and English, learn about the history of the holiday and click on an online Seder plate and create some silly holiday stories. When you get to the playroom, try out the holiday word search, complete the onscreen jigsaw puzzle. And don't forget to play (and win) Passover tic-tac-toe against the world's dumbest computer **[http://www.bus.ualberta.ca/yreshef/pesach/pesachframes.html]**.

With Passover almost here, you might think it's too late to send greetings cards to friends and family around the world. Actually, you have more than enough time – if you send them via the Internet. The Jewish Theological Seminary offers nine postcards that you can personalize and e-mail to any address, free of charge **[http://learn.jtsa.edu/postcard/passover.html]**. I also like the cards at Greetz.com, which let you to attach tunes like *Dayenu* to them **[http://www.greetz.com/pass over]**.

For more Passover Internet sites out there, check out Maven's links **[http://www.maven.co.il/subjects.asp?S=125&T=1]**.

When the plagues strike

When the lice bite

When we're feeling sad

We simply remember our Passover things

And then we don't feel so bad.

[http://www.jr.co.il/humor/passover.htm]

Have a kosher and happy Pesach.

Mark Mietkiewicz is a Web site producer in Toronto with an interest in the Internet. He can be reached at highway@rogers.com.

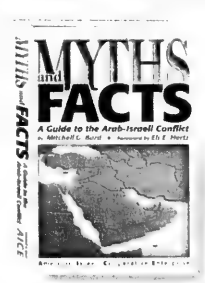
Despite rhetoric, Arabs have not helped refugees

MYTH:

The Arab states have provided most of the funds for helping the Palestinian refugees.

FACT:

Palestinian refugees have received millions of dollars through the Nations Relief and Works Agency (UNRWA). Initially, the United States contributed $25 million and Israel nearly $3 million (US). The total Arab pledges amounted to approximately $600,000 (US). For the first 20 years, the United States provided more than two-thirds of the funds, while the Arab states contributed a tiny fraction. And Israel donated more funds to UNRWA than most Arab states. The Saudis did not match Israel's contribution until 1973; Kuwait and Libya, not until 1980. As recently as 1994, Israel gave more to UNRWA than all Arab countries except Saudi Arabia, Kuwait and Morocco.



The United States is still by far the organization's largest contributor. In 2000, it donated nearly $90 million, approximately 31 per cent of the organization's $293 million in receipts. Meanwhile, for all their rhetorical support for the Palestinians, the Arab states contributed only two per cent of the UNRWA budget.

After transferring responsibility for virtually the entire Palestinian population in the West Bank and Gaza Strip to the Palestinian Authority (PA), Israel no longer controlled any refugee camps and ceased contributing to UNRWA. Meanwhile, in addition to receiving annual funding from UNRWA for the refugees, the PA has received billions of dollars in international aid and yet has failed to build a single house to allow even one family to move out of a refugee camp into permanent housing.

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Women's role in synagogue discussed at forum

By FRANCES KRAFT
Staff Reporter

Rabbi Philip Scheim used to have a reputation as a staunch traditionalist. That changed in 2000 when he instituted a series of changes at Beth David B'nai Israel Beth Am Congregation, including the right for women to have aliyot and read from the Torah.

Recently he took part in the last of a series of "conversational debates" on the Changing Role of Women in Synagogue Ritual, held at Beth Tikvah Synagogue and hosted by Rabbi Wayne Allen. Representing a more traditional point of view was Rabbi Robert Pilavin of Spring Valley, N.Y.'s Jewish Community Center.

Unlike many other situations, the changes at Beth David were not precipitated by any outcry from the congregation, said Rabbi Scheim. "It was my sense that this was something that would be helpful to create a measure of excitement, within halachic parameters...It wasn't my comfort level, but I felt it was right for the community."

Rabbi Scheim had noted a degree of apathy among some of the younger congregants, he said. It no longer made sense to him that a woman with a PhD in Hebrew could not be called to the Torah while a man "with fractured Hebrew" could. On a personal note, he added that while he was saying Kaddish for his father, he began to feel offended because the husbands of women observing yahrzeit for a parent – not the women themselves – were given an aliyah. "To me that was not right."

Rabbi Pilavin, an alumnus of the Conservative movement's Jewish Theological Seminary and a board member of the Union for Traditional Judaism, began his career at a fully egalitarian congregation almost 20 years ago. It became very clear that egalitarianism was not for him, he said.

In New York's Rockland County, where Rabbi Pilavin has been based since 1987, there is no consistency in patterns of egalitarianism, he noted. "Some synagogues would allow women to count in the minyan which they could not lead, and some would allow women to lead the minyan in which they did not count."

In spite of "a background of high principles," he suspects expediency played a role in some of those decisions.

His own synagogue is one of the few remaining Conservative congregations that is totally traditional on women's issues, he said.

Allowing women to lead Kiddush was "a major, major thing," he said, adding that only three women have actually led Kiddush in the dozen years since that change was instituted, but "when all was said and done, they were happier [because of the change.]"

Rabbi Pilavin dodged Rabbi Allen's question about his congregants' reaction to what goes on in other Conservative synagogues, sharing what he called "a bit of an inside joke," noting that a rabbi tries to time his vacation for five minutes before women return from Women's League conventions. "That's where they compare notes and very often the seeds of dissatisfaction are sown."

On a more serious note, Rabbi Pilavin questioned the wisdom of "trying to impose a secular grid of normativity on a religious value system." He also wondered whether introducing change, even if it was halachically defensible, would "create a climate of expectation that cannot be fulfilled."

In Rabbi Scheim's experience, that has not been the case. He noted that Beth David does not have trouble getting a minyan (a catalyst for some synagogues to consider counting women as part of the minyan), but said he does "not mind occasionally being the bad guy for what I consider to be the good of the community. Anything can't go. There still have to be standards."

Although the changes he instituted have not caused a dramatic change in the life of the congregation (or in numbers joining or leaving the shul), Rabbi Scheim said it has been evident to him that women who are called to read from the Torah are connected in a way they haven't been before.

Rabbi Scheim minimized the influence of the Conservative movement's leadership on individual congregants. To the best of his knowledge, for example, the practice of women putting on tfillin has not entered the Toronto Conservative community. "People have a comfort level with their own synagogues," he said. "There is not a sense of wanting to make everything identical."

Yet in some cases, Rabbi Pilavin has found, "anything less than identicalness [is] an insult." In his congregation, and in the Orthodox world, there are many highly educated Jewish women, he noted.

He pointed out that according to the Mishnah, it was considered an indignity to bring a king to testify, yet some women consider the issue of women's exclusion as witnesses in Jewish law to be problematic.

"I've come to the conclusion that just as happiness is a choice, being insulted is a choice."

OMISSION

There were two omissions in *The CJN's* Passover Food Ideas for April 10. In the article titled "Your Private Collection, Enjoyed Other Ways," Chef Allan Brearley of Fine Touch Catering submitted the Brandied Peaches recipe; and pastry chef Sitram Sharma is with Four Seasons Hotel, Toronto. *The CJN* regrets the omissions.

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Greater Toronto Area

YOM HASIDUR: Associated Hebrew Schools Grade 1 students recently celebrated Yom Hasidur. The children work hard all year to prepare for the special ceremony, in which they lead the prayer service and receive their own prayer books. Parents, family and friends are all invited to attend.

Where do Canadians fit in Conservative movement?

By FRANCES KRAFT
Staff Reporter

Traditional Conservative Judaism in Canada brings "added weight to the other plate on the balance scale," says the vice-chancellor of the Jewish Theological Seminary (JTS).

Rabbi Michael Greenbaum, who spoke at a recent festive evening honouring five Canadian rabbis, stressed the importance of Canadian Conservative Jewry to the perpetuation of the North American Jewish community.

Rabbi Greenbaum delivered the keynote address at Beth Emeth Bais Yehuda Synagogue, when Toronto rabbis Wayne Allen, Martin Berman, Baruch Frydman-Kohl and Steven Saltzman, along with Rabbi Lionel Moses of Montreal were awarded honorary doctorates of divinity by JTS 25 years after their ordination from the seminary.

Although four of the five rabbis are American-born, well over 20 Canadians are currently studying at the New York seminary's five schools, said Rabbi Greenbaum.

JTS' Canadian alumni include Rabbi Harvey Meirovich, dean of the rabbinical school at the Schechter Institute of Jewish Studies (the Jerusalem seminary affiliated with JTS) and Rabbi Vernon Kurtz, immediate past president of the Conservative movement's Rabbinical Assembly, noted Rabbi Greenbaum. He added that the four largest Conservative congregations in North America are located in Canada, and that Toronto's United Synagogue Day School is the largest Conservative day school in North America.

"What a wonderful partnership," he said. "You send us your best and brightest. We train them. We educate them. We send them back to you and other parts of the globe to turn people on to Judaism and Conservative Judaism, and to touch Jewish lives in every way they possibly can."

Canadian Jewry has distinguished itself by a strong commitment to traditionalism, said Rabbi Greenbaum. No other Jewish stream has struggled as much as the Conservative movement with the tension between tradition and modernity, he said.

"[But] more often than not you have to have both/and, not either/or," he said. The notion of balance, he stressed, is a distinguishing feature of Conservative Judaism.

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Why is this year different from all other years?

For many Pesach shoppers, this year's Passover purchasing is different from all other years. This year, a second element has been added to the mix. In addition to seeking kosher for Passover products, more and more shoppers are looking for the **made in Israel** label as well.

Tourism in Israel is down over 70% since the beginning of the Palestinian wave of violence more than two years ago and it has shrunk even further since the Iraq war. More than 87,000 Israeli businesses have failed since 2001, spawning a desperate economy. Almost 34% of all Israeli families live below the poverty line.

Short of traveling to Israel, buying Israeli products on an on-going basis is one of the best ways to help. Every single Jewish consumer can make a significant difference. **Especially at Passover.**

In addition to world-class, award-winning Israeli wines, so many other Israeli fine foods are available to grace your holiday table: chocolate covered matza, exotic fruit juices, fruits and vegetables, soup, cookies, teas, spices, herbs, liqueurs, chocolates and specialty nuts. It's an excellent way to help Israel both financially and spiritually.

Kosher for Passover food products have come a long way since the days of only matza and chicken schmaltz. Passover is big business in North America and Israel needs a big share of this market.

"Our family has become big consumers of Israeli pickles," says Joyce Goldberg of Toronto. "The Israeli olives are excellent too. Both products will be on my seder table for sure!"

Buying Israeli products for Passover is like **inviting Israel to your seder,** according to Joe Fox, who chairs the **BUY ISRAELI** project — an initiative of the Israel Now consortium, under the auspices of UJA Federation and the Consul General of Israel. "Products from Israel help create a feeling of solidarity," he says.

Visit our website: www.jewishtoronto.net for more details on the BUY ISRAELI initiative.

IsraelNOW

BUY ISRAELI

Buy Israeli is an initiative of the Israel Now consortium. The consortium is made up of more than 115 community organizations united in solidarity with Israel, under the auspices of UJA Federation and The Consulate General of Israel.

Continuity Program Grants

Enriching Jewish Life

UJA Federation recently awarded over $130,000 in Continuity Program Grants to 27 visionary projects. The majority of the funds for the grants come from Jewish Foundation of Greater Toronto endowments.

"I believe it's a reflection of Toronto's incredibly diverse and exciting Jewish community, that our continuity grants have been awarded to organizations and initiatives that run the gamut," says Glennie Lindenberg, who chairs the Action Committee on Jewish Continuity, which approved the grants. "UJA Federation represents all of Jewish Toronto and ever since these grants have been given out, a wonderful cross-section of our community has benefited."

Here's a sampling of the commitment and creativity of continuity grant recipients.

Aish HaTorah Aish Café

What could be better than relaxing in a laid-back café while discussing and learning everything you've ever wanted to know about Judaism? That's the philosophy behind the new *Aish Café*, the brainchild of **Rabbi Dan Rand**. The relaxed setting provides the ideal atmosphere for Jews interested in their heritage to learn about it and, at the same time, meet each other. "I've always known that people enjoy taking classes and learning, but the key was to offer shorter classes and more variety in topics," says Rabbi Rand. "At the *Aish Café*, we've combined a real easy-going, user-friendly learning style with a social and entertaining atmosphere."

Rabbi Dan Rand

Betar-Tagar Youth Movement Zionism and the Jewish People

Citing the worldwide resurgence of anti-Semitism, including anti-Israel rhetoric on Canadian campuses, Betar-Tagar's **Itay Gadot** knows the UJA Federation continuity grant will go to good use. "Our biggest challenge right now is to reach our unaffiliated Jewish students," says Gadot, Betar-Tagar's emissary from Israel. "We must educate them about the connection between Jews and *Eretz Israel*, and create a passion for the Jewish people and the Jewish State." Much of Betar-Tagar's educational philosophy revolves around bringing as much of Israel to Toronto as possible. "This grant allows us to bring in speakers from Israel to educate our students, and to offer the tastes, sounds, movies, and art of Israel, so that our students will form a bond that will last a lifetime," he adds.

Itay Gadot

National Council of Jewish Women JIFY (Jewish Independent Female Youth)

"JIFY is made up of young women in their teens who become fully integrated into the Jewish community through the many programs of National Council of Jewish Women [NCJW]," says **Terry Winston**, Executive Director of NCJW — Toronto Section. "They're such great kids who — while performing *mitzvot* — are also being mentored by volunteers to help them learn various initiatives and programs to make them proactive in the community."

(L-R): Daniella Adler, Nira Goldberg and Esther Weitzenfeld

Glennie Lindenberg, Chair of UJA Federation's Action Committee on Jewish Continuity, and Anthony Cohen, president, Kolel.

Kolel – The Adult Centre for Liberal Jewish Learning Home for the Holiday Series

Often worried about which prayer to say, or what candle to light, younger and unaffiliated families are reticent to participate in Jewish holidays and activities because they lack familiarity and comfort with traditional Jewish practices. Falling under the "practice makes perfect" philosophy, the Home for the Holiday Series empowers participants to take home the lessons learned to create fun, engaging and enriching celebrations, without feeling intimidated. "The program allows Jews exploring affiliation, to learn about our holidays and make them relevant to their own lives," says Kolel's **Rabbi Jordan Cohen**.

ENRICHING JEWISH LIFE IS A PUBLICATION OF UJA FEDERATION OF GREATER TORONTO.

Enriching Jewish Life

Continuity Program Grants recently awarded by UJA Federation to 27 ambitious projects cover the varied spectrum of Jewish life in Toronto — from Jewish learning to social opportunities and Israeli experiences. These grants will benefit senior citizens, teenagers, and children alike. Here are just a few.

"Let's Get Together" provides a monthly gathering for seniors.

UJA Federation Continuity Program Grants

- Downtown Jewish Community School
- Maon Noam
- Q-Jews
- Holy Blossom Temple
- Kolel: The Adult Centre for Liberal Jewish Learning
- Jewish Centre for Learning & Living Awakenings
- Hillel of greater Toronto (formerly Jewish Campus Services)
- United Synagogue Youth, Eastern Canada Region
- Betar-Tagar Youth Movement
- Bathurst Jewish Community Centre*
- Jewish Information Service
- Jewish Alcoholics and Chemically Dependent Persons and Significant Others (JACS) and its Middle School Addiction Awareness Project
- National Council of Jewish Women
- Congregation Beth Israel Anshei Minsk
- Holocaust Centre of Toronto
- Aish HaTorah
- Hashomer Hatzair
- National Council of Jewish Women
- Anshei Keiver Synagogue
- Circle of Care

* *Grant comes from campaign funds*

Circle of Care Let's Get Together Group

Let's Get Together ensures just that, a much-needed monthly gathering for frail seniors with little or no family support and limited social motivation. The group provides the opportunity for members to socialize, discuss, enjoy entertainment, and celebrate Jewish holidays in a warm, caring atmosphere. Transportation and programming are provided, bringing participants to the Circle of Care offices where many hugs and smiles are shared. "This group of seniors shows us so much gratitude, and it's so nice for our staff to see some of the people we help," says Circle of Care's **Arnold Foss**. "This UJA grant will focus on the holidays, making sure that none of these lovely people are forced to celebrate alone."

Larry Sonenberg and Lisa Eisen receive the grant for Hillel from Glennie Lindenberg, left.

Hillel of Greater Toronto Canadian Jewish Law Students Association

A while ago, Jewish law students approached Hillel (formerly Jewish Campus Services) about the possibility of starting a Canadian Jewish Law Students Association to be based in Toronto. Their wish was generated by the growing anti-Israel sentiment on campus and the students' need for solidarity. "This grant for the Jewish Law Students, will enable them to participate in their national conference, as well as other important conferences," says **Zac Kaye**, Executive Director, Hillel of Greater Toronto. "These students make up an important constituency with which we want to build a connection. This is an important opportunity to involve them with our programming — particularly when it comes to Jewish advocacy on campus."

Daniel Roth

Hashomer Hatzair

This historic youth organization believes in youth leading youth.

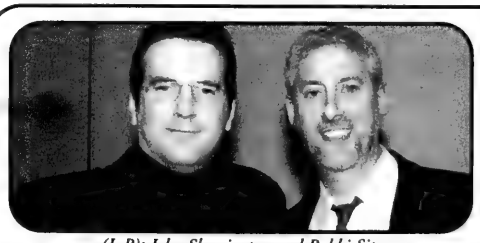
"It's very much at the forefront of youth programs in Israel theses day — letting young people do as much as possible to develop more leadership skills," says **Ora Merin**, Israeli *shlicha* and educational director for Hashomer Hatzair.

Her organization is all about building leaders by instilling in them a strong sense of "all-things-Jewish."

According to Merin, the UJA continuity grant comes at a perfect time, a time when membership in her organization continues to grow at a fever pitch.

"We've always been popular in Toronto, but over the past 18 months we have had such an increase in youngsters coming aboard. In fact, we're about to launch a southern branch by opening a new location inside the new Miles Nadal Jewish Community Centre. We've very excited."

GRANT PHOTOS ✦ STEPHEN EPSTEIN



(L-R): John Sherrington and Rabbi Sitzer

Jewish Centre for Learning & Living Awakenings

"With this UJA funding, our pre-teens and teenagers will have the chance to relate to, and preserve, core Jewish values in the face of an increasingly homogeneous society," says the Centre's **John Sherrington**. This ambitious youth-oriented Jewish revival program — aimed at 11-14 year-olds — consists mainly of innovative and interactive study programs, allowing participants to discuss and learn important aspects of Judaism. "It's particularly important for them at a time when their Jewish consciousness is being raised through the lifecycle celebrations of *Bar* and *Bat Mitzvah*," adds Sherrington.

UJA Federation

ENRICHING JEWISH LIFE IS A PUBLICATION OF UJA FEDERATION OF GREATER TORONTO.

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Greater Toronto Area

Brian Stewart lives up to CBC's journalistic ideals

According to Reports

By PAUL MICHAELS

Brian Stewart's feature, "Question of War" (*The National*, April 3) is a reminder of the high quality journalism for which he, along with others at the CBC, including Joe Schlesinger, Patrick Brown and Anna Maria Tremonti, is well-known and respected.

This column has, from time to time, pointed out areas in which the CBC has strayed from its commitment to fair, impartial reporting and analysis (an exception is made for dedicated commentators like Rex Murphy). So it must also acknowledge those reports that reflect the CBC's commitment to being a trusted source of news.

In his story, Stewart, a senior correspondent for CBC TV News, dealt with the intense ethical debate about whether the war in Iraq is a "just war."

This is a heady and deeply philosophical subject. What stood out was the absolute seriousness and intelligent fair-mindedness that Stewart brought to the discussion. He did not choose to interview subjects with extreme voices, as journalists sometimes do when they want to inject sensationalism into an already hot topic, or worse, when they want a report to reflect their own opinions by directing more attention to one viewpoint. Rather, Stewart featured, in equal measure, two of the leading intellectual figures at the heart of reasoned debate today: Michael Walzer and Michael Ignatieff.

Walzer is an American political philosopher who has written extensively on the subject of just war. Toronto native Ignatieff is a historian, writer and broadcaster with an appreciation of the philosophical (as one would expect from the biographer of Isaiah Berlin).

The fact that Walzer and Ignatieff both happen to be liberals, a status disdained both by those on the far left (e.g., MIT linguist and political commentator Noam Chomsky) and those on the far right (e.g., U.S. commentator Patrick Buchanan) did not detract in the least from the interest and vigour viewers could find in the discussion.

Ignatieff and Walzer both opposed the Vietnam War as unjust. They are divided, however, on the war in Iraq.

Walzer believes that Saddam Hussein's "incredibly brutal regime" might have been contained by the United Nations and, therefore, did not justify full-scale war. Ignatieff argues that Saddam's despotism, combined with his acquisition of weapons of mass destruction and his threat to use them against Israel and his Arab and Muslim neighbours, justified the U.S.-led war.

What comes across in the interviews, emerging from Stewart's deeply probing questions, is just how conflicted – how humanely conflicted – Walzer and Ignatieff are. The question of war is too often rife with complex moral issues for which simplistic certainties are insults.

One cannot watch Stewart's treatment of the issue and fail to say, "Yes, yes, that's the way all good, serious journalists should treat complicated subjects."

Let this be a model for others at the CBC.

Once the fighting in Iraq reaches a resolution, more or less, and as the "road map" for Israeli-Palestinian negotiations becomes a topic of discussion, let us hope that other CBC reporters will follow Stewart's lead. The Israeli-Palestinian conflict is a complex subject that deserves to be reported in the deeply respectful and serious manner that Stewart has shown, avoiding simplistic "David vs. Goliath" stereotypes.

UJA FEDERATION CAMPAIGN 2004

ISRAEL AND THE JEWISH WORLD IN CRISIS

WHAT WILL TOMORROW HOLD IF WE DON'T ACT TODAY?

UJA FEDERATION

Together We're Stronger

UJA FEDERATION CAMPAIGN 2004

A DEEPENING CRISIS

UJA Federation Campaign 2004 is an urgent call to action as the crisis gripping Israel deepens and as hateful anti-Israel sentiment - blatantly tinged with anti-Semitism - spreads around the world.

ISRAEL AND THE JEWISH WORLD IN CRISIS

Photo: Anti-Defamation League

Help us confront these disturbing realities:

- Terror attacks over the past two and a half years have wounded nearly 5,000 Israelis. Many of them are injured for life and require long-term care.
- Last year was the worst for Israel's economy since 1953. Israel's unemployment rate this year could exceed 12%.
- Almost 34% of all Israeli families live below the poverty line and over 40% of them are recent immigrants.
- The Iraq War's first five days alone cost Israel the equivalent of $500 million Canadian.
- In order to keep the economy on course, the government of Israel has proposed drastic budget cuts of nearly $5 billion Canadian, which will eliminate thousands of jobs and sever or reduce services for many Israelis who need them most.
- Violent anti-Israel demonstrations are taking place in virtually every corner of the globe.
- Anti-Semitic incidents in Canada rose significantly last year and violent hate crimes in France quadrupled in 2002.

UJA FEDERATION CAMPAIGN 2004

OUR RESPONSE

THE GLOBAL JEWISH ACTION PLAN

With dangerously unsettling developments facing Israel and the Jewish world, UJA Federation Campaign 2004, in conjunction with global Jewish communities, will provide funding for the following priority areas:

✡ **Financial assistance for victims of terror and increased support for Israel's deteriorating social service infrastructure**

- Campaign 2004 will help to provide trauma centres and services for Israel's most vulnerable and financial assistance for young people whose parents died in terror attacks.

✡ **Expanded missions**

- We will continue to support the people of Israel emotionally. Our dramatically expanded Missions program will bring at least another 1,000 mission participants to Israel - over and above the record 1,800 who have already experienced UJA Federation missions during these past two years of turmoil.

✡ **Resources to counter a worldwide wave of anti-Israel hatred and anti-Semitism**

- Through the new Israel Emergency Cabinet, Campaign 2004 contributions will help to forcefully counter virulent anti-Israel rhetoric and influence non-Jewish community leaders.

✡ **Empower a new generation of Jews to proudly and forcefully meet these new challenges**

- UJA Federation will be investing heavily in training programs for college and university students to defend Israel. We will also help to send Jewish young people on powerful Israel experience programs, with life-long impact, such as *birthright israel*.

What will tomorrow hold if we don't act today?

Striving for freedom

The celebration of Passover this year coincides with the 60th anniversary of the Jewish uprising in the Warsaw Ghetto. We know that even in the depths of that darkness, Jews in the ghetto held seders and observed Passover as best they could. This year at our seders, we should take a moment to reflect on the courage, heroism and tenacity of our brothers and sisters who fought in the ghetto revolt. To do so, in fact, is to acknowledge the meaningful nexus between the Exodus we celebrate annually at Pesach and the 1943 uprising, that no matter how formidable the obstacles, no matter how high the odds, human beings will strive for freedom over tyranny.

The Haggadah impels us to imagine the liberation from Egypt as a personal narrative, and as Jews in Canada, we take this commandment seriously. We cherish our freedom, both political and spiritual. We also clearly understand that our ancestors were delivered from Egypt not simply to be freed from the yoke of oppression, but to receive the divine law and a powerful moral and ethical set of guidelines that lie at the core of our way of life to this day. As such, we strive to protect and enhance the legal and statutory frameworks that promote civil society and safeguard our status as a minority community in a nation of communities. The further admonition from the Pesach story that "we were strangers in Egypt" underpins our efforts to promote social justice, equality and social cohesion in Canadian life for all Canadians.

For readily apparent reasons, these messages resonate even more clearly today. Israel faces a daily existential struggle against the tyranny of terror and the oppressive weight of Arab rejectionism. Against these implacable foes, it fights courageously. We must all re-commit ourselves to visiting Israel, the truest and most meaningful demonstration of our support and solidarity. Elsewhere in the region, the United States, Britain and other coalition members are engaged in toppling another tyrant who menaces the international community with modern plagues and ruthlessly deprives his own people of freedom and basic human rights. We pray for the safety of the allied forces and that of the long-suffering Iraqi people and the swift, successful resolution of the coalition's campaign.

Here at home, the messages of civil discourse and respect for the law seem to increasingly fall on deaf ears, a trend we ignore at our peril. We must redouble our efforts to entrench the policy of zero tolerance for racism, anti-Semitism and hate speech in our society. At the same time, we must promote the proposition that while political views, even those held passionately, can be freely expressed, such discourse must always be conducted in ways compatible with the basic Canadian values of civility, respect for diversity, social harmony and the rule of law. Universities in particular, which are marketplaces of ideas, cannot selectively limit freedom of expression or be manipulated by purveyors of hate and intolerance.

From my perspective, the key to promoting the values and messages of Passover in today's world is for all of us to act together, for everyone in the community to contribute time and energy and commitment to the best of his or her ability.

We well know the central place of the Exodus in Jewish history, as it was the pivotal experience of the liberation that set the stage for Jewish peoplehood and nationhood. Clearly, our people was redeemed from the "house of bondage" to serve a higher purpose. Pesach is a time for questions. This year, as we gather around the seder table, we ought to ask what that purpose might be and how we can contribute to making the world a better place for all.

I wish you and your family a chag kasher v'samayach.

Keith Landy
President,
Canadian Jewish Congress

Shaarei Shomayim Congregation's

75TH Anniversary

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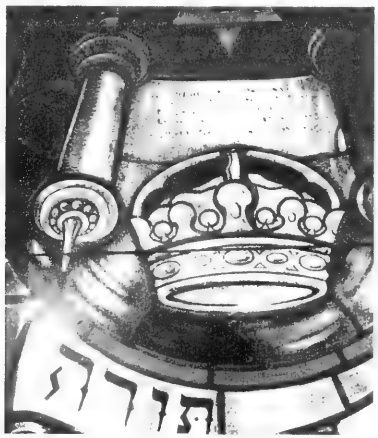

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From Strength to Strength

A one-day conference for
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Sunday, May 4, 8:30 am – 5:00 pm
Baycrest Wagman Centre
55 Ameer Avenue, Toronto

This **Second Generation** gathering will examine the legacy we have inherited: the challenges, the hopes, the pain and the strengths. Through workshops, seminars and guest speakers, we will explore the impact of the Holocaust on our families, our past, our future and our communities.

We invite you and your partners to come together in an atmosphere of understanding and shared history.

Speakers include:

Dr. Anna Baranowsky	**Deb Filler**
Dr. Alan Bardikoff	**Martin Herskovitz**
Paula David	**Susan Jackson**
David Engel	**Len Rudner**
Bernie Farber	**Dr. Lesley Shore**
Carole Sterling	

$18 per person, includes lunch and materials
Kashruth observed

Limited space available until Monday, April 28.
Pre-registration necessary

For more information and to print a registration form, visit www.baycrest.org (click on all events, then Survivor Families) or contact Brenda Quek at 416-785-2500 ext. 2853.

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Baycrest Centre for Geriatric Care

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Canadian Jewish Congress, Ontario Region

Yom Hashoah V'Hagvurah

Monday, April 28 – 7:00 pm sharp

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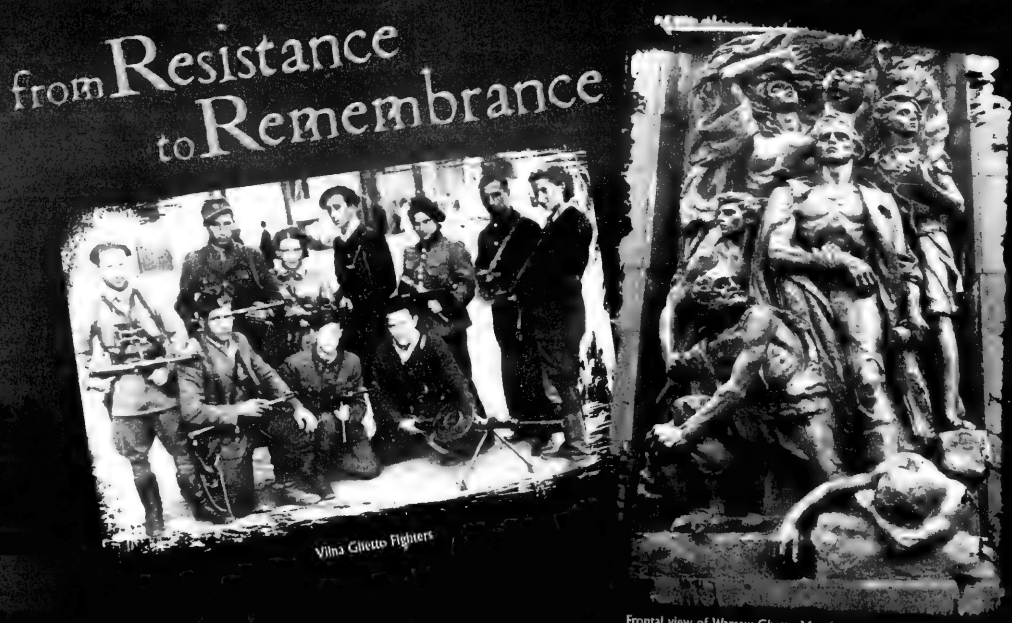

Vilna Ghetto Fighters

Frontal view of Warsaw Ghetto Monument by Nathan Rapoport

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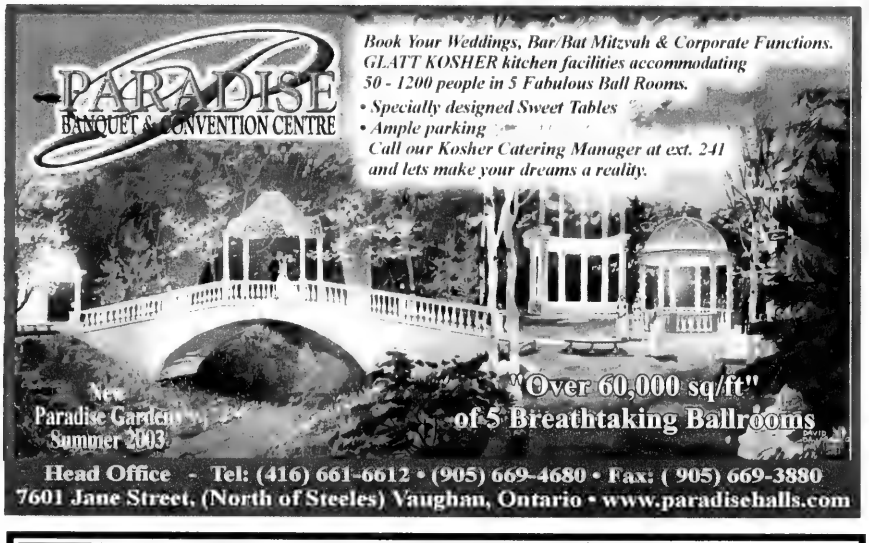
Coast to Coast

MAKING MATZAH: Rabbi Mendel Blum helps Eliana Torontow, a student at the Jewish Preschool of the Arts in Ottawa, make matzah recently at a Chabad Lubavitch model matzah bakery in Ottawa. Also pictured are preschoolers Maya Ruckenstein, left, and Jacob Aaron.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HIGHLAND FARMS

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

פסח — דער יום־טוב פון פרייהייט

פון אַלעק סילווער

היינט אָוונט, ווען מיליאָנען ייִדן איבער דער גאַנצער וועלט וועלן זיך זעצן צום סדר און „דערציילן זייערע קינדער" די געשיכטע פון יציאת מצרים, וועלן זיי אונטער־שטרייכן, ווי זיי האָבן שוין געטאָן ביי אַ סך אַנדערע סדרים, אַז דער קאַמף פאַר פרייהייט גייט נאָך אַלץ אָן. זיי וועלן אויך דאַרפן אָנווייזן, אַז במשך די אַלע טויזנטער יאָרן, וואָס ייִדן עקסיסטירן ווי אַ פאָלק, איז דער יום־טוב פסח געווען איינע פון די הויפּט־קוואַלן פון האָפענונג און דערמוטיקונג. אין די סאַמע פינצטערסטע צייטן אין אונ־דזער געשיכטע, אונטער די סאַמע שווערסטע באַדינגונ־גען, ווי אין דער וואַרשעווער געטאָ אין אונדזער צייט, ווי אין די צייטן פון שווערע רדיפות אין שפּאַניע, אין רוים, האָבן ייִדן אָפּגעהיטן די טראַדיציע פון פּראַווען אַ סדר, אַפילו ווען זיי האָבן דערביי איינגעשטעלט דאָס לעבן.

במשך פון אַכט טעג וועלן ייִדן אין אַלע וועלט־טיילן פייערן דעם יום־טוב פסח, דורך אָפּריכטן דעם סדר און דערמאָנען די געשעענישן פון יציאת מצרים, ווען דער אַלמעכטיקער האָט באַפרייט אונדזערע אור־עלטערן פון שקלאַפעריי און געגעבן אונדז די צען געבאָט — דער גייסטיקער וועגווייזער פאַר דער גאַנצער ציוויליזירטער וועלט. פסח איז אַן אַלטער יום־טוב — איבער 35 יאָרהונ־דערט אַלט — דאָך איז ער שטענדיק אַזוי ניי און פריש, ווי דער פרילינג, וואָס קומט מיטן יום־טוב צוזאַמען.

קיין שום פאָלק אין דער וועלט האָט נישט קיין פייערטעג, וואָס זאָלן זיך קענען פאַרגלייכן מיטן יום־טוב פסח. ווייל נישט בלויז דערציילט דער יום־טוב וועגן די ערשטע פרייהייטס קאַמפן פון אַמאָל, ער טראָגט די אידעאַלן פון פרייהייט פון יאָר צו יאָר, פון דור צו דור, און זאָגט אַפילו אָן די פרייהייט אויף דער צוקונפט.

„זמן חרותנו" — ווי דער יום־טוב ווערט אויך אָנגע־רופן — „די צייט פון אונדזער פרייהייט" — לייגט שטאַרק דעם דרוק אויף „אונדזער" פרייהייט. כאָטש מיר זיינען דאָרטן אין מצרים נישט געווען, האָבן די אור־עלטערן געקעמפט אויך פאַר אונדזער פרייהייט. און מיר דאַרפן גיין אין זייערע פוסטריט, אַז אויך אונדזערע קינדער און איינקלעך זאָלן קענען זאָגן „אונדזער פרייהייט", ווייל מיר, דער היינטיקער דור, האָבן געמאַכט זיכער, אַז זיי, דער קומענדיקער דור, וועט האָבן די זעלבע פרייהייט, וואָס מיר פאַרמאָגן איצט.

טראָץ דעם, וואָס פסח איז דורכאויס אַ ייִדישער יום־טוב, ווערט אין דער זעלבער צייט פאַרשפּרייט די אידעע פון פרייהייט פאַר דער גאַנצער וועלט און פאַר אַלע פעלקער. דער ייִד האָט קיין מאָל נישט געהאַלטן פונעם פּרינציפּ, אַז ער איז דער איינציקער, וואָס איז ראוי צו פרייהייט. שטענדיק האָט דער ייִד געקעמפט דערפאַר, אַז די גאַנצע מענטשהייט זאָל געניסן פון דעם טייערן פריי־הייטס־געפיל. טויזנטער און טויזנטער קרבנות האָט דאָס ייִדישע פאָלק געגעבן אויפן מזבח פון פרייהייט.

דער יום־טוב דערמאָנט אונדז, אַז פרייהייט מוז פאַר־טיידיקט ווערן פון גענעראַציע צו גענעראַציע. מען קען נישט גלייכגילטיק צוקוקן זיך ווען די פרייהייט ווערט צו־גענומען פון אַנדערע. טאַקע אין 20סטן יאָרהונדערט איז דאָס ייִדישע פאָלק שיעור נישט אין גאַנצן פאַרטיליקט געוואָרן, ווען אַנדערע האָבן זיך גלייכגילטיק צוגעקוקט ווען מען האָט אַוועקגענומען אונדזער פרייהייט — און דאָס לעבן. ייִדישע פרייהייט איז געבונדן מיט מענטש־לעכער פרייהייט, און ייִדישע רעכט איז אַ טייל פון מענטשלעכע רעכטן.

פסח איז אויך אַ צייט פאַר אָפּטימיזם. עס ברענגט מיט זיך דעם גלויבן, אַז סוף־כָּל־סוף וועט דאָס שלעכטע פאַרשווינדן פון דער וועלט און נאָר דאָס גוטע וועט בלייבן. די געשיכטע פון פסח ברענגט די פאַרזיכערונג, אַז שקלאַפעריי קען און טאָר נישט דויערן אייביק און דער מענטש וועט און מוז ווערן פריי.

מיר ווינטשן אַלעמען אַ געזונטן און פריילעכן פסח!

West Bank yeshiva blends spiritual, secular

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — The ability to blend a passionate, deepened commitment to Jewish tradition while at the same time embracing the world at large is a unique aspect of the Yeshivat Bat Ayin in Gush Etzion in the West Bank, says one of its teachers.

Many young Jews seeking to connect to their roots feel they must reject the values of the world they live in, Rabbi Yehoshua Kahan said in an interview.

Jews do not have to choose between the secular world and their desire to make a commitment to Jewish tradition "in its fullness, with all its details," he said.

Rabbi Kahan, who was recently in Hamilton and Toronto to recruit students, fundraise and raise the yeshiva's profile, said Bat Ayin Yeshiva, established in 1996 in the Gush Etzion community of Bat Ayin, has about 35 students, mostly from the United States and Canada.

Most are "working people who are motivated to make changes and re-evaluate what they are doing with their lives… We provide them with the materials," he said.

Often described as a contemporary chassidic yeshiva, Yeshivat Bat Ayin combines the spiritual depth of the chassidic tradition, the intellectual approach and textual focus of a traditional yeshiva and the openness of modern society.

The yeshiva embraces the chassidic vision, yet is not a closed, cloistered community, Rabbi Kahan said.

Rabbi Kahan said most students come from two distinct backgrounds. There are those who come from a traditional Orthodox upbringing and are looking for spiritual awareness, and there are those who feel "joy and lightness" but lack training in classic Jewish learning.

Both types of students benefit from interacting with one another, he said.

The yeshiva, located about 20 miles south of Jerusalem in a quiet, rural area, has a program for beginners, a beit midrash program for those with some background in classic Jewish learning, and a smichah (rabbinic) ordination program. The yeshiva's first three rabbis will be graduating in a few months. A program for Hebrew-speaking students is in the process of being established, Rabbi Kahan said.

The yeshiva has also had a women's midreshet program that could be revitalized in the future, he said.

The yeshiva's Web site is www.batayin.org.

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DEADLINE REMINDER

What's New and About People deadlines: Monday, April 28 is the deadline for May 8 and Monday May 5 is the deadline for May 15. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 17

SECOND PESACH SEDER

The Riverdale Shul hosts a seder at 179a Danforth Ave., 2nd floor, south side of Danforth, east of Broadview. $36 or pay what you can. For details, call 416-826-4539.

Sunday, April 20

60TH ANNIVERSARY OF WARSAW GHETTO UPRISING

The Workmen's Circle and the Jewish Labour Bund will mark the 60th anniversary of the Warsaw Ghetto uprising with a program of ghetto songs and readings at 8 p.m. at 471 Lawrence Avenue W.

WOMEN'S SEDER & BRUNCH

Temple Israel of London holds a women's seder celebrating women's role in the Exodus. It will be a pot-luck brunch for all post-bat mitzvah women. RSVP to **Ailene Wittstein** 519-461-0024, **Yolanda Tomaszewski** 519-432-3200 or **Sandra Ruch** 519-645-7046.

Other News

MOTHER IN ISRAEL DINNER

Guest speaker at Emunah Women of Toronto annual Mother in Israel dinner is **Julia Koschitzsky**. Wednesday, April 30 at Shaarei Shomayim Synagogue. For reservations and details, call the Emunah office at 416 636- 0036.

VENDORS WANTED

The Ultimate Spring Gift Show takes place Tuesday, May 1 at the Premiere Banquet Hall and Ballroom in Richmond Hill. For booth prices and other details, vendors can e-mail samanthabacher@rogers.com or call **Patty Bloom** at 905-762-9291. A portion of the cost of admission benefit Future Possibilities, a community group that helps empower children through life coaching skills.

MARKETPLACE EVENING

On Wednesday, May 14, Holy Blossom Temple Pre-School hosts a Marketplace Evening with more than 30 vendors selling Judaica, clothing, jewelry, household items, hats, kids toys, stationary etc. Admission is free, all welcome. 1950 Bathurst St. in the Philip Smith Hall, lower level, from 7-10 p.m.

BOYS TOWN DINNER

Canadian Friends of Boys Town Jerusalem is holding a tribute dinner honouring **Harriet and Brian Morris** and **Frances and Jules Kronis** on Thursday, May 15 at Shaarei Shomayim Synagogue. Reception at 6:30 p.m. and dinner at 7 p.m. To reserve, call 416-789-7241 or e-mail btjcan@compuserve.com.

HASBARAH FELLOWSHIPS

University students are invited to join a trip to Israel between May 18 and June 3. The program will provide Israel advocacy training and participants will visit important sites throughout Israel and meet with political leaders from across the ideological spectrum. With the assistance of Hasbarah, students will be expected to create a plan for a pro-Israel campaign upon returning to their campuses. Hasbarah Fellowships is a co-operative program of the Campus Action Initiative of B'nai Brith Canada and the Hasbarah Fellowships of Aish HaTorah. Cost $599. To register go to www.israelaction.com.

CONFERENCE OF SECULAR JEWISH ORGANIZATIONS

The 33rd annual Conference of the Congress of Secular Jewish Organizations takes place Friday, May 23 through Monday, 26 at Ryerson University. The event is hosted by the United Jewish People's Order and the Morris Winchevsky School. A signif-

Continued on page 31

JNF

ATTENTION FORMER MONTREALERS!

Since the early seventies, many former Montrealers have made Toronto their home, travelling that 500 miles down the 401, settling here, raising families and becoming an integral part of Toronto's Jewish community. Many have fond memories of growing up in Montreal, in "La Belle Province". Time to remember!

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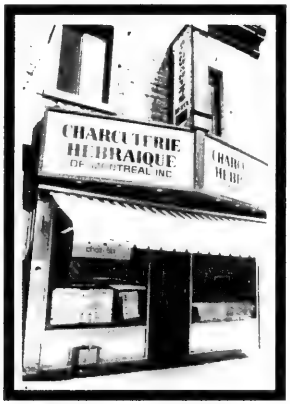

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Honourary Patrons: **Austin Beutel; Edward Bronfman, O.C.; Norman May, Q.C.; Heather M. Reisman; Gerald Sheff**

What's New

Continued from page 30

icant part of the conference will be organized by teens and young adults and addresses issues of interest to them. As part of the weekend The School, (known as the Shule in Yiddish), is celebrating its 75th anniversary in a special concert, *Ale Brider, Ale Shvester*, All Brothers and Sisters: An Evening of Jewish Music on Saturday evening, May 24. The concert features some of Toronto's leading Jewish musicians. For conference and concert tickets and information call 416-789-5502 or e-mail mws@on.aibn.com.

BAYCREST CONFERENCE

The Nursing Centre of Excellence at the Baycrest Centre for Geriatric Care is holding a conference on Friday, May 30. The conference, called Best Practice In Wound Care: Update 2003, will discuss issues, trend and research regarding wound care, as well as demonstrate the application of best practices of wound care through case presentations, group discussion and hands-on activity. For information and registration, call **Paula Ferreira** at 416-785-2500 ext. 2363 or e-mail pferreira@baycrest.org.

GALA CANTORIAL CONCERT

Shaarei Shomayim Congregation's 75th Anniversary Concert Gala will be held Tuesday, June 10, 2003 at 7:30 p.m. The spectacular musical evening will feature an exciting repertoire of cantorial, Hebrew, chassidic and operatic compositions guaranteed to delight audiences of all ages. The concert unites **Cantor Benjamin Warschawsk** of Baltimore, who recently made his New York City Opera debut; **Cantor Yaakov Motzen** and **Cantor Shlomo Simcha Sufrin** of Shaarei Shomayim; and **Cantor Moshe Haschel** of St. Johns Wood Synagogue in London, England. Tickets $55, $40 and $25. Call 416 789-3213.

MOUNT SINAI RUN/WALK

Get on your walking or running shoes and join the first annual Mount Sinai Hospital 10K Run or 5K Walk to support the hospital's programs and the Marvelle Koffler Breast Centre. Sunday, June 22 at Queen's Park. The $35 registration fee is waived if you raise $100 in pledges. Call 416 586-8203 for information.

HELP WITH GUESTS

Are you expecting out of town guests? UJA Federation's Jewish Information Service has completed its 2003 tourist directory for the Greater Toronto Area. The directory has information on bed & breakfasts, dormitory space and a section for shomer Shabbat tourists. You can access this at www.jewishtoronto.net then click on the community directory, or call 416-635-5600

JF&CS GROUPS

Jewish Family & Child Service Information/registration. **Shawna Sidney** 416-638-7800, ext. 215.

The Challenge of Anger For Women, a six session group for women to learn how to express their anger in an assertive, non-aggressive way. Tuesdays beginning April 29 from 7:30 to 9 p.m. at Lipa Green Bldg. 4600 Bathurst Street.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Saturday dance April 19. Sunday dances, April 27 and May 18 with a live ban, $2 members, $3 guests. Casino Rama, April 30, May 4. Casino Niagara, May 22. Overnight trips to the Thousand Islands, June 1-5, and Atlantic City, June 30-July 3. Call office for information, 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

Bible Study with **Kolya Shimrat** Mondays 9:30-11:30 a.m. until June 23. $38.50 members, $55 guests.

Intermediate Hebrew classes with Kolya Shimrat Tuesdays 9:30-11:30 a.m. until June 24. $42 members, $60 guests.

Current events every Monday 10-11:30 a.m. in the synagogue. $1.

Diabetes education and counselling every Tuesday between 9 a.m. and 1 p.m. in the clinic room.

An Introduction to Concepts in Philosophy with **Sid Soban**, Tuesdays beginning April 29 through June 17, from 10-11:30 a.m. in the synagogue. Members $1, non-members $3.

The Betel Centre is offering a trip to Canada's East Coast, including Saint John, Charlottetown and Halifax, from July 2-11. Cost $1,399 based on double occupancy. For information and reservations, call **Barbara Zigler** at ext. 134.

Israeli Club Etrog for Hebrew speaking people, meets Tuesdays at 7 p.m., April 22 closed, April 29 sing-a-long with **Yitzchak Argaman**, May 6 Yom Ha'atzmaut party, buy tickets in advance, May 13 lecture, May 20 day trip to Unionville, space limited so buy your tickets soon. For information call **Anna** ext.110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

It's never too late to look after your bones! Seniors living with osteoporosis can join a 7-week wellness program that includes exercise, nutrition and education. A referral from your family physician is required. Classes begin Monday, May 5. Registration $70. For information and registration call ext. 2588.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Art, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Call for tickets for the Koffler Centre's Annual International Ballet Gala, **Stars of the 21st Century!** on Sunday, May 4, 2003 at 5:30 p.m. at the Toronto Centre for the Arts. For information and to purchase patron level tickets, $500 and up per couple, call **Marni** at ext. 271. For "performance only" tickets call Ticketmaster at 416-872-1111.

In the Koffler Gallery until May 4, 2003: **Wendy Oberlander**: Translating Esther.

Register now for Spring Drama classes at Leah Posluns Theatre School. Call ext. 464 for information or ext. 231 to register.

Registration is open at the Koffler School of Visual Arts including ceramics, painting & drawing, and stone sculpture. Still room available for ages 6 and up. Call Perlie for info ext 269.

Renanim Children's Chorus, the children's choir of the Jewish community, directed by **Debra Aronson** for kids ages 8-15, is accepting new members. For information, call ext. 228.

TOURING BIALIK EXPANSION: The members of the fundraising and building committees of Bialik Hebrew Day School recently toured the new school wing that is currently under construction. From left are Bobby Onel, Lorne Shiff, fundraising chair Charles Goldberg, Eli Fleischmann, campaign manager Dana Greenberg, Harvey Blankenstein, Bialik president Mark Skapinker, grassroots fundraising chair Fay Sliwin, Bernie Tanz and building committee chair Mark Nightingale.

HADASSAH-WIZO BREAKFAST: Dr. Lawrence Komer talked about Be Menopause and Aging Gracefully Through The Decades at the Women For Women Breakfast. From left are WIZO services chair Mina Schwartz, , Susan Baker of Eli Lilly, Dr. Komer, Hadassah president Beverley Crackower and Hadassah vice-president Judy Zelikovitz.

NA'AMAT AIDS ISRAEL: Na'amat's recent Sizzling Sun-sations program was a huge success, benefiting Na'amat's social service projects in Israel. Sizzling committee, pictured back row from left: Laurel Wiseman, Susan Flam, Orit Nusbaum, Sabina Razmov and Jodi Haber. Front row from left are Na'amat Toronto president Malka Weisblum and Shoshana Frank. [Molly Rothman photo]

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SINGLES EVENTS CAN BE FOUND ON PAGE 22

On Campus

Israeli students visit Canadian campuses

By ADAM GRACHNIK
Special to The CJN

OTTAWA — As one of a group of three Israeli students visiting Canada, Amnon Shukrun was hoping his visit would influence views of the Middle East conflict. But after visits to the University of Ottawa and several days in Montreal and Halifax, he said his dream remained unrealized.

Everything, however, changed in Baker's Lounge at Carleton University, where mere hours after speaking at the U of O, Shukrun was wiping away tears as he addressed 100 predominantly Arab students, on a campus marred by anti-Israel protests.

The three Israelis, Shukrun, 35, Nimrod Aviad, 25, and Maya Raday, 27, are university students who visited eastern Canada (Montreal, Halifax, Ottawa, Kingston, Toronto) thanks to Israel @ Heart, a non-governmental organization that sends Israeli students to North America to bring a personal perspective of life in Israel. Shukrun, Aviad and Raday were one of 18 groups of three sent on two-week visits to Canada and the United States.

Israel @ Heart is funded by a New York philanthropist who wishes to remain anonymous. The visit in Canada was co-ordinated by the Canada-Israel Committee.

Shukrun told of his father's death on the Golan Heights during the Six Day War – a tragedy that left his widowed mother alone and pregnant with him.

"In my situation, I could easily hate everyone, but I refuse to do that," Shukrun told a crowd at Carleton that started with 20 mainly Jewish people, but quickly mushroomed to include many Arab students.

"I am an Israeli; I live in a democratic state. We in Israel choose our leaders," said Shukrun, an MBA student from the University of Haifa, adding that he was proud of his father. "We're here for peace, to show a different side to this conflict… Our leaders need to hear your voices."

Shukrun was speaking directly to the students manning a display across the room in Baker's Lounge, where Solidarity for Palestinian and Iraqi Children (SPIC) was showing graphic pictures of graves and playing *Gaza Strip*, a video depicting primarily building rubble and dead or injured children.

"I see pictures of fathers buried in their backyards," he said about the display, clearly visibly distraught. "Why? Why must fathers die, I ask. Why did my father need to die?" he said, taking a long pause to regain his composure after beginning to cry.

Prior to their talk, all three Israelis went over to the SPIC table to see their information, meet the students and shake their hands.

"Both Palestinians and Israelis… know they can keep their hearts hard, but that will not lead anywhere," Shukrun said. "There are two sides to every point [and] not having the other side comment is wrong," he added.

Raday described her childhood vacations on the beaches of the Sinai at Ras Burka. She said 50 families would go there twice a year, but in 1985 when she was 10 years old, an Egyptian soldier opened fire on a group of children, killing many of her friends on the sand dune where she had been playing prior to her family's departure for home.

"That's a hard thing to come to terms with," said the Tel Aviv University film student, still admitting that she has dreams of peace and knows there is hope, even though, she added, her life has been stained with tragedies from terrorist attacks.

Aviad explained his everyday life as a law student at the University of Haifa. He said he must choose daily whether to risk his life and ride the bus, which he usually does, only to be faced with the dilemma of strategically selecting a seat, based on when the last suicide bombing occurred and where the least threatening area is.

"We're just people. We're not politicians. We're trying to have a normal life, the same as many Palestinians," Aviad said.

After the Israelis spoke, Arab students challenged them on topics, such as the legitimacy of suicide bombings, the Palestinian territories, access to education, the future of Lebanon and the possible solution to the conflict in the region.

"I don't have to go to school to hate Jews. All I have to do is look out my window and see my home getting destroyed," screamed the most vocal student in the mainly peaceful crowd, who left abruptly after his statement.

Others, including Nasr Zommo, the student running the SPIC table, accused Israel of running an apartheid system, the reason, he said, suicide bombers exist.

By the end of the question period, the two sides had agreed to each other's legitimacy and right to exist. Finally, the crowd cheered, together condemning violence, and the majority agreed that dialogue is necessary for peace.

* * *

From Ottawa, the group travelled to Kingston and then to Toronto. Raday said she was surprised at the response of Jewish students to their presence.

"I wasn't expecting it, but I found that one of our goals is to strengthen the Jewish community and show that they are not alone."

In Kingston, she said, a Jewish girl approached her, and "she told me she never heard Israelis who came to speak like us. I've heard that in every town we speak in. People connect with people.

"A lot of non-Jews tell us it's heartwarming to hear us come with a message of peace."

Shukrun suggested the Israelis' low key, personal approach was having an impact. "I think it's kind of a surprise to them because we come and we take out the sting. People seem used to hot slogans regarding occupation and we come from the other door. We're Israelis with normal lives… I think it gives a different perspective, at a personal and peaceful level. That creates a civilized discussion."

With files from Paul Lungen in Toronto.

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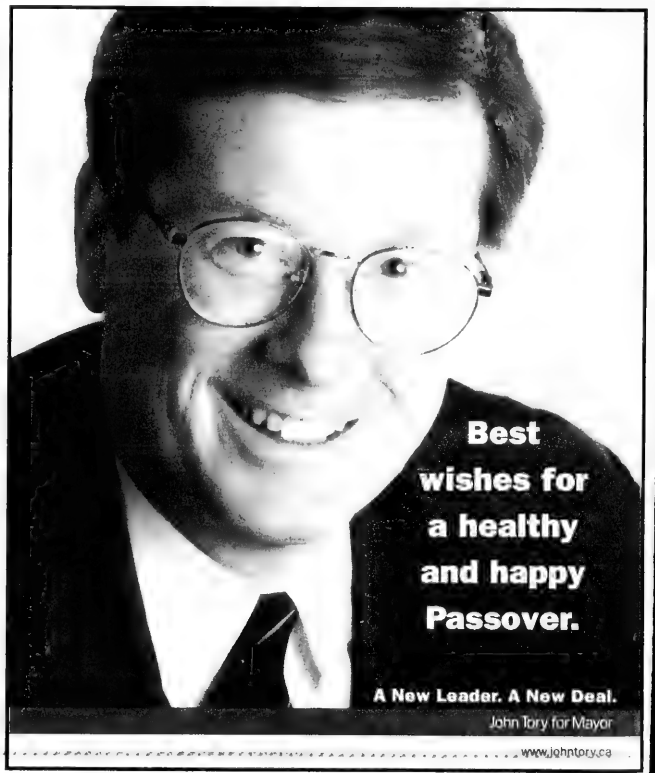

Man must pay damages for withholding get 15 years

By JANICE ARNOLD
Staff Reporter

MONTREAL – In what is being described as a precedent-setting decision, a Quebec judge has ordered a man to pay damages to his ex-wife for withholding a get, the Jewish religious divorce, for 15 years after their civil divorce.

Superior Court justice Israel Mass, arguing that the case does not intrude upon religious authority, set damages at $47,500 because the plaintiff has been restrained from remarrying according to the Jewish faith and having children.

The identities of the parties involved are under an indefinite publication ban that Mass imposed three years ago because of the "highly personal" evidence presented. The case has been before the courts since 1995.

In his written judgment, Mass says the defendant entered into a civil obligation, or contract, when he consented in writing to appear before rabbinical authorities in Montreal to obtain the get "immediately" upon the granting of a divorce decree on Oct. 23, 1980. The final divorce was granted under those conditions on Feb. 9, 1981.

However, the defendant did not appear before the bet din for 15 years and finally gave his ex-wife a get on Dec. 5, 1995. As a result, Mass concluded, he breached a civil obligation – the Consent to Corollary Relief – and his ex-wife could seek damages.

However, the damages awarded fall well short of the $1.35 million sought by the woman.

Mass wrote: "Once there is a civil contract, even if its object relates to religious obligations, it is justiciable and within the jurisdiction of the civil court… Simply put, a valid civil obligation with religious undertones was created."

He maintains that a civil court is not infringing on religious jurisdiction by awarding damages because it is beyond the scope of a bet din to award them.

All three rabbis who testified in the case agreed that in signing, the man "freely" gave his consent to appear before the bet din to obtain the get, which in this instance was uncontested.

The woman's lawyer, Allan Stein, said this judgment is a "landmark, a precedent in the world." With interest and indemnity, he said the total the ex-husband must pay is about $76,000, plus court costs.

The judgment was hailed by advocates for the rights of agunot. Evelyn Brook of the Coalition of Jewish Women for the Get said "recalcitrant husbands will now think about refusing the get." She also thinks it will benefit agunot who were divorced before 1990 when the federal divorce act was amended to require that barriers to religious remarriage be removed before a civil divorce is issued. As well, it may lend more legal weight to prenuptial agreements that state the couple will obtain a get if they divorce, she said. The defendant, who was represented by Anne France Goldwater, maintained that he had a religious obligation, not a civil one, and therefore this dispute could not be adjudicated before a civil court.

In his ruling, Mass states this case is different from Morris v. Morris in 1974 in which the Manitoba Court of Appeal held that a civil court cannot enforce a ketubah, or Jewish marriage contract, to make a spouse appear before a rabbinical court to give a get.

In this case, Mass points out, it is not necessary to rely on a Jewish document, because "an enforceable civil document exists."

He makes clear that no civil court can order the granting of a get and, in any event, it would likely be invalid because rabbinical authorities would consider it coercive.

In this case, Mass ruled, the court is not enforcing performance of a religious obligation contained in the civil divorce contract, because the get had already been given before the case came before the court.

"The issue is the assessment of the damages due to defendant's long delay in granting the get, contrary to the [aforementioned] clause in the consent. This raises no issues of enforcement of a religious obligation."

Mass awarded the woman $37,500 for being deprived for 15 years of marrying within the Orthodox Jewish community, which she considers herself a member of, even though there is no evidence she had a marriage offer during that period.

He terms this a restraint on her "freedom of religious choice." He notes that the woman was only 31 when she divorced and 46 when she received the get. Mass awarded her $10,000 for not being able to have children in those 15 years, a "nominal" sum because of the lack of evidence that she had any relationship that was ended because of her not having a get.

Mass dismissed her claims for "having been restrained from going on with her life," because the evidence showed she had an active social life, and he dismissed her claims for "loss of consortium," noting that her ex-husband had testified that he would have immediately given her a get if she had a marriage proposal.

It is unknown whether the defendant will appeal the ruling.

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Coast to Coast

Unorthodox book ruffles some feathers

By FRANCES KRAFT
Staff Reporter

Award-winning investigative journalist Stephen Fried says he doesn't write for Jewish publications. "I doubt a Jewish publication would have me," said the author of a book chronicling a Philadelphia congregation's search for a new spiritual leader.

With the same straightforwardness that characterizes his book *The New Rabbi*, Fried, 45, said in an interview last month at the Toronto offices of his publisher Random House, that "Jewish communities sometimes are concerned that if the truth is reported... it will cause us to be targets." Later that day he spoke at Beth David B'nai Israel Beth Am Congregation in an event co-sponsored by the Albert & Temmy Latner Jewish Public Library of Toronto.

Indeed, *The New Rabbi*, which is Fried's third book and his first to have a Jewish theme, has generated controversy among some Conservative rabbis since it was published last year for its up-close, at times unflattering, take on the inner workings and politics of synagogue life.

"I believe very strongly that the flip side of the Jewish community's fear of... anything but good news is that the difficult news is communicated badly or not at all," Fried said. "But people are still making life-changing decisions based on that information."

Author interweaves three stories

Fried's book will likely be of particular interest to members of rabbinic search committees, but he said as a guest on radio shows, he has received calls from Christians who have told him the situation is the same everywhere. "These are issues that aren't theological. They're about a community that's built around theology... It's about how communities work."

The book interweaves three stories – the life and career of Rabbi Gerald Wolpe, now rabbi emeritus of Temple Har Zion in Philadelphia; the search for a rabbi to replace him (which appeared to be over at the end of the book, but which Fried is now updating as an afterword for the upcoming paperback version); and Fried's own spiritual quest and renewed connection to Judaism following the death of his father. The author has an eye and ear for detail, a knack for drawing everyday analogies and a sly sense of humour that make the book an absorbing read.

After seeing the process up close, would Fried serve on a rabbinical search committee? "It would be a nightmare. It doesn't get easier because you know more about it, but it's comforting to know you're not the only one."

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Admiral uses a "fee-for-service" concept, which lets agents pick and choose the services they want. In this way there are never any hidden costs passed on to an agent, nor are agents ever penalized by waste generated by others. In other words, each agent, acting as his or her own businessperson, enjoys the benefit of controlling their income *and* their expenses. "In the old days, top agents concentrated nearly exclusively on their income, but today the smart agents are looking just as strongly at their bottom line," says Murray.

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Sol Goldkind

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Palestinian state inevitable: Sharon

Excerpts from an interview with Israeli Prime Minister Ariel Sharon that appeared in Ha'aretz *April 12.*

Ha'aretz: ***Prime Minister Sharon, we are at an astonishing historic moment. The reality around us is changing radically. From your point of view, is the new reality in the Middle East after the fall of Iraq promising or dangerous? Good or bad for Israel?***

The Iraqi leadership was a horrific and murderous one. As early as 20 years ago, they understood it was impossible to acquire an Islamic [nuclear] bomb, and therefore it had to be manufactured. So the removal of Iraq as a threat is definitely a relief. However, this does not mean that all of the problems we are facing have been removed. Iran is making every effort to produce weapons of mass destruction and is engaged in making ballistic missiles. Libya is making a very great effort to acquire nuclear weapons. What is developing in these countries is dangerous and serious. In Saudi Arabia, too, there is a regime that grants sanctioned aid to terrorist organizations here.

Are you saying that what happened in Iraq has to happen, in one way or another, in Iran, Libya and Saudi Arabia?

In the matter of Iraq, the United States showed leadership at the highest level. I don't think it is realistic to think that immediately after the conclusion of one campaign, another will begin. Even a superpower has limits. When you win, you are also weakened to a certain degree.

But we face the possibility that a different period will begin here. The move carried out in Iraq generated a shock through the Middle East and it brings with it a prospect of great changes. There is an opportunity here to forge a different relationship between us and the Arab states, and between us and the Palestinians. That opportunity must not be neglected. I intend to examine these things with all seriousness.

Do you think there is a prospect of reaching a settlement in the foreseeable future?

That depends first and foremost on the Arabs. It obligates a different type of leadership – a battle against terrorism and a series of reforms. It obligates the absolute cessation of the incitement and the dismantling of all terrorist organizations. But if there will be a leadership that understands these things and will carry them out seriously, the possibility of reaching a settlement exists.

Do you consider Abu Mazen a leader with whom you will be able to reach a settlement?

Abu Mazen understands that it is impossible to vanquish Israel by means of terrorism.

One day very soon the telephone might ring, the president of the United States will be on the line. He will tell you, Arik, "I have removed an existential threat from Israel, I am fomenting a revolution throughout the region. Now the time has come for you to make your contribution. Let's have Netzarim, please."

There are some matters regarding which we will be ready to take far-reaching steps. We will be ready to carry out very painful steps. But there is one thing that I told [U.S.] President [George W.] Bush a number of times – I made no concessions in the past, and I will make no concessions now, or ever make concessions in the future, with regard to anything that is related to the security of Israel. I explained to President Bush and made it clear to him that this is the historic responsibility that I bear for the future and the fate of the Jewish people. You should know this – on this subject there will be no concessions. We will be the ones who in the end decide what is dangerous for Israel and what is not dangerous for Israel.

And what about Netzarim? [An isolated community in the Gaza Strip]

I don't want to get into a discussion of any specific place now. This is a delicate subject and there is no need to talk a lot about it. But if it turns out that we have someone to talk to, that they understand that peace is neither terrorism nor subversion against Israel, then I would definitely say that we will have to take steps that are painful for every Jew and painful for me personally.

Isn't the phrase "painful concessions" a hollow expression?

Definitely not. It comes from the depth of my soul. Look, we are talking about the cradle of the Jewish people. Our whole history is bound up with these places. Bethlehem, Shiloh, Beit El. And I know that we will have to part with some of these places. There will be a parting from places that are connected to the whole course of our history. As a Jew, this agonizes me. But I have decided to make every effort to reach a settlement. I feel that the rational necessity to reach a settlement is overcoming my feelings.

You established the settlements and you believed in the settlements and nurtured them. Are you now prepared to consider the evacuation of isolated settlements?

If we reach a situation of true peace, real peace, peace for generations, we will have to make painful concessions. Not in exchange for promises, but rather in exchange for peace.

Some people expect you to be an Israeli [Charles] de Gaulle – a national leader, a general, who at a certain point understands that reality has changed and turns his back on part of his own history and creates a dramatic historical turning point. Do you have any such aspirations?

One has to remember one thing about the comparison with de Gaulle - "Algeria" is here. It is not a few hundred kilometres away. The required measure of caution here is therefore much greater.

But do you want to be remembered as the one who spearheaded such a dramatic change?

I am determined to make a real effort to reach a real agreement. I think that anyone who saw the tremendous thing called the State of Israel in the making possibly understands things better and knows better how to reach a solution. That is why I think that this task rests with my generation, which was privileged to live through one of the most dramatic periods in the history of the Jewish people.

I am 75 years old. I have no political ambitions beyond the position I now hold. I feel that my goal and my purpose is to bring this nation to peace and security. That is why I am making tremendous efforts. I think that this is something that I have to leave behind me – to try to reach an agreement.

Have you really accepted the idea of two states for two peoples?

I believe that this is what will happen. One has to view things realistically. Eventually there will be a Palestinian state. I view things first and foremost from our perspective. I do not think that we have to rule over another people and run their lives. I do not think that we have the strength for that. It is a very heavy burden on the public and it raises ethical problems and heavy economic problems.

In the past you talked about a long-term interim agreement. Did you not believe in a permanent solution and an end to the conflict?

I think opportunities have currently been created that did not exist before. The Arab world in general and the Palestinians in particular have been shaken. There is therefore a chance to reach an agreement faster than people think.

The Israeli public chose you twice by a large majority because it wants you to repulse [Palestinian Authority President] Yasser Arafat and beat him. Have you done that?

I think that one of our successes is that we opened many people's eyes to the true nature of the Palestinian Authority and the nature of the person who heads it, making him irrelevant. When I used that phrase in the past, it shocked many of our supporters, mainly those who write and express themselves. But in the end, Arafat became irrelevant.

Do you not fear that perhaps you won the battle against Arafat and against the terror, but lost in the matter of the Palestinian state and the settlements? After all, the thing on the agenda now is the [U.S. sponsored] "road map," [for peace], which is not very comfortable for Israel.

We supported the principles what were presented in President Bush's speech of June 24, 2002. As long as the sketch matches the speech, it is acceptable to us. Regarding the latest draft that was sent to us, we have 14 or 15 reservations that I have passed on to the White House.

What are the main reservations?

The main issue is security. How terror will be handled. There is no difference of opinion in this matter but there is a difference in the wording.

The second matter is that of the implementation of the stages. Our understanding with the United States is that the will be no transition from one stage to the next without the completion of the previous stage. The determining factor is not the timetable but the execution. That is why the issue of the stages is of paramount importance to us.

Our third reservation concerns the right of return. This definitely poses a problem.

Is your willingness to recognize a Palestinian state conditional on the Palestinians backing down from their demand for the right of return?

If there is ever to be an end to the conflict the Palestinians must recognize the Jewish people's right to a homeland and the existence of an independent Jewish state in the homeland of the Jewish people. I feel that this is a condition for what is called an end to the conflict. This is not a simple thing… The end of the conflict will come only with the arrival of the recognition of the Jewish people's right to its homeland.

That has to do with the end of the process. But do you think that the compromise on the right of return has to come beforehand?

This issue must be clear right from the outset.

There are those who feel that the "road map" is worse than the Oslo accords. Some say the Americans caught you off guard, that they led you to believe the road map isn't a serious document and then presented it to you as a fait accompli. Do you not feel you have been misled?

No. Not at all. Israel is not a pawn on a chessboard that anyone can move. We live here. It will be impossible to budge Israel on the major matters that are principles of her existence.

Do you feel that the dark and violent period of the past three years is ending?

I will make every effort to make it end. I do not intend to be passive. The moment a Palestinian state forms, I plan to begin working with it. I will not wait for the telephone to ring.

JASON EINSTOSS ז"ל

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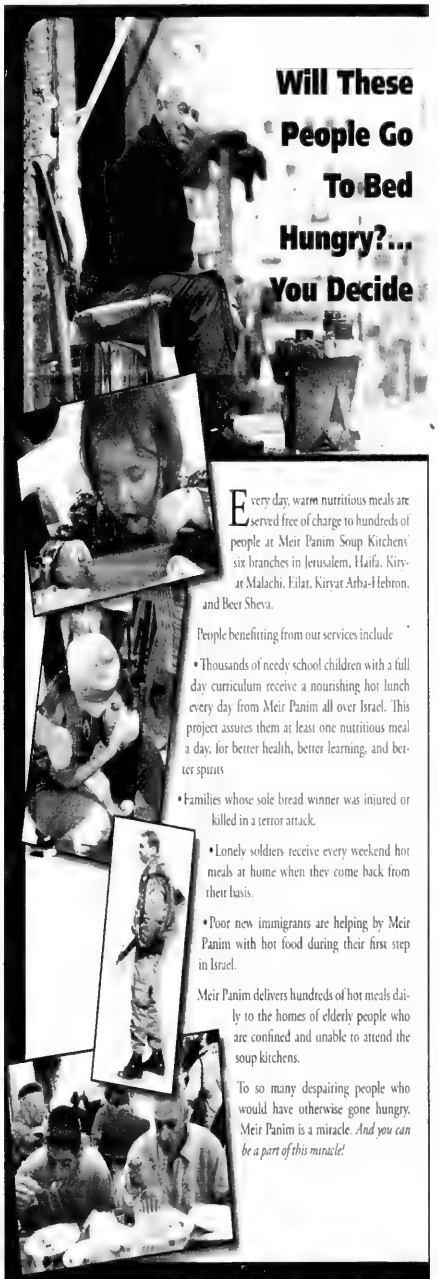
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The Week in Israel

April 7

• The government is distributing tons of food to its needy for Passover. Some 80 tons of vegetables and fruit, 300,000 eggs and 30 tons of meat will be distributed by the Agriculture Ministry in addition to the donations of various private organizations.

April 8

• Germany's Foreign Minister Joschka Fischer said he is deeply disturbed by the state of Israel-Europe relations. At a meeting with President Moshe Katsav, Fischer called for steps to improve relations, including visits by Israeli officials to Europe.

April 9

• An extremist Jewish group claimed responsibility for a blast that wounded 15 Palestinian students at a school in the West Bank.

• A planned general strike in Israel was called off. The Histadrut, Israel's labour federation, called off a strike after reaching an agreement with Israeli treasury officials.

April 10

• Israeli helicopters fired four missiles at a car in Gaza City, killing Islamic Jihad commander Mahmoud Zatme and wounding 12 bystanders.

• Two Palestinian gunmen infiltrated a small Golani training base close to Beka'ot in the northern Jordan Valley around dawn, killing two soldiers and wounding nine.

April 11

• Israel's state of alert against a possible ballistic missile attack from Iraq remains high, Defence Minister Shaul Mofaz said after a meeting with senior officers of the Israeli army. The officers agreed that intelligence indicates Iraq still has launching sites that could threaten Israel.

Files from JTA and Ha'aretz

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Palestinian Authority mourns fall of Baghdad

By ITAMAR MARCUS

Palestinian Media Watch

After months of support of Iraq and promises that "Iraq would be a graveyard for U.S. soldiers" the Palestinian Authority (PA) went into mourning over the quick fall of their hero Saddam Hussein.

The PA daily *Al Ayyam* published a headline April 10 of the fall of Baghdad with a black frame of mourning and the official PA daily *Al Hayat Al Jadida* published a political cartoon saying the entire "Arab Nation" is in mourning.

The editorial page in the official daily *Al Hayat Al Jadida* went even further, advising the Iraqi people to act against the American "occupation" by taking "the Palestinian experience as an example."

Theories linking Kurds with Jews abound in Turkey

By YIGAL SCHLEIFER
Jewish Telegraphic Agency

ISTANBUL — The war in Iraq has ended and the Kurds in the country's north have emerged as one of the war's great victors, liberating themselves from Saddam Hussein's oppressive rule and declaring an independent state.

To the world's surprise, it turns out that one of the Kurds' top leaders is Jewish and, as a result, the nascent Kurdish country will forge a close alliance with Israel, giving the Jewish state another toehold in the Middle East and access to the oil riches of the Iraqi north.

A far-fetched fantasy? Perhaps, but in the last few weeks, a similar scenario has been discussed in various articles in the mainstream press in Turkey, a country watching developments in northern Iraq with great worry.

Turkey, which has a close strategic relationship with Israel, has a Kurdish minority estimated at more than 10 million people and only a few years ago ended a decade-long battle with Kurdish separatists in the country's southeast that claimed some 30,000 lives.

Turkish leaders fear that any move toward independence by Kurds in Iraq could lead to a revival of the separatist movement among Turkey's Kurds.

As a result, Turkey has been building up its military presence along the Iraqi border, ostensibly to stem a possible flood of refugees from Iraq – but also to pressure the Iraqi Kurds to stay quiet.

In the weeks leading up to the war, the Turkish press was filled with various articles reporting, mostly with suspicion, about the Iraqi Kurds' postwar plans.

A Feb. 17 article in the respected daily newspaper *Hurriyet* offered an interesting take on the situation: Massoud Barzani, leader of the Kurdish Democratic Party, one of two political factions that control the autonomous Kurdish area of northern Iraq, is Jewish and comes from a long line of Kurdish rabbis, the article claimed.

The article was based on information from *The Folk Literature of the Kurdistani Jews*, a 1982 anthology that discusses a Kurdish rabbinic family named Barzani and findings by a Turkish history teacher who discovered Ottoman documents that refer to a 19th-century Kurdish rabbi also named Barzani.

In the article, researcher Ahmet Ucar said Barzani's "Jewish roots" should lead to a different understanding of the region and its history, since the Hebrew Bible states that the Jewish "Promised Land" stretches from the Nile to the Euphrates, an area that would include Kurdish territory in northern Iraq.

Syria undermining Mideast peace: Israeli foreign minister

Ha'aretz Daily Newspaper Ltd.

ANKARA — Israeli Foreign Minister Silvan Shalom, speaking on Monday after talks with Turkish Foreign Minister Abdullah Gul, accused Syria of undermining peace in the Middle East amid fears the U.S.-led war in the region could now spread to Iraq's neighbours.

"Syria is letting terrorist organizations operate in the country... Unfortunately they are not doing anything to prevent it. More than that, they are encouraging terrorist organizations to act within Syria all the time," Shalom told reporters.

Shalom, the first senior Israeli official to visit Ankara since Gul's Justice and Development party (AKP) took power after elections last November, said Syria had asserted Israel was playing an active role in the Iraq war in order to justify its harbouring of senior Iraqi government officials wanted by the United States.

"Israel has no part in the war with Iraq, everyone knows it," Shalom said. "It's propaganda that they want maybe to give to their own people or to the Arab world to explain why they let those Iraqi officials escape to their country and to shelter there."

Syria must lift the threat of Hezbollah attacks against Israel and expel leaders of terrorist organizations from Damascus, Defence Minister Shaul Mofaz was quoted as saying Monday amid fast-rising tensions between Syria and the United States.

"We must monitor what it happening there. The Americans have taken out a 'yellow card' on them, and were right to do so," Mofaz said in remarks broadcast on Army Radio, employing the term a soccer referee uses to warn players who have broken the rules of the game, and who may be expelled if infractions continue.

Syria "has taken in senior Iraqi figures to its territory, [and] has also allowed terrorism to be launched in the direction of the Americans in Iraq," Mofaz said.

Overnight Monday, Hezbollah once again fired artillery shells into Israeli territory. They landed in Kiryat Shmona and did not cause injuries, Army Radio reported.

The radio also reported that Hezbollah fighters had recently moved additional artillery pieces near the Lebanon-Israel border, from which they have been directing anti-aircraft fire at border towns and villages. Shrapnel from anti-aircraft shells fell overnight also in Kiryat Shmona, it said.

Syrian Foreign Minister Farouk a-Shara said Sunday if the United States decides to attack Syria, Israel will also be harmed. He rejected claims that Syria was providing shelter to senior Iraqi leaders, and said the Americans "know well that these accusations have no basis."

Shara's comments came after U.S. President George W. Bush Sunday repeated warnings to Syria that it must cooperate with Washington and not harbour Iraqi leaders who may flee across their common border.

EU foreign policy chief Javier Solana urged Washington on Monday to tone down its harsh statements about Syria, saying it was time to "cool down" the tense situation in the Middle East.

That same day, British Foreign Secretary Jack Straw said Syria was not the next coalition target after the war on Iraq. "We have made it clear that there are no plans for Syria to be next on the list... but there are questions that the Syrians need to answer," Straw told reporters at a brief press conference at the British Embassy.

"What we believe is that there is an important agenda for discussion with the Syrian government," Straw said of whether Syria is harbouring former Iraqi leadership and has weapons of mass destruction.

Bush told reporters Sunday that "Syria just needs to co-operate with the United States and our coalition partners, not harbour any [Iraqi] Baathists, any military officials, any people who need to be held to account."

Former prime minister and foreign minister Shimon Peres, who was in the United States earlier this week, said Washington would no longer tolerate "two-faced policies" regarding terrorism.

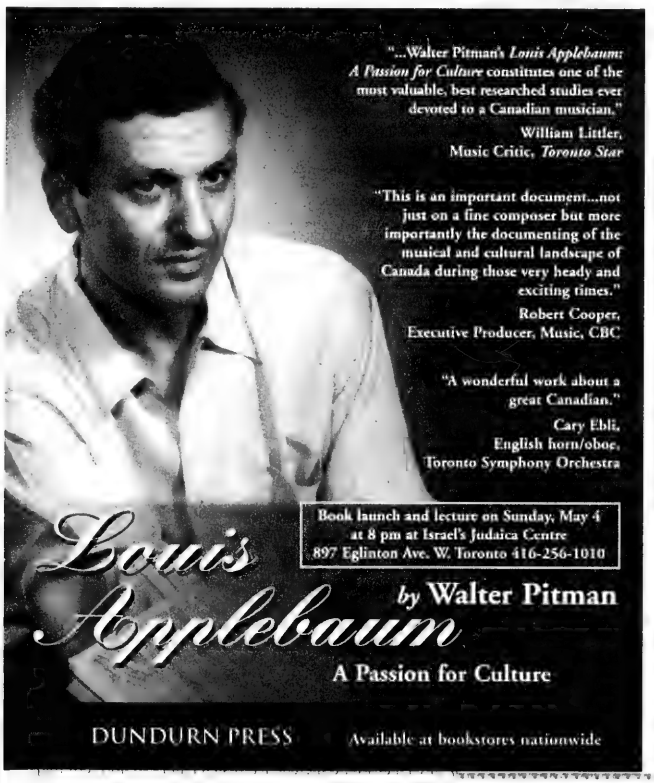
"A nation can either fight terror or aid terror," he said. "They will not allow a nation to pretend it is fighting terror, while it actually aids it."

Some 10 headquarters of terrorist organizations are in Damascus, Peres said, adding that Washington's approach to Syria was likely to be "uncompromising." But, he said, "I don't think that the next step will be use of military force. I think that what America will try to do is to truly forge a coalition to tell Syria to decide where it's really headed."

After its Iraq invasion, "the American people have a power of their own even without immediate use of military force. This is the change in the situation," Peres said. "I expect that many nations will join this effort."

Asked whether Syria could face military action if it does not turn over Iraqi leaders, Bush said, "They just need to co-operate."

Syria has been on the U.S. list of countries supporting terrorism for many years and some hawks in Washington say that after Iraq, the United States should set its sights on regime change in Syria and Iran.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'Rebels' take to motorcycles in fight against cancer

By STACEY STEIN
Special to The CJN

Rami Bader and Gidion Lee will ride their motorcycles across the United States, Europe and Israel to raise money for cancer research and help scientists cut off by some European countries due to the Israeli-Palestinian conflict.

The two cousins' "Rebel with a Cause: Ride for Life" campaign is in memory of Bader's brother Gili, who died of cancer more than two years ago at the age of 46.

The majority of funds raised will go to the Israel Cancer Research Fund (ICRF), with a portion earmarked for the Cross Cancer Institute in Alberta.

The campaign begins May 20 in Edmonton and ends six weeks later in Israel, where Gili died.

Bader, who lives in Edmonton, wanted to do something to raise money for cancer research and treatment after his brother Gili died of melanoma in October 2000.

"It was tragic and heartbreaking to watch this disease disintegrate such a vital young man," said Bader. "I never really recovered from this loss."

Feeling helpless after his brother's death, Bader said he "had to do something so that his [Gili's] experience would not be in vain." While riding his motorcycle one day, Bader thought of the idea for the Ride for Life campaign.

"I thought it could be a great campaign for a great cause," he said.

Bader also wants to raise funds to provide patient support and assist families of cancer patients and victims.

While Bader originally planned on donating all funds raised from the tour to the Cross Cancer Institute, Lee suggested donating the funds to the ICRF. Part of Lee's interest in helping Israeli scientists stems from personal reasons; the pharmaceutical company that his sister works for in Israel had its funding cut by some European countries, such as Sweden, due to the current conflict with the Palestinians.

The ICRF says threats to shut out Israeli researchers from international academic exchanges and scientific studies have also come from France, England and Germany.

"I felt the timing couldn't be better to help get money for research to be done in Israel," said Lee, who lives in Toronto and is helping organize the trip. "Money for scientific research has dried up completely, because a lot of it was coming from Europe."

While the donations raised in Alberta will go to the Cross Cancer Institute, all donations raised in the rest of Canada, the United States and Israel will go to the ICRF. Bader said his goal is to raise $100,000 (Cdn) for the Cross Cancer Institute and $100,000 (US) for the ICRF.

On the tour, Lee, 69, and Bader, 44, both native Israelis, will ride through the Canadian prairies and American Mid-West before flying from Toronto to Portugal, with their motorcycles in tow. From Lisbon, Lee and Bader will ride through southern Europe to Turkey, finally arriving in Haifa via ferry from Cyprus.

In Israel, Lee and Bader will ride from Haifa to Be'er Sheva, stopping en route to visit different research centres of ICRF-funded scientists. All money raised on the tour for the ICRF will go to a fund that has been created in Gili Bader's name. Lee and Bader are covering their own costs for the trip.

Founded in 1975, the ICRF is a voluntary charitable organization that receives its total income from private donations. The ICRF funds Israeli scientists working on cancer research projects in universities and hospitals throughout Israel. It is the only U.S.-based charity solely devoted to supporting cancer research in Israel.

Lee says one of the reasons why the Ride for Life campaign is important to him, aside from the fact that he's helping raise money for Israeli scientists, is because many people he knows have been afflicted with cancer in the past few years.

"There are all kinds of sicknesses in the world, but to me this [cancer] is the worst," said Lee. "They have made very little progress in conquering it."

For more information, visit www.rebelwithacause.ca and the ICRF at www.icrfonline.org.

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11. Prizes must be accepted as awarded.
12. All decisions by the contest promoters (*The Canadian Jewish News*) are final and not subject to review.
13. By entering the contest you acknowledge these rules and agree to abide by them.

Feature

New Simcha Jacobovici documenatry probes...

Did ossuary contain the bones of the brother of Jesus?

By SHELDON KIRSHNER
Staff Reporter

Is it the greatest archeological find of all time or simply a brilliant forgery?

That's the burning question Simcha Jacobovici poses in his newest documentary, *James, Brother of Jesus*, which will be broadcast on the Discovery channel on Sunday, April 20, at 8 p.m.

The object of debate is a limestone ossuary, or burial box, containing an inscription in Aramaic: "*Ya'akov, bar Yosef, akhui di Yeshua*" ("James, son of Joseph, brother of Jesus.")

If the ossuary and the inscription are authentic, the first archeological proof of Jesus' existence will have been established.

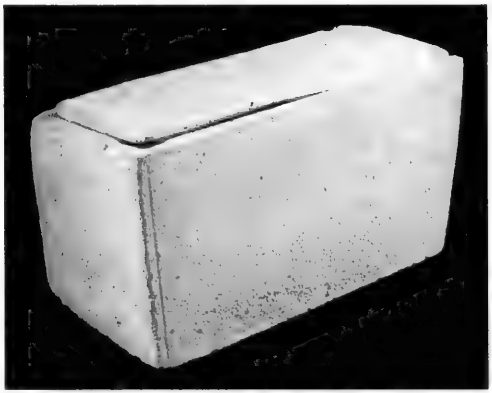
But is this ossuary the real thing?

Herschell Shanks, an American editor who broke the story of the ossuary's existence, and Andre Lemaire, a French expert in Aramaic inscriptions, have no doubt that it is the genuine article.

But Rochelle Altman, a renowned scholar, is not so sure. Her colleague, Baruch Halpern, cautions that it may be an outright forgery.

The trapezoidal ossuary, owned by an Israeli collector named Oded Golan, was exhibited at the Royal Ontario Museum last autumn.

En route to Toronto, it broke, causing a sensation. It was restored and then tested for authenticity.



This limestone burial box, believed to belong to James, has created much controversy.

In this fine investigative film, Jacobovici tries to get to the bottom of the conundrum.

Golan apparently bought the 10 by 20 by 12 inch sand-coloured ossuary in the 1970s when he was a student.

An archeological buff, Golan has amassed an enormous collection of artifacts, including 40 ossuaries. He kept the "James" ossuary in his parents' north Tel Aviv flat for many years.

James, Jesus' brother, was one of his followers during the formative years of Christianity. As one archeologist observes, James represented a "very Jewish form of Christianity."

Golan does not remember the Arab antiquity dealer in eastern Jerusalem from whom he purchased the famous ossuary. But it's clear it was found in Silwan, a Palestinian village near Jerusalem that is filled with ancient Jewish burial caves.

Currently, the ossuary is undergoing tests at the Israeli Antiquities Authority. Preliminary scientific examinations may lead a viewer to the conclusion that the ossuary, as well as the inscription, are authentic.

But judge for yourself.

In any case, *James, Brother of Jesus* is a compelling film.

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THE COMMUNITY IS INVITED

Nowhere in Africa *director surprised by Oscar win*

By SHELDON KIRSHNER
Staff Reporter

Caroline Link

Caroline Link, the director of *Nowhere in Africa*, is still in a state of shock after winning this year's Academy Award for best foreign film.

" It was a complete miracle," she said in a telephone interview last week from her home in Munich, Germany.

" I did not think I would win. I never would have expected it. I was up against tough competition."

Link, 38, and her husband, filmmaker Dominik Graf, watched the Academy Award show on television. She did not attend the ceremony in Los Angeles, her infant daughter having fallen ill.

Based on Stefanie Zweig's popular autobiographical novel about an upper middle-class German Jewish family that settles in Kenya to escape Nazi persecution, *Nowhere in Africa* spans a period from the late 1930s to the end of World War II.

Currently playing in Toronto, it unfolds in German and Swahili, with English subtitles.

Only the second German film to capture an Oscar, it repeats the success of *The Tin Drum*, which won in 1979.

Link is no stranger to critical acclaim.

Her 1998 feature, *Beyond Silence*, a film about a girl with deaf parents, was also nominated for an Academy Award in the best foreign movie category.

Nowhere in Africa, which sold 1.4 million tickets in Germany, a lot for that country, picked up five German Film Awards, including best picture and best director.

Germans liked it for at least two reasons, she explained.

"It is a moving family drama about the Holocaust. It reached the hearts of people, showing a new side of the Holocaust. I was not personally aware that German Jews settled all over the world when they left Germany. They took what they could get."

Link was drawn to Zweig's novel by the novelty of its approach.

"We're all pretty tired of the same dead images of the Holocaust," she observed. "The brown uniforms. The insults directed against Jews on the streets. I had to find a new language, a new angle."

Link's producer, Peter Herrmann, bought the rights to the book in 1995, the year *Nowhere in Africa* was published. He offered it to her in 1998.

The novel fascinated Link, who has always been attracted to " new worlds." She met with Zweig, now 70 and living in Frankfurt, before writing the screenplay.

"She trusted me to do the film, and that gave me the freedom I needed. It was an easy collaboration."

In adapting Zweig's sprawling book, Link concentrated on only a small part, realizing she could never do justice to all its complex facets.

Filming began in January 2001 and lasted three months.

It was partly shot in the remote village of Mukutani, which, she noted, was so far from Western creature comforts.

"It was the greatest adventure. We had no phone lines, and we had to build a road to get to the village. It was a big challenge, and a pretty amazing experience."

In another locale, two of the actors were robbed of all their possessions.

"It was very frightening for the whole team. Kenya is not a safe place. It's a very, very poor country."

Much to her relief, the $7 million (US) film pleased Zweig.

"She was very happy, overwhelmed and moved by it."

Link made a point of showing it to the villagers in Mukutani. A screen was set up in an open field.

"They didn't understand a word, but they loved it."

Screened at last year's Jerusalem Film Festival, *Nowhere in Africa* has been sold to 50 countries.

"That's what the producer tells me," she said, exulting in the information. "I can't really believe it."

Better still, she added, *Nowhere in Africa* reopened in theatres across Germany after winning the Academy Award.

Link, who was born in Bad Nauheim, a town near Frankfurt, was asked whether Germans and Jews can ever normalize their relationship.

A realist, she said that ties between Jews and Germans have yet to be normalized. In fact, the entire issue is treated in "a very careful way," replied Link, whose neighbours are Jewish.

Does she intend to make another film about the Holocaust?

"If a good story comes my way, why not? But there are so many other stories in my head."

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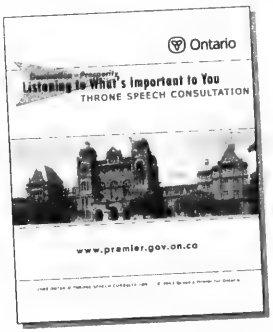

Premier Ernie Eves wants to hear what you have to say about Ontario's future. The results of a provincewide consultation will be reflected in the government's April 30th Throne Speech.

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Be a part of this historic consultation. Visit www.premier.gov.on.ca to fill out the consultation booklet online, call Publications Ontario at 1-800-668-9938 or pick one up at your local Government Information Centre.

Ontario

Warsaw Ghetto uprising recalled on History Channel

By SHELDON KIRSHNER
Staff Reporter

They never had a chance, being hopelessly outmanned and outgunned.

Despite the overwhelming odds, the Jewish fighters of the Warsaw ghetto resisted, putting up a heroic struggle before being brutally subdued by a force of about 2,000 heavily armed Germans.

The most stirring Jewish revolt against Nazi oppression during the Holocaust, the 1943 uprising still galvanizes Jewish pride.

Organized by an intrepid group of Zionists and Bundists in the face of opposition from Warsaw's cowed Jewish leadership, the 28-day rebellion was technically a failure. The Nazis killed virtually all the 700 Jewish defenders and razed the ghetto. But by bravely standing up to their oppressors, the Jews redeemed themselves.

On April 19, the 60th anniversary of the outbreak of the revolt, the History Channel is broadcasting *From Despair to Defiance: The Warsaw Ghetto Uprising*, a documentary by David Kaufman about this sad yet stirring event. Never less than absorbing, Kaufman's film will be screened at 6:30 p.m.

It begins as flames consume the ghetto, doubles back to its construction in 1940, dwells on the preparations leading to the revolt and finally returns to the rebellion itself.

Kaufman uses graphic file footage and supplements it with revealing interviews with some of the surviving fighters.

It all adds up to a first-class documentary.

Four hundred and fifty thousand Jews were crammed into the ghetto, a place of unrelieved squalor. Residents were subjected to a starvation diet – 600 grams per person per day – and historians estimate that one-third of its inhabitants lived in sub-human conditions. Soup kitchens mitigated the effects of starvation, but disease was rampant.

The idea of resistance took root in 1942 after news of the mass murder of Jews filtered out. The German-appointed Jewish Council opposed a revolt, fallaciously assuming that the Nazis would not murder the Jewish labourers they needed for war production.

But after the first deportations and the suicide of Judenrat leader Adam Czerniakow in the summer of 1942, the last illusions crumbled.

During the first phase of the deportations, which resulted in the deaths of some 270,000 Jews, the Nazis handed out bread and marmalade to those who presented themselves voluntarily for "resettlement."

The deception worked, but soon enough, the ghetto learned that tens of thousands of Jews were being gassed in Treblinka.

Emboldened by this catastrophe, the resisters established the Jewish Fighting Organization (ZOB). Lacking weapons, ZOB distributed leaflets warning Jews of impending disasters.

In September of that fateful year, the Germans decided to carry out a final deportation. A month later, an emissary from the Polish Home Army, Jan Karski, secretly visited the ghetto. He disclosed that Polish Jewry was being wiped out.

By the end of 1942, 60,000 Jews remained in the ghetto, the majority of them slave labourers. The Nazis then took the decision to liquidate the ghetto and transfer its population to Treblinka and labour camps in Lublin.

When the last of the deportations got under way in January 1943, ZOB fighters, in vain, tried to stop them. By that juncture, ZOB had acquired small arms from the Polish underground. With these meagre weapons, ZOB pushed the Germans out of the ghetto.

Jewish fighters being led away by German troops after the Warsaw ghetto uprising.

In a turning point, SS commandant Heinrich Himmler ordered its destruction. On Monday, April 19, on the eve of Passover, a German force under the command of Gen. Juergen Stroop stormed the ghetto.

The ZOB hit back at the column of tanks, half-tracks, howitzers and infantry, inflicting casualties. The astonished Germans retreated in panic, but returned the following day, Adolf Hitler's birthday, only to be turned back once again.

On April 21, the Germans launched artillery strikes, setting fire to buildings where Jewish fighters were lodged. Two days later, the Germans torched all the buildings in the ghetto. "It was hell on earth," a fighter recalls.

The Polish underground rejected a request from the Jews for additional arms, saying they were required for a long planned general uprising (which, in fact, broke out in 1944).

With the ghetto now a smouldering ruin, Jewish fighters found refuge in basements and bunkers. At night, they hunted down German soldiers.

Using dogs and sensors, the Germans ferociously attacked the Jews, flushing out about 2,000 every day.

On May 17, they discovered the whereabouts of Mordecai Anielewicz, the ZOB's commander, at a bunker at Mila 18. He left behind a note commending the heroism of his fellow combatants.

By mid-May, the revolt had flickered out, and the surviving Jewish fighters had escaped through the city's sewers. To mark their "victory," the Nazis blew up the Great Synagogue outside the ghetto walls.

Stroop, who was executed in 1945, reported that 13,000 Jews had been killed and another 7,000 deported. He claimed his own losses were 16 killed and 185 wounded.

Only 10 of the 70 Jewish survivors lived through the rest of the war.

The Nazis had prevailed, but the Jews had retained their honour.

From Despair to Defiance distills the essence of this epic struggle.

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Film's director a seasoned journalist

David Kaufman immersed himself in literature of rebellion

To Alan Mendelsohn, the series producer of the History Channel's *Turning Points in History*, the 60th anniversary of the Warsaw Ghetto uprising seemed as good a time as any to revisit that historic event.

Casting about for talent, Mendelsohn assigned David Kaufman, a seasoned writer and director, to make a film about the 1943 revolt.

"He thought it would be a good story to retell, and I was eager to do it," Kaufman said last week.

The result is *From Despair to Defiance: The Warsaw Ghetto Uprising*, which is scheduled to run on April 19.

Born in Montreal in 1948, Kaufman is an award-winning director.

After working for CBC's *The Journal* for eight years, he moved over to *the fifth estate*.

In 1999, after leaving the CBC, he produced and directed *The New Klezmorim: Voices Inside the Revival of Yiddish Music*, which premiered at the 2000 Toronto Jewish Film Festival and was subsequently broadcast on 13 PBS stations in the United States and on Bravo! in Canada.

Two years ago, he wrote and directed a feature on Kristallnacht titled *Night of the Reich's Pogrom*, which was nominated for a Gemini award.

In making *From Despair to Defiance*, a Barna-Alper production that cost about $200,000, Kaufman immersed himself in the literature of the rebellion.

Eugene Orenstein, a McGill University professor of Jewish studies, helped Kaufman track down some of the surviving fighters. Six, including Boroch Spiegel of Montreal, appear in the film, while three declined to be interviewed.

Special screenings have already taken place in Toronto and Montreal.

Kaufman has an indirect connection to Poland. His wife's late mother, Helen Goldberg Alboim, left Poland on the eve of World War II, and her father was the secretary of the metal workers' union in pre-war Poland.

— S.K.

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Eye on Arts

By Bill Gladstone

MUSICIAN MOSHE HAMMER PRESENTS MUSIC AND PAINTING EVENT

Moshe Hammer presents *Beethoven Meets Pollack*, a concert and live painting event that features himself on violin, **Andrew Burashko** on piano, and **Mike Hammer** supplying the live-action painting. The concert features works by **Bach**, **Beethoven**, **Debussy** and **Brahms**.

Glenn Gould Studio, 250 Front St. W. $30-$25. Sunday, May 4, 7:30 to 9:30 p.m. Solo exhibition of acrylic and oil pastel works on view in the upper and lower lobbies 5 to 11 p.m. (Free entrance to lower lobby.) 416-205-5555.

* * *

Aelita in Concert: International singing sensation **Aelita**, a resident of Thornhill, presents *Songs from the Heart – Journey Through Jewish Music*, accompanied by **Nina Shapilsky** and klezmer violinist **Rodion Bashoer**. Presented by Oraynu Congregation as part of the Society for Humanistic Judaism's 2003 Conference.

Quality Hotel and Conference Centre, Yorkland Ballroom, 185 Yorkland Blvd. (Highway 404-Sheppard Avenue area). $20. Saturday, May 3, 8:30 p.m. Reservations, 416-385-3910.

* * *

Chrylark Concert: Alexander Tselyakov, internationally recognized as a masterful virtuoso pianist in the grand romantic tradition, performs a solo recital of works by **Chopin**, **Rachmaninoff** and **Srul Irving Glick**, who is the featured composer of the Chrylark series this year. Heliconian Hall, 35 Hazelton Ave. Adults $15. Sunday, May 4, 3 p.m. 416-651-9380.

* * *

Poetry at Israel's: Ron Charach, **Malca Litovitz**, **Karen Shenfeld** and **Rhea Tregebov** read from their works in celebration of Poetry Month. The event is sponsored by the Canada Council for the Arts and the League of Canadian Poets. Israel's Bookstore, 897 Eglinton Ave. W. Refreshments (kosher for Passover); free admission. Sunday, April 20, 8 p.m., 416-256-1010.

* * *

Jewish Composers Featured: Hebraic Tradition, an upcoming concert at the Rosedale United Church, presents the music of three renowned Canadian Jewish composers. **Trio Lyra** (**Mark Childs**, **Erica Goodman** and **Susan Schulman**) and the Rosedale Choir and soloists perform pieces by **Ben Steinberg**, **Milton Barnes** and the late **Srul Irving Glick**. Rosedale United Church, 159 Roxborough Dr. Sunday, May 4, 8 p.m. Reservations 416-924-0725, ext. 36.

* * *

At Holy Blossom Temple: Holy Blossom presents folklorist and musician **Naomi Bell** in a four-part series, Yiddish Folksongs and the Stories They Tell. Bell, a teacher, lecturer and performer, approaches Jewish folk songs as social history. Her course features songs of work and struggle, love and marriage, and customs and beliefs from the shtetl to America.

Holy Blossom Temple, 1950 Bathurst St. Free admission. Thursdays at 11 a.m., May 1, 15, 22 and 29. 416-789-3291, ext. 238.

* * *

The Golem Returns: Following the success of their first Golem comic book, a New York-based company has just launched its second Golem comic book, featuring **Mendy** and the **Klein** family as well as the famed medieval Jewish monster from Prague.

The Golem Factory employed artist **Ernie Colon**, of *Richie Rich* and *Casper* fame, to draw the second instalment, *Blackout*.

"At The Golem, we are very enthusiastic to develop a positive, thematically Jewish commonality for our young readers," said editor **Tani Pinson**.

For the latest issue, inquire at your neighbourhood Jewish book store or visit the Web site www.thegolem.com.

* * *

Arts in Brief

• Stage Centre Productions presents *She Stoops to Conquer*, **Oliver Goldsmith's** delightful 18th-century comedy of manners. Adults $20. Fairview Library Theatre, May 1 to 17. 416-299-5557.

• Seneca College at York University campus announces evening adult acting classes taught by skilled professionals. **Rose Dubin**, co-ordinator. Orientation Thursday, May 1, 7 p.m. 416-491-5050, ext. 4112.

• The Reform movement has established a new prize in Jewish literature. The Reform Judaism Prize for Jewish Fiction, which includes an award of $5,000, is to be presented for the first time in November. Application deadline is June 15. Details at www.uahc.org/rjprize

Moshe Hammer, foreground, on violin and Mike Hammer (painting) perform on May 4th.

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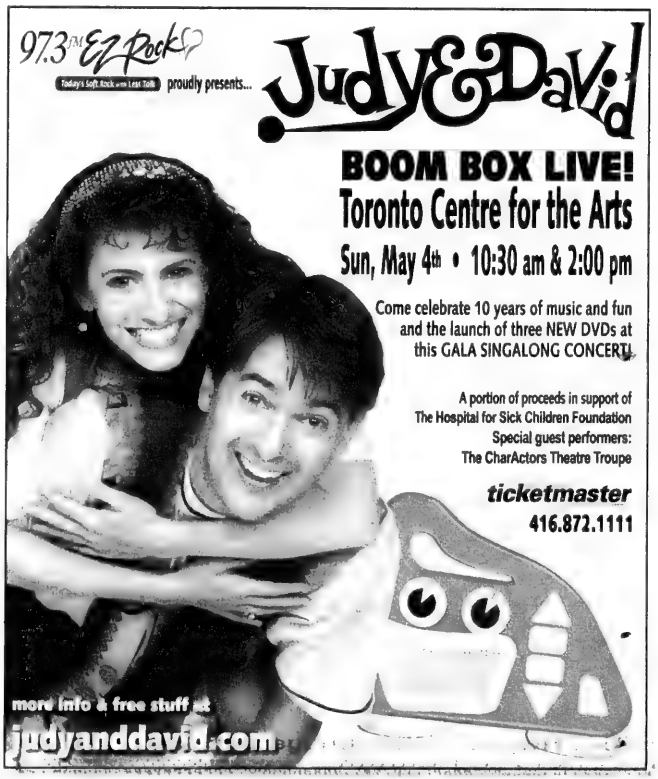
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78 SHORT TERM RENTAL AVAILABLE
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85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
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115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
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123 TIME SHARE FOR RENT
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143 FLORIDA SHARED ACCOMM. AVAIL
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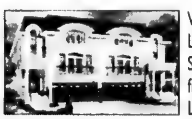

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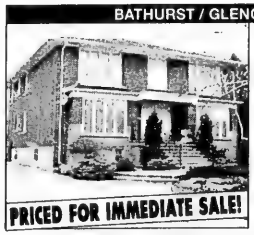

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280 ANNOUNCEMENTS

Congratulations! Winners of Na'amat Canada's Daily Calendar Lottery Draw, for March 2003: Michael Marcus, Margarie Blankstein, Ruth Shostack, Melissa Strolight, Bruce Fisher, Susan Dick-Goodman, Esther Sarick, Helen Lepek, Donna Bronstine, Esther Schwartz, Mrs. H. Winkler, Alysa Tinianov, Miriam Meiri, Estelle Daniels, Trudi Grunhut, Ruth Krongold, Jerry Organ, Cheryl Halberstadt, Maytie Sivkin, Adele Shapiro, Jacqueline Baranowsky, Edward M. Kogut, Myra Manly, Pauline Rosenfeld, Tillie Kay, Carolyn Cohen, Mrs. Billie Samuels, Mrs. Rachel Nisker, Felix Brand, Enid Muchnick, Sophie Joshua.

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330 OBITUARIES

KOHN, Dvora – on March 31, 2003, late of 205 Hilda Ave.
KRIGER, Basya – on April 1, 2003, late of 6101 Bathurst St.

Steeles Memorial Chapel

336 CARD OF THANKS

Saul and Sara Marmurek and Family

extend warm appreciation to dear family, friends, Rabbi Stern & family and the Shaarei Tefillah Congregation for their support and care during Saul's recent illness.

We wish everyone good health and a Happy Passover.

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Richman, Ben - on March 21st, 2003. Late of 37 Showshoe Millway.

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Arts & Travel

Audience enjoys riveting version of Mamet play

By DAVID SILVERBERG
Special to The CJN

In the world of sales, a strong marketing pitch can entice the most skeptical of customers.

That adage can be easily applied to theatre and, in this case, to U.S. playwright David Mamet's renowned work *Glengarry Glen Ross*, which recently played at Harbourfront Centre's 2003 du Maurier World Stage festival.

The play's dialogue-driven script is the timeless kind that actors salivate over. But where *Glengarry* has to shine is in its delivery and intensity — a responsibility that weighs on the shoulders of any company bold enough to stage the Mamet masterpiece.

Chicago's legendary Steppenwolf Theatre Company accepted the challenge and gave Canadian audiences its first glimpse of the theatre group that jump-started the careers of actors John Malkovich and Gary Sinise.

While no such A-list names graced the Toronto stage, the actors in the visiting ensemble delivered a riveting performance nonetheless.

The play revolves around determined real estate salesmen in 1980s Chicago who face the thrills and spills of chasing leads in the hope of becoming salesman of the month and winning a Cadillac.

Shelly Levene, the veteran struggling to reclaim past glory, shapes the play's plot, although the smarmy Richard Roma attracts eyeballs because of his slick-talking pitches and expletive-heavy rants.

Rounding out the sales force is Dave Moss — whose distaste for upper management elicits more laughs than sympathy — and the spineless George Aaronow. John Williamson captains the ship, but he absorbs enough criticism to make most bosses cringe.

In the first act, set in a Chinese restaurant, the audience is treated to the death and rebirth of a typical salesman. Moss and Aaronow complain about their lack of quality leads, whining in a manner that undermines their faux confidence.

Under the direction of Amy Morton — a Steppenwolf regular who has brought *Glengarry* to audiences in North America and Europe — this comedy vibrates with an energy found in all Mamet plays.

Rick Snyder as Levene was a last-minute replacement for Mike Nussbaum, who left for Chicago because of a family emergency. Though he had to carry a script through the play's two acts, Snyder's delivery crackled wonderfully as a man desperate to regain his youthful eminence and passion for the hunt.

The electricity intensifies in Act 2, when the salesmen find their office trashed by a robbery. The lucrative Glengarry leads have been stolen. A cop interviews each salesman and they all grumble like workers in desperate need of a caffeine jolt or a blockbuster sale.

Matt Decaro, playing Dave Moss, encapsulates blue-collar profanity in a glorious two-minute monologue. After he ends his tirade towards Roma with a sneering "I never liked you," Decaro received a round of applause as he left the stage.

Although Shelly "The Machine" Levene gets the best lines in Mamet's script, Roma as the materialistic jerk invites the strongest audience reaction.

Mamet is known as the pen behind films such as *Wag the Dog*, *State and Main*, and *American Buffalo*, but a Mamet play is still the thing for fans of raw realism.

The power in every line, every shouted profanity, conveys the frustration and tenacity that pervades a stressful job. In *Glengarry Glen Ross*, Mamet creates characters both loveable and despised, enviable and pitiful, engaging and memorable.

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Baseball rosters dotted with more than a few Jewish players

By HARVEY ROSEN
Special to The CJN

WINNIPEG — The late Max Patkin, the "clown prince of baseball," had an interesting opinion as to why there weren't more Jews in baseball.

Patkin, who entertained primarily minor league audiences and whose trademark uniform and cap are displayed in the Baseball Hall of Fame, once remarked: "The reason more Jews aren't playing baseball is that they don't want to ride the buses."

Well, perhaps the observation had some substance at one time, but today the minor and major leagues' baseball rosters are dotted with more than a few Jewish players.

Los Angeles Dodgers' right fielder Shawn David Green is the most prominent Jewish player in baseball. The 30-year-old left-handed hitting outfielder is coming off a season in which he hit .285, his career average, and led his team in homers (42), RBIs (114) and runs scored (110).

The Stanford grad, who was a first-round selection of the Blue Jays in 1991, is entering the third season of his lucrative six-year pact with the Dodgers.

A member of the Jewish Sports Hall of Fame in Los Angeles, the 6-foot-4 slugger also stands tall in the world of charity, donating $250,000 each year to the Dodgers' Dream Foundation.

Gabe Kapler

May 23, 2002, was a memorable day for Green when he smacked four home runs and went six for six at the plate in a single game against Milwaukee. His 19 total bases set a major league record.

Outfielder Gabe Kapler, 27, started last season with Texas, and on July 31, was traded to the Colorado Rockies. He had previously played with Detroit in his four-year major league career.

In only 315 at bats in 2002, Kapler hit .279, managed only two home runs, and drove in another 34. Each spring, baseball mavens suggest his breakout season is imminent. The good news is that in trade talks, Kapler's name always surfaces. The bad news is that his potential has a definite shelf life.

The 1998 Minor League Player of the Year with Lakeland, Kapler is also a weight lifter and promoter of physical fitness. He may have given a hint of things to come when, after being acquired from Texas last year, he hit .311 in 40 games.

Bradley David Ausmus, 34, a catcher with the Houston Astros, is entering his 10th season in the majors. The son of a Jewish mother, he had the dubious distinction last year of tying a National League record by grounding into 30 double plays.

On the other hand, the defensive star, who enjoyed a league-leading .997 fielding average and won his second consecutive Rawlings Gold Glove Award, has few peers when it comes to handling pitching staffs. Not to mention that he is among the top receivers in throwing out baserunners (31 of 96).

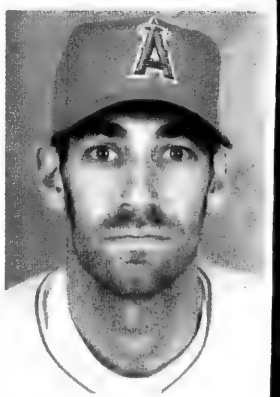
Last season, Ausmus batted .257, walloped six home runs and drove in 50.

Catcher Jesse Levis, at age 35, will start the season on the Phillies' farm at AAA Scranton-Wilkes Barre.

Levis last played in the majors in 2001 with Milwaukee, hitting .242 in only 33 at bats.

Al Levine, a relief hurler who was released by Anaheim during the winter and again in late March by St. Louis, still hopes to return to the majors. In early April he signed a minor league pact with the Tampa Bay Devil Rays.

Turning to Atlanta, the question remains: which Jason Marquis will take the mound on behalf of the Braves in 2003? Will it be the right-hander who went 6-4 with an ERA of 3.95 prior to the all-star break or the struggling 24-year-old who sank to 2-5 and an ERA of 6.97 in 10 starts in the second half?



Al Levine

Marquis, 24, who was raised in a Conservative household, attended Hebrew school and observes the major Jewish holidays. He is doubtless being counted upon by the Braves with the loss of Tom Glavine to the Mets.

Pitcher Mike Koplove, 26, came out of nowhere last season to star with Arizona. He opened the season at AAA Tuscon and fashioned an ERA of 1.17 in 23 relief appearances. Small wonder he received the call from the Diamondbacks where he went 6-1 with an ERA of 3.36 in 55 games.

Watch also for promising right-handed starter Justin Wayne, who was 3-2 with an ERA of 5.32 for the Florida Marlins. He will begin the season on the disabled list with a lower leg contusion.

I'll bet Theo Epstein, the new and youngest major league GM ever, wouldn't mind acquiring several of the aforementioned for his Boston Red Sox.

Oh yes, one more thing, there are still a number of promising draft picks out there such as Matt Siegel, Kevin Youkilis, Adam Greenberg, Marc Goldberg, Jake Epstein and Brad Rosenblat who wouldn't mind riding buses in the minors... for a while at least.

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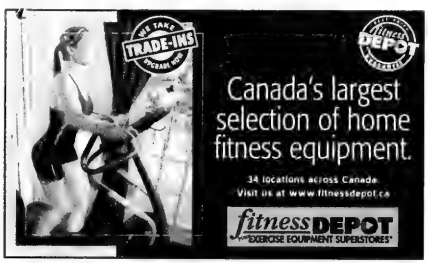

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 51.

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Israel's 'future history' needs us

By JODI KOVITZ

As 20-something Canadian Jews, most of us are linked to Israel in some significant capacity. We are Israeli citizens. Our family and friends reside there. We attended Tel Aviv University or the Hebrew University of Jerusalem. We grew up attending Hebrew day schools. We went on Birthright. We participated in the March of the Living.

Aside from our personal sentiments toward the country and its beauty, Israel's continued existence plays an integral role in the future of the Jewish people. To me, current events in Israel and the re-emergence of anti-Semitism pose very real threats to our future. What is our role in this crisis? Can we do anything?

I recently witnessed an incident at York University that both shocked and inspired me. A poster hung in a central hall by a student-led Palestinian organization bore a large yellow Magen David resembling those worn during the Holocaust. It also contained Hebrew letters that did not actually form Hebrew words, and English messages claiming that Jews as a religious group participate in ethnic cleansing and war crimes.

The poster's blatant anti-Semitic message, and the university's non-reaction, shook me to the core. But one young woman's action inspired me.

Brooke Elsner took it upon herself to challenge the Palestinian group demanding that they take down the poster. When they refused, she called the police to report the incident as a hate crime. She then contacted members of the university's administration, who cared more about crowd control than conflict resolution or discrimination policy. The poster was eventually taken down.

Brooke was successful that day. She stopped the communication of a false and misleading message about the Palestinian-Israeli conflict. She stood up to an anti-Semitic action. I commend her for her bravery. Her message was clear and strong: we must come together in voice and action to fight anti-Semitism and support Israel's struggle. These problems will not go away on their own.

Brooke's personal message to me was: "What angered me most was the yellow Magen David, the sign clearly intended to mimic how the Jews were identified during the Holocaust. Disgusted, all I could think about was how my grandparents' families were forced to suffer in ghettos and concentration camps. Their memory was my guiding light that day."

Two 20-somethings in Montreal, Elan Kunin and Lisa Rubin, have recently recorded a song, *Future History*. The first verse of their beautiful song is a call to action: "Children in the street/ Soldiers to be/ Selflessly live their lives for you, and me./ Though they're far away/ They know they're not alone/ I'm ready to give all I am for my home."

As 20-something Jewish Canadians, we may wonder what our role is in supporting Israel at the present time. Is it enough to speak out against anti-Semitism? Do we have a duty to visit Israel, particularly now?

These are disturbing questions for all of us, and I plan to explore them in my next column. I welcome your input at jlkovitz@hotmail.com.

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1 cup matzah cake meal
1 egg
8 oz. chocolate chips, melted
1 tsp. vanilla
1 cup walnuts, finely chopped
1 cup sugar

Cream margarine, sugar, vanilla until light and fluffy. Mix in egg, beating well. Add cake meal gradually. Blend well (dough will be stiff). Lightly grease 9"x13" baking pan. Spread dough out evenly. Bake at 350°F for 20-25 mins. Take out of oven. Spread melted chocolate over top and sprinkle with nuts. Press nuts lightly into chocolate. Cut into squares before completely cooled.

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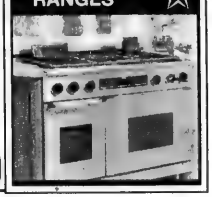


Epi on Education

Seymour Epstein

Pesach is the educational holiday, par excellence. It is living, historical proof of two important principles in education. First, it illustrates the efficacy of experiential learning; and second, it reinforces the family's primary role in the education of its children.

The seder is a classic example of the early adaptation of an outside model to suit our pedagogic needs. We took the experience of those first families in Egypt who lived through Pesach shel Mitzrayim (the first Pesach as described in Exodus), blended it with what our rabbis knew of the classic Greek dinner/discussion (see Plato's *Symposium*) and founded a formula for Pesach shel dorot that has lasted for millennia in every land we ever settled in.

The seder is a pageant that doesn't just tell a tale. It causes us to live that tale as if we too were among those saved from slavery. Every one of our senses is bombarded by the message, so that every kind of learner (i.e., the four sons) can find a way to integrate the story and its message. We even eat the symbols so that our bodies will absorb the meaning. Education at its best!

While we learn about Pesach in school and we pray on Pesach in the synagogue, the family in its own home is the focus of this holiday. How many children over the ages have made every effort to get home for Pesach? The cleaning that starts after Purim, the new clothes, the shopping, the kashering – all of these activities before the 15th of Nisan are home-based and involve the entire family.

Pesach itself, with the sedarim and the special dishes, is a holiday that reinforces family ties and the central role that parents play in the education of their children by creating the right kind of home. We have abdicated responsibility for most formal education to schools, but Pesach reminds us each year of the great power the home has for teaching both values and behaviour.

Since that first pass over our homes in Egypt, Passover has become our constant teacher of who we really are, where we come from and what is expected of us.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

CROSSWORD PUZZLE

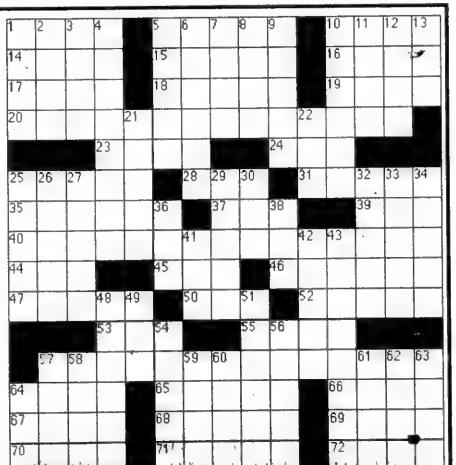
The Canadian Jewish news

(Answers to the crossword are on page 50.)

Passover Pairings
© 2003, R. Bernard Mann

Across
1. An Egyptian horse might have done this when the sea closed in on Pharoah's army
5. This order of ritual, storytelling, and festive meal
10. Gefilte ____
14. Villa d'____
15. Exchange, as in turning in the afikoman for dad's reward
16. Combining form for 11 down
17. Name ending for a Swiss B city
18. Hebrew girl's name meaning joy (pl.)
19. M'sudar, in English
20. Great brother and sister
23. Two states' postal abbreviations
24. U.S. Navy air base, acronym
25. Tree, much admired in the Tanakh
28. ____-Fi
31. Pharoah's archers' tries
35. Does penance
37. One might be cooked and served
39. Pious woman, in Italian
40. Passover edible pair (one is laid by 37 across)
44. Road sign
45. Passover candle (Hebrew)
46. One item joined by another?
47. Weird
50. ___ of the iceberg
52. My girl, in Scottish dialect
53. Reed or red
55. Use this to bring in 10 across, before it's chopped up
57. This pairs Maror and Haroses
64. Romance flower genus
65. Palms whose fronds are used in wickerwork (abbrev.)
66. ___ Lalalute, Foreign Affairs Secretary, Papua New Guinea
67. "You could hear ____ drop"
68. So long, in St. Tropez
69. Merit, the verb
70. Repair
71. Land or Earth, in French
72. ___ Scott Decision

Down
1. Twenty quires of paper
2. Oil company owned by Exxon
3. Suffixes for certain esters
4. Pertinent
5. British Foreign Minister
6. Greek avenging spirit, in myth
7. Oscar Wilde epithet, for short
8. Cheese
9. Bow conditioner
10. Complete
11. Precept
12. Bonding edge between two panels
13. How matzo-ball soup should be served
21. Scatter
22. Head, or headland, in Arabic
25. ____-noisette, nutcracker in Nice
26. Story on the Web?
27. Sadness
29. Dear one, in Dijon
30. Comparative suffix
32. Aida or Carmen
33. Steel pins in early rifles
34. Rabbi Hillel, Rabbi Gamliel
36. ___ Francisco
38. Siesta
41. Vietnamese festival
42. Given an appelation
43. Pickling herb (var.)
48. Pharoah _____ (near Eilat)
49. Snake-like marine creature
51. One who engages in idle talk
54. Oxygenat.
56. Follow on
57. Tikvah
58. "Our candidate ___ ___!"
59. Load freight
60. ___ the matzo-ball soup lest it burn
61. Scandinavian man's name
62. Nuclear reactor's center
63. "With a mighty ____ ..."
64. Lamb's sire



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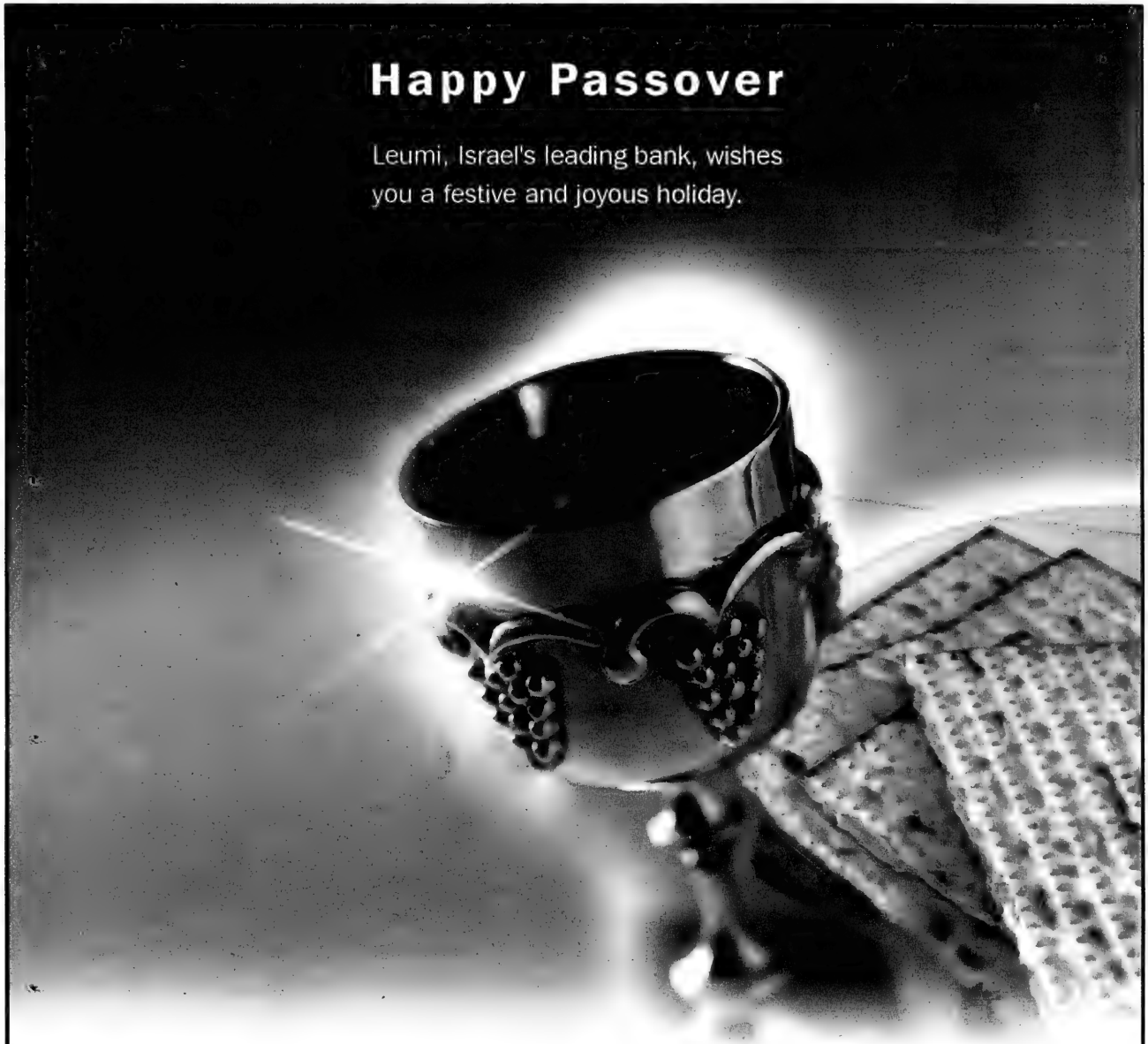

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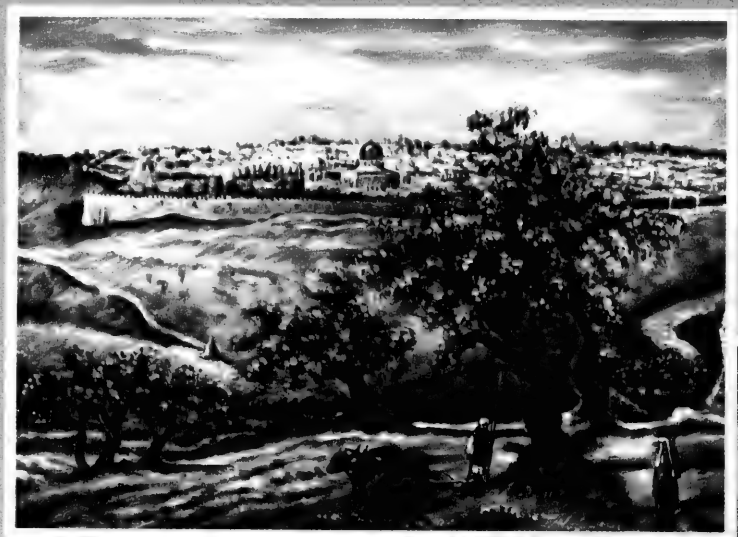
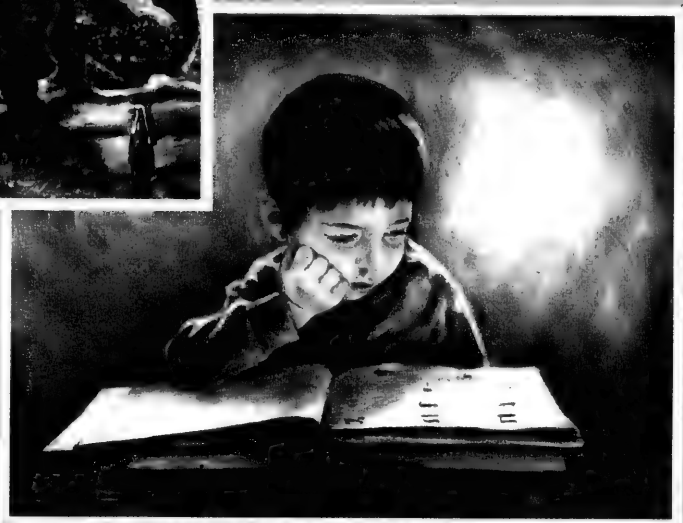
Passover Greetings

Section B
The Canadian Jewish news





From our earliest days we read, study, learn and remember Jerusalem. Eli Benzaquen of Ottawa captures these truths in his paintings.

POETRY:

Amsel, Philip.....*Sabbath Liturgy, Blessing*
Braitstein, Marcel.....*Seder*
Brown, Bruce.....*It's Never Been Clearer*
Cohen, Lainie.....*Middle East Report I, Middle East Report II, The Unveiling*
Deltoff, Marshall.....Untitled
Eini, Karen.....*Child's Concerns*
Farb, Daniel.....*Wisdom*
Freedlander, Howard.....*Five Haikus*
Greenberg, Pearl.....*Tikkun Olam*
Hecht, Igal.....*My American Cousin*
Lerner, Rachelle.....*Yahrzeit, Cataclysm*
Lerner, Ricki.....*The Mirror, Rosh Hashanah*
Levine, David.....*The Blue Lights Hung on Ben Yehuda Street*
Litovitz, Malca.....*Song, Sabbath Longing*
Medvinsky, Peter.....*Tanya*
Romberg, Rose.....*And Once Again on Shavuot*
Shainblum, Mark.....*S Poem, March of the Living, Aries*
Shuster, Myra.....*Time Capsule*
Srebrnik, Henry.....*Between Two Annes*
Swetlow, Roberta.....*L'Hadlik Ner...*

PROSE:

Abram, Alvin.....*Forgive Me*
Cohen, Lainie.....*The Pishka*
Gladstone, Bill.....*On Chaim Potok*
Lerek, Anita.....*Bread*
Musleah, Rahel.....*The Soul of A.B. Yehoshua, Marjorie Agosin: Aanchoring Memories of Chile*
Pomerantz, Batsheva.....*The Song of Nature*
Ruskin, Ronald.....*Shlomo's Wound*
Shields, Elizabeth.....*The Vet's Shard*
Shour Laufer, April.....*Tea for Two*
Shuster, Myra.....*Bubby*
Stutz, Elliot.....*Candy Revenge*

To our readers

Pesach is here once again and we are pleased to present our seventh annual literary supplement. This year, as in the past, we received many wonderful submissions from what appears to be a growing number of talented Canadian Jewish writers. The amount made our decisions on what to publish more difficult and yet more exciting. We hope that the writers whose pieces we could not accommodate in this section will perhaps be inspired by this collection of work and continue their literary pursuits.

In the coming pages, you will find a mix of poems on Jewish themes with a fresh twist. Also included are stories, both amusing and solemn, and essays on two literary greats, Chaim Potok and A.B. Yehoshua. So after all your hard work preparing for the holiday, sit down and relax and, in the true spirit of this Festival of Freedom and of Spring, enjoy.

— SH and MBD

Shlomo's Wound

by Ronald Ruskin

Shlomo, my little brother, was a big nudnik. When I returned from summer camp, he stuck to me like glue. He was five and I was 12. We shared the same bedroom. Bubba had arthritis so my job was to watch over him.

"Reuben. What are we going to do today?"

"I'm in bed." I pointed to my body. "I'm sleeping."

"But why? Why are you sleeping?"

"Birds aren't flying. It is five a.m."

"Because why?" Shlomo asked.

Shlomo was too young to tell time. I was his clock.

* * *

Before the sky lightened, Shlomo was awake. He fidgeted in bed and asked questions. What makes noises? Who's in the basement? Can I put the TV on? Where does the sun go?

Shlomo worried about TV. When it was on, it made a pop, got bright, then dark. A white dot grew in the centre of the screen. Faces went up, down, or side to side.

"Reuben. Why does the face wiggle?"

"It needs to be fixed."

"When it wiggles will it come back? Does the face go into the wire? Does the wire go into the phone?"

Who could keep up with Shlomo?

He had come out into the world backwards, Bubba said. From the start, he was smart but mixed up. For him, answers were questions. Questions were answers. He refused meals unless he started with desert. Ice cream he loved. When he talked, his words wiggled sideways like a TV.

He never kept still. He asked everyone questions.

Passghetti was his main food, *strollybears* were his favorite fruit, white ice cream was dessert, *Boblaws* was our supermarket. For fun, Shlomo ran backwards up the street.

* * *

Shlomo had coal eyes and raven hair. By the end of August, his skin turned nut-brown from sun. My father said he was a wild Indian.

A Schwarzekind, Bubba called him.

Each morning he awakened me: "Reuben, I want food."

I rolled into my pillow. "The birds are sleeping."

"Reuben. I want French toast."

"Please. Let me sleep."

"I'll cook myself —"

"Shlomo! Don't cook."

I flew from bed to the kitchen. I sliced challah, broke an egg, tzaclapped it with milk, soaked bread in a bowl, and put the bread on a hot skillet with butter.

Nobody was up. Between Bubba, mother and father, our house shook with wild snores. If a plane crashed on our driveway, who heard? If the Russians dropped an H-bomb on Bathurst Street, my family would sleep through the blast. One morning, Shlomo made a big fire, baking bread in the stove, but who knew? You could not leave him alone.

I got famished watching him.

"Here. French toast, okay."

"Put *strollybears* on my plate."

After breakfast, we went to Cedarvale Ravine behind our house.

* * *

Before school started, we hunted bees and ladybugs and put them in baby bottles. I put holes in the top so the insects breathed. We caught worms, slugs, butterflies, pollywogs and grasshoppers.

"Kill them all," Shlomo said.

"No. We catch them and set them free."

"I want to squish them."

"Why?"

"I want to kill."

"Shlomo. We don't kill bugs."

"Bugs kill bugs. If bugs were us and we were bugs, bugs would kill us," Shlomo said.

"Who told you that?"

"I've seen bug wars," Shlomo said.

"Shlomo, we don't kill anyone." That evening saw a TV program on murder. All death-row murderers died in the electric chair.

After that, Shlomo stopped talking about killing.

* * *

By the end of summer, I was too busy with Shlomo to join my friends. Shlomo and I played tag, caught insects, and schlepped to watch baseball at the ravine. My friends Sam, Lorne and Ziggy had a regular game there.

"Reuben! C'mon. Join us."

"I have to watch Shlomo."

"Tell him to zetz and geeb a kik."

"Shlomo. Sit."

"I want to play," Shlomo said.

"Shlomo, give me a break. Watch me."

"I want to play."

Shlomo sat on the grass. I played. A minute later, he was nudging me. "Reuben. Let's catch grasshoppers."

* * *

What do I remember?

It was a hazy summer Sunday afternoon. In the fields, sea gulls flew and grasshoppers jumped. I wore a shirt Bubba bought me. Sweating from the heat, I rolled up my sleeves. Sam and Lorne asked me to hit flies to them. I thought I was Mickey Mantle and watched how far I hit the ball. Ziggy had a new Louisville Slugger.

"It's magic. Try it. Touch the ball – it flies."

"Reuben," Shlomo said. "Let's catch snakes."

"Shlomo. Look, I'm hitting." I threw the hardball up in the air with one hand, pulled the bat back with both hands, then drove the ball deep to centre field.

"Let me hit, too," Shlomo said.

"No," I said. "Watch me."

"Let me hit. Please."

We argued. Shlomo grew quiet. I looked across the field, waving Lorne, Sam and Ziggy farther back.

"Way back," I said. "This will be over your heads."

Sweat dripped from my hands. I threw the ball up and gripped the bat. As I connected with all my force, there was a sound as if the ball became larger and softer. I did not understand until Sam yelled from the field.

"Reuben!"

Continued on page B3

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'His eyes might close forever'

Continued from page B2

I dropped the bat. When I turned around, Shlomo stood, his lips parted, his dark eyes stared at me, his mouth wide open. I saw darkness. He tried to breathe. Nothing came out. I lifted him in my arms.

"Shlomo? Say something?"

He stared at me.

"Shlomo?"

Seconds later, he screamed. It was an awful wail that lasted forever. Under his dark hair was a tear, a hole above his forehead. Blood poured over his face. I took my shirt off and pressed it to his head, lifting him through the field, running for help.

An old couple took us in their car. I saw their fear.

My shirt was soaked with blood. Shlomo lay in my arms sobbing. A few streets later, a police car took us to the downtown children's hospital. When I phoned home, Bubba answered. No one else was home.

* * *

"Nu? Vas vilst du?"

"Shlomo had an accident," I said.

"Nu? Where are you?"

"The hospital."

"The hospital? Gevalt. Vas es ge shen?"

"I hit Shlomo with a bat. In the head."

"In the kop you hit him?" When bad things happened she repeated everything.

"You hit your bruter mit a bat? A bat you hit with? A bat, Reuben?"

"By mistake."

"By mistake? A mistake it was?" Bubba was a worrier. In crises, though, she had nerves like Stalin. "Reuben. Watch Shlomo. Make sure doctors know what they do. Don't let them touch his head. You hear?"

Bubba didn't trust doctors. Bubba didn't trust lawyers. Bubba didn't trust strangers. She called Feter Herschel, my uncle, our family doctor. She told him to come to the children's hospital.

It was life or death, Bubba said.

* * *

The doctors examined Shlomo. I pressed Shlomo's hand and he was quiet as a Greek statue.

"I am sorry, Shlomo."

Not once did he move.

They put bandages on his head. Every now and then, a new doctor came in, looked me over, lifted the head bandage, frowned at the blood, and shook his head.

I figured Shlomo was fading. Soon I would be on death row waiting for the hot-seat.

"Can you talk, Shlomo? Tell them it was a mistake."

He looked at the surgical light. He shook his head.

The head doctor asked questions. Did my brother talk? How old was he? Did he have pain in his head or vomit? Was he unconscious?

"He screamed all the way to the hospital. Now he is quiet. He hasn't said anything."

"Is he always so calm?"

The doctors ordered him to move his toes and fingers. They checked his reflexes. They checked his eyes. They shook their heads. They gave him X-rays. Where was the pain? Shlomo didn't talk. He lay still. He stared at the ceiling.

"I'm afraid it's serious," the head doctor said.

"Why?" I asked.

"He's not communicating."

I bent over my brother. "Shlomo. Go talk."

Nothing happened.

"I'm sorry, Shlomo. Honest. You want me to die too?"

Shlomo nodded.

"Me? But I just took my eyes off you one second."

I cried all the way to X-ray. I asked doctors if he had any blood left or if his brains were ruined.

"He is under observation," the head doctor said.

They read his EKG and stared at me like I was Al Capone. For two hours, Shlomo did not talk. I held his hand and checked my watch waiting for my parents and Feter Herschel. Any moment I worried Shlomo's eyes might close forever. Then I would go to death row.

It was the worst day of my life.

* * *

Finally, Shlomo mumbled two words.

"What?" I asked.

He mumbled again.

"What?"

It sounded like ice cream.

A doctor held up two fingers. "How many?"

"Two scoops. White ice cream. With *strolly-bears*."

* * *

My family arrived.

The doctors gave Shlomo a needle. They stitched up his head. They sent him for more X-rays.

He ate vanilla ice cream and strawberries for supper. He ate vanilla ice cream and strawberries for breakfast and lunch too. He stayed in hospital one week eating dessert.

After the accident, everyone visited Shlomo. He was a big celebrity. "So, Reuben," they joked, "you decapitated the little pisher." Cousin Yitz pinched my cheek. "Next time, use a goalie stick." Sy Shwartz, our neighbour said, "You did good, Reuben. You changed him. He's calmer."

In those days, my family members swore by a good beating. Growing up a Jew, Yitz said, you took and you gave. I was a nervous wreck.

My mother washed my shirt so the blood was gone. I never wore it again. I took my allowance and bought Shlomo a ukulele and a plastic bat.

Shlomo forgave me. But I never felt relief.

I went to the library and read books on neurology and psychology. I read about concussions, skull fractures, epilepsy, brain hemorrhage, tumors and comas. I figured I was a psychopath. I read about Freud and unconscious guilt.

So many things could go wrong with your brain. Being a Jew, you naturally thought the worst.

For years to come, I worried each night.

Shlomo stopped eating vanilla ice cream. He stopped asking questions and walking backwards. He grew up.

But I worried I had ruined his mind.

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1/12/6

Seder

by Marcel Braitstein

La cène
fracassée
par des fanatiques
exultants
revêtus d'une armure
de rectitude
divine

Allaité de fiel et ébloui par un mirage du paradis
un assassin
affublé d'un manteau respectable de
militant
se fraye un passage parmi les éclats de verre et les boulons
et
danse sur les enfants cloutés
avant sa descente
aux
enfers

*

Moloch

engorgé
de
chair et de sang

sourit

Seder

by Marcel Braitstein

the ceremonial supper
shattered
by exulting fanatics
shrouded in an armour
of divine righteousness

Nursed on malevolence and beguiled
by a vision of Paradise
an assassin
rigged out in the respectable mantle of
a militant
wades through
shards of glass and fragmented bolts
and
dances over nail-studded children
on his descent
to Hell

*

Moloch

bloated
with
flesh and blood

smiles

Sabbath Liturgy

by Philip Amsel

To our parents

Today, I went to shul,
And asked myself,
As we davened,

Are we left only
With the memories
Of our achievements?

Our call for salvation is
The recurrent symbol
For our failures.

Success and failure,
However, are played out
In a minor key

Because life
Is contingent, while
God's love is eternal!

It is the love
Which we can depend on,
And which saves.

Blessing

by Philip Amsel

you were like a god to me,
you were the trees, the weather;
your liberalism shone in your gestures,
I hid under your shawl too long.

now that you are gone,
the shadow of your eagle presence
still covers my hands
as I bless the wine tonight.

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Middle East Report 1

by Lainie Cohen

News splattered in rapid-fire sound bites:
Suicide bomber. Retaliatory air raid.

I mute the warnings. The pull
of family stronger than fear.

You're brave, says my nephew in army fatigues,
a machine gun slung over his shoulder
casually as my son's knapsack.

Violence at night with mosquito attacks,
their persistent drone in my ear, louder
than traffic on the too-near highway.

We shop at the Arab market in Akko, bargain
for plums, buy nectarines too hard to eat.

Teenagers at the Dolphin Disco
become the headline news.

Middle East Report 2

by Lainie Cohen

My brother escapes
the report of Katyusha rockets
and machine gun retort by burying
his head under the blanket.

Get up, his wife says. Let's work
in the garden or go for a walk.
She turns off the radio, cancels the paper.
He pulls the blanket higher.

His wife hums. Digging for weeds,
sweeping the floor, she hums away
thoughts of their son with his green beret,
his tank and mortar shells.

In the *chader ochel* on the list of names
is the son of her former classmate.
Move over, his wife says.
I need the blanket.

The Unveiling

by Lainie Cohen

I cup it in my palm
a small stone, not pretty or special
nothing more than a pebble really
not flat and smooth and right for skipping
In the shallows she stood and cocked
her wrist, her stone skittering across the surface
in ever-widening circles

My father's side is grassy green ringed
with red impatiens, hers ridged with dry dirt
I step around it, stare at the canvas bound by ropes,
half-listen to the prayers my brothers intone.
My nephew reads a poem in Hebrew,
my youngest an elegy of his own.
We stand in the sun, my family, her friends
and place pebbles on her stone.

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Candy Revenge

by Elliot Stutz

My bar mitzvah took place at the Beth Sputnik Synagogue on Glenpudding Avenue, not 20 minutes away from my home. It was to be a grand affair in great style, with much pomp and other such phrases. A bar mitzvah is the seminal event in the life of every Jewish boy, and I was no exception. The Torah reading had to be learned more than half a year prior to the momentous Shabbat. As the grandson of my Zaideh, who is a bar mitzvah teacher, I had to perform well, or people would talk.

The Beth Sputnik Synagogue is the largest Orthodox synagogue in the city of Torthonton, which is, as most Ambearidans will tell you, the capital city of Cagaga (actually, Occotrall is the real capital of Cagaga, but being a much smaller city, Ambearidans have never heard of it). In recent years, Beth Sputnik had been plagued by its long ongoing feud between the Men's Auxiliary and the Sisterhood Club. The origin of the feud is vague, but the most reliable theory, cited by Ruby Rogglesberg, president of the Sisterhood, is that the upper mezzanine hall, inaugurated in the year 3063 and donated by the Bershlitzer family in memory of their deceased poodle, Farfel (as inscribed on the plaque in 22 different places around the hall, for example: The Upper Mezzanine Hall is donated in Loving Memory of Farfel. May his soul be eternally tied to the source of Everlasting Life) was intended to be used as a fundraising base for the Sisterhood, but was in fact used exclusively by the Men's Auxiliary for poker nights and euchre tournaments. Also, Max Wherhaftig, the vice president of the Auxiliary, and the secret owner of the largest Tiggy Toddler collection in Cagaga if not in all of North Ambearida, had stashed his entire Tiggy Toddler Companion collection in the empty cabinets of the upper mezzanine. Max then locked the cabinets and refused to divulge the location of the key, which he had actually duct-taped under the cholent pot of the shul's meat kitchen. The Sisterhood reacted to this outrage at first by using direct political methods at the shul board meetings, but then by resorting to unconventional tactics, when it became clear that the all-male board would not budge. These tactics included spiking the kiddush kugel with mace, and replacing the creamer in the Auxiliary fridge with low-fat creamer, considered by all as the nastier of the two moves.

The Auxiliary was not going to take these attacks sitting down, "or at least not lying down," promised Schlemiel Vandersbergergatinski, the Treasurer, as he heaved his prodigious weight into a sitting position at a particularly heated Auxiliary meeting (he had suffered terribly from the creamer incident). The Auxiliary responded in turn, with an array of measures, such as the confiscation of contraband feminist crossword puzzles from the women's powder room, and the exposure at the board meeting of an insidious plot to have the next shul gala dinner sabotaged with unkosher margarine in the main dish, mock lobster. The plot was of course a fabrication, protested Pushky Devushky, culinary chair of the sisterhood, "when we all know that Schlemiel and Max eat real lobster at home."

"I smell something fishy," he said, removing a pickled herring from underneath his skullcap

In any case, the smouldering feud between the two clubs was gradually becoming dirtier and dirtier, with the last astonishing retaliation the moonlit theft of Rose Shlepstien's ticket to the Sisterhood movie night, by her own husband, Herb. Poor Rose was humiliated when she arrived at the theatre for the showing of My Long Boring Norweffian Anniversary Party only to find that her ticket was missing. The next morning, the photocopied, blown up ticket had been plastered all over the Sisterhood office, with the phrase "Oh Sister, Where Art Thou?" written in lipstick underneath the movie title.

This last atrocity was so embarrassingly public, and yet so subtly conniving that the Sisterhood decided to go underground. For months they were silent, maintaining a serene exterior, while furious planning was going on beneath the surface: Unused basement bathrooms were converted into communication centers and loose floor boards in the women's sections became weapons caches. The back room at Soak-a-Bloke Inc., a kid's Toy store on Backthirst Street that sold water guns (like the "Mega-Shvitzer") and water games (like the "Slip and Crash" waterslide) and was run by Ruby Rogglesberg herself, was transformed into a research laboratory, where startling scientific progress was being made in unspeakable directions.

The men of the Auxiliary were taken in by the false quiet, and confidently proclaimed victory. Only Vishnik Krumplefrumple, the oldest member of the board (and the only individual who had personally witnessed the launching of the Rapuskian shuttle Sputnik, after which the shul had been named), was uneasy. "I smell something fishy," he said, removing a pickled herring from underneath his skullcap, "and it isn't herring!"

That is how matters stood at the onset of my bar mitzvah service, that fateful morning of Justinberry the 6th, 3068, which was afterward to be known as Black and Blue Sabbath.

Continued on page B7

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'Cagagian criminal code stipulates the candy be soft'

Continued from page B6

It began quite harmlessly, with the commencement of the Shacharit (morning) service. I myself was nervous, as the cheat notes that I had written and hidden under my wristwatch had begun to smudge due to sweat. Soon Shacharit was over and the Torah service had begun. I was to chant the sixth and seventh sections of the weekly Torah portion.

In the men's section, Schlemiel was trying to steal herring from Vishnik. In the women's section, located in a balcony surrounding the men's section, unusually large baskets of candy were being passed around by Pushky and Rose. It was customary that at the end of the bar mitzvah boy's reading, the women would shower the boy with candies. This would typically cause the kids in shul to scramble around the floor for half a minute, collecting their booty. Cagagian criminal code stipulates that the candies be soft, sealed in plastic and manufactured sometime in the last 20 years. This was unfortunately not the only law to be violated that morning.

The first whizzing candy cut through the air beside my left ear

As I rose from my seat and proceeded to the altar to do my thing, I sensed a barely perceptible tingle of energy from above. A bead of sweat dropped from Rose's forehead and landed behind me. I began the reading well, considering the smudges on my notes, and my voice had not yet cracked. The sixth aliyah over, I looked to my father, who was beaming at me from his seat. "Go get 'em, tiger," he mouthed, with a smile, punching the air with his fist. I felt confident, happy. This was my moment. I launched into the seventh aliyah with gusto, not noticing the quiet rustling noises in the balcony.

Many things were going on in the balcony at that moment. They had been rehearsed several times, but this was the real thing. Handbags were being unzipped, floorboards removed, hats taken off, and hand-made parts assembled. I came to the last sentence in my reading and triumphantly chanted the benediction which signified its end, and unbeknownst to me, the end of many months of planning.

I heard the first whizzing candy cut through the air beside my left ear. Instinctively, I pulled my tallis (prayer shawl) over my head. I heard cries of joy around me. Joy, was it? No, it sounded more like pain. Suddenly, I felt a sharp jolt of pain in my right thigh – I felt as if I had been hit by a hard stone. Swerving to the left with my proverbial quickness, I narrowly missed being hit in the tuchus by another stinging projectile. All around me people were running madly into each other while clutching injured limbs and screaming like little children. I ducked for cover under the altar and then took a peek at the attack from above. The sight was truly shocking. Led by Ruby Rogglesberg, the women "snipers" were shooting extremely hard candies at their male counterparts using what looked to be modified water guns!

"Ha ha!" screamed Rose at Herb, as she nailed her husband between the eyes with a stale gumdrop.

"Don't you ever go through my stuff again!"

"Eat fructose, borsht-belly!" wailed Rita, Schlemiel's wife, gunning him down.

"Take that, Krumplefrumple!" screamed my own grandmother (to my dismay), as she peppered the old geezer with hard-as-steel Jawbreakers from a plastic sub-machine gun, settling an ancient grudge from the Old Country.

"Ladies," bellowed Max Wherhaftig, from behind the Holy Ark, "please cease this senseless violence!"

"Not until you let us use the mezzanine hall," answered Ruby Rogglesberg, in a cool stern voice.

"Never!" shrieked Max, brandishing a Tiggy Toddler BB gun from his vest pocket, and running in the direction of the exit. Ruby had anticipated this craven escape and signalled to Rose and Pushky. The latter two aimed fire hoses at the shul president and let loose. The high-powered crossfire sent Max sprawling, and he lay on the floor babbling about Tiggy Toddlers until he was removed by the police who arrived later on, just after the media.

That evening, in the hospital ward, in a bed beside my father's, and two down from my grandfather's, we ruminated together over some old Eshlick Toffee.

"I can't believe they caught us with our backs turned!" exclaimed my grandfather, who had suffered only minor injuries and was to be released by Monday. "Such a thing would never have happened in the Old Country."

"Shlurbble brupp, dupp!" said my father, talking through a tube. He had not fared as well.

"Hey, this toffee's not half bad," said Schlemiel to no one in particular, from across the room.

"Women," sighed Max, "you can't live with 'em, but k'naina hora, they make good food."

The other conscious men on the ward muttered their agreement. Both the war and my bar mitzvah were over. The Sisterhood had won. I was a man.

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Dead Sea Mud

[photo by Adele Sacks, Victoria]

Wisdom

by Daniel Farb

When my grandparents
were my age,
they were slaves to monsters.

Now
they are slaves to pain
from the past and present.

They get monthly cheques
from Germany,
in sympathy and regret.
Money…
To heal?

I see my mother and uncle
trying to help them
with little success.
Helplessness
creeps up my spine
and threatens to take hold.

When I see them,
when I examine their tired,
loving faces,
I know they've been through
the most horrible hell in history,
and now they suffer again
with arthritis,
depression,
and disease
after incurable disease.
So the doctors give them
pill after pill.

Zaidy Ziggy,
who has somehow managed
to retain his humour
through all his pain,
told my brothers and I
that he eats thirty pills for breakfast
every day.

Bubbie Ruth,
whose love for me
I have never doubted,
seems so tired,
so concerned and scared.
In and out of hospitals
ever since I can remember,
I'm scared for her too.

Still,
through an ignorance
that sought to crush them,
through diseases that seek
to destroy them,
they live.

They live
so my brothers, cousins,
parents, aunts and uncles
can learn from them,
so the wisdom they have
can help us
live our lives with wisdom.

And I know the wisdom they share
is authentic
because extraordinary people
have extraordinary problems.

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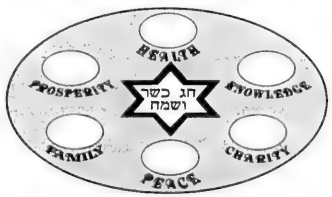

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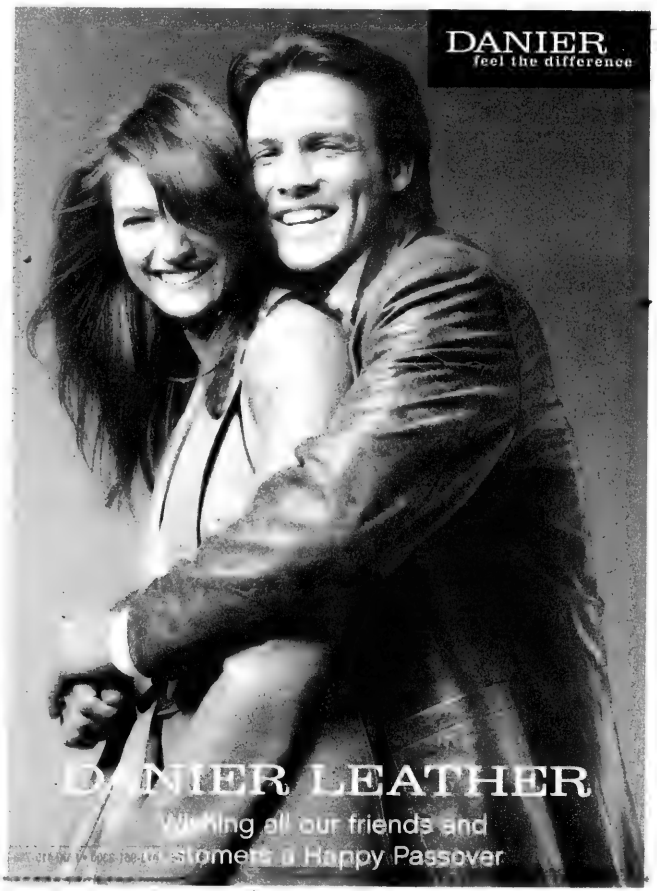
The Kinneret

[Photo by Eric Khaiat, Ottawa]



Untitled

by Marshall Deltoff

His pristine ebony veil still holds the holy morning in abeyance

Footsteps crunching through the snow… shhh… don't wake the sun!

A hundred thousand snowflakes sparkle and dance to the wind under the streetlamp's watchful eye. I marvel at the profound performance I am privy to.

It is so bitter cold, but thoughts of you, Yocheved, make me smile, and warm me.

I clutch my tallis and tfillin bag, and I feel like the only man on Earth, as I hasten the white darkness to do the Will of my Creator, and I smile.

Bat-El taking a moment with the view at Nachal David
[Photo by Sharon Darel, Edmonton]

My American Cousin

by Igal Hecht

Shalom my American Cousin.
I say cousin,
When before,
Long ago,
We were brothers.

Remember those times?

I was small,
Frail and Weak.
And you defended me.
You flexed your tanned muscles,
Exposing the surgically enhanced soul
Underneath the face of duplicity
That held up a million-dollar smile.

I gave you pleasure,
A sense of self worth.
I couldn't survive without you,
And I could do no wrong
In your Indigo eyes.

Shalom my American cousin.
How times have changed.

I grew,
Developed.
I am now able to hold my own ground.
To carve out an identity
From scattered ashes.

This seems to perplex you.
Your self worth diminished.
You detest my defiant nature,
Uncompromising,
All in the name of survival,
While you worship the golden calf.

Remember when I was young,
You used to visit at any given time.
Shower me with gifts
Whisper the gospels from the
Holy city of Babylon,
Where towers once stood.

Now, on my own two feet,
Your pearls scorn.
You no longer visit,
You no longer see me
To be a member of
Your home.

Maybe if I return
To my child-like status,
Deflate my weight
Hunger for substance once again,
The kind which defines you
And your offspring.
That hollowness,
Emptiness,
Conformity,
Maybe then you'd be my sibling?

Shalom my American cousin.
I watched you on TV,
As you waved David's shield
You flashed your million-dollar smile,
From twenty thousand miles away.

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Bubby

by Myra Shuster

A racket of tweeting budgies greets me from behind the glass cage at the entrance to Snowdon Seniors' Residence. The magnet-board on the reception desk reads tantalizingly: "Lunch today: roast turkey, mashed potatoes, peas, carrots, strawberry jello and mocha cake." Javex bleach and the pungent smell of burnt gravy fill the air. Lunch has just been served. I wait to take the elevator to my grandmother's room on the sixth floor. As the doors open, a woman hunched into a backwards letter C, dowager's hump forming the upper curve, inadvertently hooks her walker under my boot.

"'S'cuse me dear," she rasps, and shakes the metal skeleton loose from under my foot, clanking out an uneven rhythm as she makes her way down the hall.

The doors open to the sixth floor. Melding with the Chantilly lavender powder of Mrs. Hathaway in #604, and the nutmeg, ylang-ylang of Mr. Mendelbaum's Old Spice after shave, in #608, is the sour smell of pee lingering in places overlooked by mops and sponges for too long, and in diapers due for changing. By the time I reach Bubby at the end of the hallway in #610, I'm straining not to inhale.

I knock on the door hard. No reply. I turn the knob and enter, catching sight of my grandmother, an unmoving fixture in her black leatherette rocker. The nurse has placed a yellowed crocheted shawl over her hunched shoulders. The heat wafts up from the cranky radiators and beads of sweat are forming on my upper lip. Bubby stares into mid-air.

"Bubby?" I call out loudly from the doorway. No reply. (I'm always afraid I'll find her speechless, like she was during her breakdown.) I wade through the stagnant air and bend to sit on the foot stool near her so she can see my face.

"Hi Bubby, it's Marla. I came to see you. How are you?"

She lifts her head in slow motion and her face melts into a smile.

"Oy, maydeleh, sheyna punem, sveetie. You came to see me!"

I lean to kiss the soft, loose skin on her cheek. She gropes to find my hand and holds it tight.

"So how have you been, Bubby?" I say loudly.

"So and so, not so goot, you know? I'm no goot no more," she says, shaking her head. "My shoulder is killing me. My stohmik's rotten. I hed enough a'ready," she pauses.

"My nurse is vunderful. But ven she's not here, I can vait hours 'til dey come to help me get dressed. I'm no goot no more."

She looks down again, and disappears into herself. She seems to have forgotten I'm here. (Bubby, come back, don't leave me now. Remember me, your little maydeleh in red?) Suddenly, moved by a mysterious internal prompt, she looks up.

"Nu, how're da cheeldren?" she asks, her face lighting up.

"They're fine. They keep me on my toes. The teachers all say nice things about Justin – he's smart, sensitive, a good leader. At home though I have to keep my eye on him. You remember, eh, Bubby, how it was with your three boys and Mommy? I don't know how you managed."

Continued on page B13

Ein Gedi Mud Fest **[Photo by Joel Jackson, Ottawa]**

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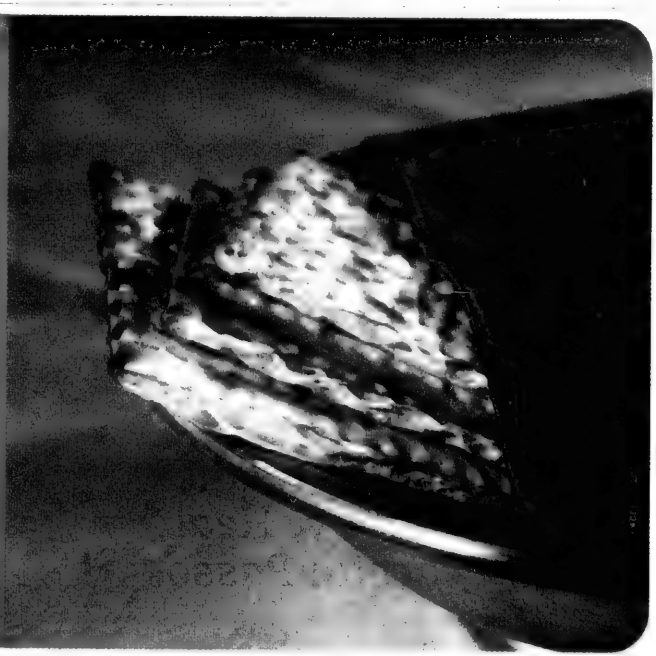

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'The photo is the only remnant of Bubby's family'

Continued from page B11

"Shooor I remember. Little toivils. T'anks God I had your mameh to help me. Don't vorry mameleh, your boy vill straighten out... And da leetle vun, how's she doing?"

"She's adorable. Now she takes tap dancing lessons, Bubby. Every day it's another show. We buy pretend tickets. We come to the pretend theatre, we get dressed up pretend, we clap our hands. She takes a bow. It's beautiful. The same thing every day."

Bubby's laughing now, her belly heaving in and out under her red sweater, blue eyes tearing. I'm afraid something might burst inside her.

Our repertoire of subjects of conversation complete, we're quiet again. The silences make me begin to feel desperate, because they lasted so long when she was sick.

The green carpeting by her bed still shows the blood stains from her last fall. She woke early one morning and tried to pull her nightie over her head. Lost her balance and smashed her head on the corner of the TV table. I can't help studying the strange weave they make, a little splotch in the centre seeping into three bigger ones on all sides. Like a map of the spoils of war. Or of Svisloch, the little disputed town she lived in. Originally part of Russia, then overtaken by Poland, then occupied by Germany. She learnt Russian, Polish and German all before the age of eight. (Is it not knowing whether to put the subject or the object first that made her retreat into silence so many times in her life? Or never knowing whether she herself was the subject or the object in a destiny carved out by forces beyond her?)

When I recorded her oral history on video years ago, she described the circumstances that led to her exile to Canada:

"I vas only 17, but I loved him. He was a Bundist, and he esked me to carry some propagandeh in my underverr to da next town. So I did. Den, ve found out dey vere looking for us. My parents verr scared. So dey sent me to Canadeh. I vent on da same boat as David Lewis."

The family she left behind looks down at me from a brown gilt-framed photo on the wall behind her. Her mother wears a Mona Lisa smile, long black hair parted down the middle, pulled tightly in a bun at the nape of her neck. A neat and proper woman, Bubby told me, who loved to read and made sure the outhouse "shmect vunderful." Father, full, dark moustache, long- fitted waistcoat, arm around his wife's waist as if to pull her closer. Little sister smiling for the camera, long ringlet curls pulled playfully up in white bows, like cocker spaniel ears. Little brother in white shirt and black knickers, brows knitted as if to ask, with uncanny foresight, "Why?"

The photo is the only remnant of Bubby's family. They were all gassed to death in Hitler's crematoria. Along with the other Jews of Svisloch.

(Was it this news that sent her plummeting? Was the manic-depressive diagnosis just lurking in the wings, waiting for a trigger? Who was she before all this? Did the electroshock therapy zap the self out of her, or help her find the self she'd lost? I've asked myself these questions for as long as I can remember.)

"Bubby, you have Bingo today?"

"Oy, I almost forgot. Vot time is it?" her lips drawn in tight, the crease in her forehead deepening as she squints at her large-faced watch.

"A quarter to one. Don't worry, I'll take you down on time. You need some pennies?"

"No, I got plenty."

I stand up and place myself behind the rocker to give her my customary goodbye back rub. I dig my thumbs into the stubborn knots of her shoulders. I massage the top of her right arm, an arthritic rock since my grandfather lost his balance on the ice years ago, fell down on her and broke her arm.

"Oy, oy, maydeleh, it's goot, it's goot," she says, letting out short breathy grunts, and shifting her shoulders a little left and a little right to direct me to the sore places. Then abruptly, "Okay, stop, it's enough. Enough."

Does she mean "Enough I don't deserve to feel this good," or "Enough I don't want anymore"? I'll never know. I've never known what she's really thinking.

The answers to my questions lie suspended in time, lost long ago in transit, somewhere between here and a devastated little town named Svisloch.

Kotel [Photo by Abeer Cohen, Montreal]

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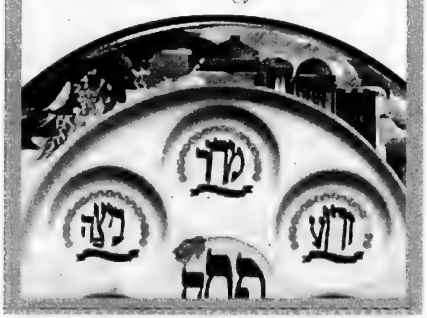

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The Mirror

by Ricki Lerner

In the mirror they stare
and what do they see?
Not their image today,
but the faces of their youth
when they first met, fifty years ago,
in the springtime of their lives.

Love matured and soon
they stood under the canopy:
"Dodi Li V'ani Lo" –
"My beloved is mine, and I am his."

Their love grew
as years passed:
raising three children,
running a growing business,
tending aging parents,
keeping Jewish holidays,
helping synagogue and community,
their lives flew like
leaves in an autumn storm.

Now they gaze at their reflection
and see their eyes sparkling,
like diamonds on velvet;
they see their love,
strengthened through fifty years,
their shared lives reflected
in the mirror.

Rosh Hashanah

by Ricki Lerner

A new year!
May it bring new chances,
new hopes for peace and harmony;
may we see an end to conflict
and reach out to each other
with love and honour.

In our synagogues we chant the prayers of our ancestors.
Singing well-known melodies,
whispering fervent pleas to the Almighty,
I stand in awe,
tears flooding my eyes.
For I remember Rosh Hashanah of long ago:
Baba and mother in the crowded shul,
urging us to stop squirming,
handing us apples, pears and candy;
Zaida and father
engrossed in heartfelt prayer,
rapidly muttering and suddenly shouting
ancient supplications to the Almighty;
my sister, brother and I
dressed in new attire,
anxiously anticipating
the family Yom Tov feast.
Walking down the streets of Winnipeg
we stop by each synagogue,
greeting everyone with "A Good Year!"
Then – Baba's delicious, mouthwatering honey cake;
aunts, uncles and cousins overflow the room…

So I pray and chant and once again
dedicate myself to the Holy One,
Blessed be He.

Amen.

Child support, spousal support and your taxes: knowing the rules can save you money

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

I thank my friend Howard Halpern for assisting me in developing the following important slice of information for this tax season. Howard Halpern, C.A., C.P.A., C.F.P., is a Tax and Financial Advisor whose professional designations include Chartered Accountant (Canada), Certified Public Accountant (USA), and Certified Financial Planner. For the past 20 years he has managed a full-service tax, accounting and management consulting firm, providing a wide range of critical advisory services to both individuals and businesses. Howard can be reached by telephone at 905.709.4357, via e-mail at hhcacpa@rogers.com, or on the web at www.howardhalpern.com.

Most of Howard's news is a good review of existing law. But some of it is important *new* information that is crucial to potential recipients of spousal support who have spent thousands of dollars in legal fees, without any tax relief, trying to collect this support. This situation appears to have now changed, retroactively, creating a bonanza for many, particularly women in need.

Spousal support payments, alimony and maintenance

Effective January 1, 1997, the terms "alimony" and "maintenance" were replaced by the term "support amount". Amounts that were tax deductible before 1997 under the old rules will continue to be tax deductible under the new rules. A payment to a third party can also qualify as a support amount provided it meets certain criteria. Such a payment is tax deductible by the payer of such support, and will be included in the income of the recipient (either the current or former spouse or common-law partner), whether it is paid directly to that person or to a third party on that person's behalf.

With the extension of the definition of spouse to include a common-law partner, the distinction between "alimony" and "maintenance" for income tax purposes has essentially disappeared in cases where separation occurred after 1992. The tax rules recognize as "maintenance" post-1992 Court-ordered payments in relationships where there is no marriage under the new common-law rules.

A payment to a third party may also qualify as alimony or maintenance if it meets certain criteria. A payment which is deductible by a payer under these provisions will be included in the income of the recipient spouse or former spouse whether it is paid directly to that spouse or to a third party on the spouse's behalf.

The CCRA (formerly known as Revenue Canada) issues a very informative pamphlet called *Support Payments (P102)* which provides a detailed account of the rules on divorce and separation.

Deductibility of support payments

There are very specific rules as to when support payments are deductible. Before 1997, all payments meeting certain criteria for either marriage breakdown, or support of a child in the absence of a marriage, were deductible. For 1997 and later years, *such payments are deductible only to the extent that they do not constitute child support payments.*

There are very detailed rules applicable to a marriage breakdown occurring *before 1993* or *after 1992*. Generally speaking, for these time periods you can only deduct payments made pursuant to an order, decree, judgment or written separation agreement. In addition, the payments must be allowances payable *on a specific periodic basis* (i.e. paid weekly, monthly, or yearly, *not* on a lump sum, one-time, or occasional basis). If you pay additional amounts which are not pursuant to the above, *you will not be allowed a deduction for these additional amounts*. A payment which is deductible by you will be included in the income of the recipient.

If, as a spousal support payer, you file for a deduction, please remember that the recipient will now be paying taxes on the money she receives from you. So if you want to avoid *broiges* (friction), you would do well to consult with her before doing so.

Child support payments after April 30, 1997

Effective May 1, 1997, a new system of taxation was implemented. Under this system, there is a distinction between payments earmarked for child support and those designated to support a former spouse or common-law partner. Child support payments are not taxable to the recipient, nor are they deductible to the payer; but support payments to a former spouse or common-law partner will continue to be taxable to the recipient and deductible to the payer subject to certain criteria.

The new rules apply automatically to payments required under agreements or orders made after April 30, 1997. There is also a general presumption that payments are child support payments unless otherwise identified (as spousal support or something else, such as a property payment), and new system agreements which provide for taxable/deductible payments, as opposed to child support payments, must be registered with CCRA using prescribed forms. If the new rules do not apply to you, you do *not* have to register an order or agreement with CCRA if it was made before May 1, 1997. (There are also complex transitional rules that govern the implementation of the new system; you should check with the CCRA or with a qualified professional if unsure how to apply them).

Alimony and maintenance payments

In general, any payments which are deductible to one spouse or common-law partner and not denied as deductible child support payments, are taxable to the recipient spouse or common-law partner. Similarly, payments to third parties which are deductible to one spouse or common-law partner are taxable to the other as if they had been received directly by the spouse or common-law partner for whose benefit they are paid.

Lump sum payments

If you make a lump sum payment in settlement of any right to your spouse or common-law partner, even though it was a payment in respect of a periodic allowance in the future, you will *not* be able to deduct the lump sum payment.

For instance, say the payer calculates that a single $100,000 equals two years of monthly payments of about $4,000. That single payment, if made, does not qualify for a deduction. If a lump sum payment is paid in more than one installment, it is *still not deductible as it is still considered a lump sum payment*.

To ensure the payments are periodic, the payer should make sure that the order or written agreement requires that the amounts be paid *at regular intervals* and should have cancelled cheques or receipts to prove that they were actually paid in this manner. In addition, for such payments to be deductible *they must be fixed at predetermined amounts*.

Deductibility of legal fees

CCRA is very specific as to when legal fees are considered deductible for tax purposes. Prior to October 10, 2002, legal fees incurred in establishing the rights to alimony or maintenance (more recently, support payments for a spouse or common-law partner) were considered by CCRA *not* to be tax deductible. However, with respect to child support and other payments, the pre-October 10, 2002 rules (and continuing under the new policy) provide that legal fees incurred to obtain or enforce an established right to obtain such payments *are* deductible. The right may arise from a written agreement, a Court Order or legislation such as the Family Law Act.

Legal costs of obtaining child support

In Interpretation Bulletin IT-99R5, the CCRA took the position that legal fees to obtain child support under the Divorce Act were not deductible because they were spent on *creating* a right rather than on *enforcing* the pre-existing legal right to insist than a parent support his or her child. However, subsequent technical opinions revealed that CCRA reversed its position and now accepts that legal costs in respect of a child support order issued under the Divorce Act are generally deductible. Strangely, its view is that this change in position is effective only with respect to payments made after December 5, 2000. This means that a recipient of child support cannot deduct legal fees incurred to obtain a child support order before December 5, 2000.

Legal fees to defend against a legal motion or suit to reduce the support amount are deductible. However, it is less clear what happens when one defends against a motion to dispute the basic right to taxable alimony.

Request for revision of prior year tax returns

Fortunately, under rules enacted December 17, 1991, CCRA permits you to request revision of a previously filed tax return for 1985 and later years. CCRA is given discretion to reassess a previously filed tax return at your request in order to give effect to a reduction in your tax liability or to a late refund request. CCRA must be satisfied that the request for adjustment would have been processed if it had been made by you within the normal reassessment period. Guidelines are available to clarify such circumstances. Accordingly, you may wish to visit a Chartered Accountant who can assist you with such revisions.

Summary of recent changes

Prior to October 10, 2002, legal fees incurred to establish the right to support payments for a spouse or common-law partner were considered by Canada Customs and Revenue Agency (CCRA) *not* to be deductible on the grounds that they were a personal, or capital, expense. On October 10, 2002, in draft *Income Tax Technical News No. 24*, the CCRA reversed its position, thenceforth permitting the deduction of legal costs to obtain spousal support under the Divorce Act, or under applicable provincial legislation in a separation agreement.

In addition, CCRA will now accept that legal costs for seeking to obtain an increase in spousal support — or to make child support non-taxable under the Federal Child Support Guidelines — are also deductible. This change in position is effective for future assessments or reassessments but will *not* apply retroactively unless a notice of objection was filed and is still outstanding, or can still be filed. Such a notice can only be filed within one year after a Notice of Assessment has been issued. Therefore, if such costs were incurred in a previous year for which a notice of objection can still be filed, you should file that notice while you still can.

I appreciate that this is a lot of technical information to digest, but if it affects you or any of your friends or relatives, you could save yourself (or them) a lot of money. You may wish to consider some of these issues before filing your 2002 tax return.

On behalf of myself, my family and the firm of Beard Winter LLP, I wish you a Happy and Healthy Passover.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com.*

You can also visit www.beardwinter.com and www.spousalsupport.com.

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The Vet's Shard

by Elizabeth Shields

Iroquois Falls is not a particularly good place to come from if you are seeking a high-class Jewish education. True, it has a street called Synagogue Street, though no one can tell you why. Perhaps because when the Abitibi-Price paper mill was built around 1913, the place became a company town with a mixture of nationalities and religions.

That's how my Pa ended up in that northern Ontario town by the Abitibi River close to where the railway line ends. You go where the jobs are. And that's how I, blessed with a name like Zuriel Stein, was born in the falls.

I studied veterinary medicine, though my father would have preferred "real medicine," he said, or at least pharmacy. So now I have a flourishing practice in a Toronto suburb, Epping Mills, and a lovely wife and grown-up daughter.

Life, though, had been getting somewhat humdrum of late. Spraying dogs and declawing cats loses its charm over the years. I was beginning to dream up some new excitement: hearing aids for dogs, chemo for cats.

Until the day Themis Eropoulos brought in his rabbit, a two-inch tear in its right ear. Zeus had been in a fight, he explained. Handsome white buck, I thought, with short plush fur and distinctive markings, especially the fierce-looking, Brezhnev-thick eyebrows.

We chatted as I stitched the ear. It turned out that Mr. E. lived just two streets down from my home and practice. A solidly built man, about five foot nine, perhaps in his early forties, with dark hair, mustache, wide, friendly-looking face. He looked like a man you could trust.

So my ears twitched like Zeus' good black ear when I learned his owner was an archeologist, and even better, he travelled often to the Middle East.

"Wonderful! May I show you a piece of broken stone I found behind a rock when my wife Emelia and I were on a gour of the Sinai Peninsula? I wondered if it might be of value." This I said as casually as I could muster, for I secretly wondered if it could possibly be a piece of the tablets Moses smashed. I felt an internal blushing.

Growing up in the falls with only two other Jewish families, we celebrated the standard festivals, but mostly through the stomach. As a child, I liked the story of Moses having a temper tantrum and dropping the tablets. What became of them?

'My ears twitched like Zeus' good black ear when I learned his owner was an archeologist'

My stone was rounded at the top, some three inches down one side and two inches on the other because of its diagonal break. It was dark grey, rough-hewn, granite-like, and the marking of a few letters of an alphabet were barely visible. True, it didn't look to me like Hebrew or even Greek script.

While Zeus rested in a cage from the trauma of having three stitches in his ear, I took his owner into my family's living room.

Themis picked up my prized souvenir with a disinterested air, I thought. No doubt people were always giving him bits of broken jugs and limestone pieces. He examined the piece carefully, licking his finger to run it over the rough stone, and examined the lettering closely.

At last he said, "Your shard is rounded at the top like old Jewish tombstones or boundary markets in the ancient Near East, but the granite does not look ancient to me. The script is very odd indeed – not Phoenician, not Aramaic, not Hebrew nor Greek."

I held my breath.

"I am not a walking *Antiques Roadshow*, but, in my opinion, your shard, Dr. Rock Stone – yes, I can translate your name, Zuriel: my rock is God – is of no value."

I did not believe him. I reversed my first impressions of Mr. Themis Eropoulos.

I didn't mention that my daughter Luna had just graduated from the University of Toronto with a degree in biblical archeology. I may be balding and bepaunched, but Luna's looks come from her mother's side – sleek dark hair (not an uncontrolled fuzz like mine) and a pale complexion.

I told her about Themis and that I had decided to go on a treasure hunt for the broken pieces.

"Dad, darling," Luna teased, "you're going to have to read the book of Exodus, that's for sure, and check out the Jewish library. You sent me to Hebrew school, remember, to make up for your being born in Iroquois Falls."

* * *

I couldn't sleep that night.

"Emelia." I nudged my wife. "Em, are you awake, agape mou? This rather nice Greek guy, Themis Eros-something came to my office today with his injured rabbit. He lives close by. *And he's an archaeologist*, so I showed him our souvenir. He said at once it's of no value. Em, are you listening?" I leaned over her turned-away back. "I'd like you to meet him, give him the once-over."

"This moment, dear?" She rolled onto her back, eyes closed.

* * *

Three days later, on a Saturday night devoid of hockey on television, Themis sat in our living room drinking from a miniature cup, savouring the four sips of Greek coffee before the grounds hit the tongue, and smiling at Emelia. Luna sat with brow furrowed in concentration on a low ottoman beside her mother.

"I came to manhood in Thessaloniki, after the war of course." He seemed to want to point it out.

Emelia gazed at him meaningfully.

"My family is also from Salonica. We came here *before* the war."

Continued on page B17

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'From paper mills to Epping Mills'

Continued from page B16

Neither spoke further. Themis broke the silence. He had a wisp of sticky baklava on his mustache.

"And you," he smiled at Luna, "what do you do?"

She told him her area of study.

"So! Many surprises. My vet has a Greek wife and a daughter in my field. I am curator in the Near Eastern and Asian civilizations department at the Royal Ontario Museum."

Luna raised the topic of my souvenir. "Professor, why are you so sure my father's shard is of no value?"

"You think I deceive you?" He sounded huffy. "I could tell you why. But perhaps it is good *you* do research for your own sources, if I may suggest."

I felt stupid and embarrassed.

* * *

Next Sunday, I set off alone to the Toronto Jewish Public Library.

I drove along Sheppard to Bathurst and turned north. What a metropolis! How great to have access to such a library as this. One giant step for the millworker's son: from pulp and paper mills to Epping Mills.

I hear my mother.

"Why so far? Don't we have dogs in Iroquois Falls? No cats, eh? No horses, no cows?"

"Be fair, Mama. Remember. I came to the most famous horse farm in Ontario. Mr. Epping himself hired me."

I turned to her. The passenger seat was empty.

Obviously my mother's name was not Mrs. Durrell. No animal hairs on *her* carpet. I had only one family, no other animals.

* * *

I went to the front desk and said I was looking for information on what had happened to the tablets Moses smashed.

"Midrashim you want, or Torah?"

"Oh, everything." I waved my arms from side to side as if to encompass the whole library. Midrash. Mishmash. I felt ignorant.

The librarian went to her computer, scrolling page after page of Hebrew script. She had 140 references. Then she called the executive director, a rabbi, at home. He referred to the story about their being two arks, *aronot* she called them, with perhaps one set of tablets in each.

"Er, two sets?" I asked.

"*Ken*, yes, smashed and whole. First lot and second lot."

Two other staff members, both Russians, also became engrossed in the research, poring over volumes of commentaries. They told each other to fetch Midrashim, Tanchumah, Talmud Berakot, Tosfot Sotah, Yomah and sefer Bamidbar. It all sounded strange, and I wondered if I really belonged.

While three heads were busy searching, I crept to the section with a Jewish encyclopedia and searched out the mystery words they'd just tossed over my head. So sefer Bamidbar was the book of Numbers. A *midrash* was a literary and fanciful way rabbis sought to understand and interpret the Torah, the Bible stories, or so I think I grasped. Enough for today.

* * *

Mr. Themis Eropoulos turned up again on Friday afternoon at 4 p.m. I like to close by that time on Fridays. He wanted me to remove the stickers from his rabbit's ear though I am sure I told him the stitches would dissolve on their own. I noticed he stroked the rabbit very affectionately. I love to watch the interactions between pets and their caregivers. He looked up at me.

'Midrash. Mishmash. I felt ignorant'

"Pets like to be touched, don't they, Mr. Stein? Just like people." This last he said rather wistfully.

Seems a sensitive guy, I thought. I invited him to eat with us.

"Please stay for dinner. You might feel awkward with our Sabbath customs, though."

"I don't think so." He smiled.

"Oh? How come?"

"How comes?" He still made the odd mistake in English. "It's a long story. I accept."

That night, Emelia served *avgolemono* soup – my favourite. I loved the lemony egg taste. Themis beamed. The atmosphere was warm.

After dessert, the guest and my ladies pumped me about my research findings. They all leaned forward in anticipation.

My shard. So many theories about the broken pieces.

One theory said all the fragments plus the unbroken replacement tablets were deposited in the Ark together.

Another had the broken tablets, *shivrei* in Hebrew, carried around by the Israelites in a new ark whenever they went to war.

I found all these theories confusing, but I liked the following *midrash* best.

"Just listen to this!" I said. "The story went that Moses dropped the tablets because the letters supporting them flew up to Heaven. That way, if the Israelites did not know what was written on them, they could not be blamed and 'utterly destroyed,' according to Exodus, for sacrificing to the Golden Calf."

I paused for breath.

"Therefore," I trumpeted, "the shard could *not* have had Hebrew letters on it nor could a fragment have been lying around for me to pick up!"

My family was impressed.

I smiled and nooded at Themis, an apology in the nod. He squeezed my arm.

"Congratulations, Zuriel, if I may. I figured straightaway that what you found was left by the film crew – vintage 1956! Besides, the Bible tells us the tablets were not rounded but square, six-by-six handbreaths, or palms of a hand."

Amazingly, I felt expanded, alive, not deflated. Themis had made me seek out my own heritage, advance my Jewishness. I secretly thanked Zeus for his beneficent intervention.

Now I ask you, could any of this have happened in Iroquois Falls?

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2003 Literary Supplement

Passover Greetings

Yahrzeit

by Rachelle K. Lerner

The roll of names
bewilders
with its length.

The black ink blossoms
white petals.

And the fairest flowers
are most frail
after the towers.

Marked by memory,
tattooed by a grim
procession, those
martyred by delusion

And the big empty words
mock prayer.
And we turn from sights
too large to bear.

At the frail edges,
we pick at life.

Dark ones,
burn bright.

Tikkun Olam

by Pearl Greenberg

Come with me
Come stretch the soul
On the hearth
Of our spiritual home.

The embers are burning low,
But the glow still warms the heart
And fires the imagination
To behold a better world.

Where Tikkun Olam,
And "do unto others"
And "love thy neighbour"
And "swords into ploughshares"
And "oneness"
are palpable.
And consciousness
Has grown to embrace it all.

Come with me
And we will share
A leap of faith
And take giant steps forward
To a better world.

Cataclysm

by Rachelle K. Lerner

Below the hurl and hiss
of the rising tide
against the cliff's
lethal ridges
a moaning as if labour
to birth.

Do we care enough
to believe?
What girth to give
this mystery?
Dare we call —
What words for prayers?

(Master of the Universe)

Whirling gulls shriek
into the storm's blasts
Hurt our ears,
uninvited witnesses
to this wilderness.

black sky breaks
and crackles, shuddering
booms that shakes us.

(And the prophets drown.)

In this ruined heath
heart lacks words,
order and vision.

And revelation?

echoes, scarcely traced,
an ancient world's
nearly forgotten commands.

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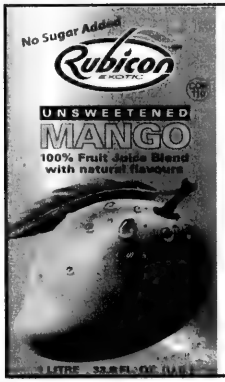

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COR 22

Tanya

by Peter Medvinsky

To the sacred memory of Tanya Marcus and all known and unknown martyrs and heroes of the Holocaust

The man who entered my compartment on that train
Crossing the winter-gripped Ukraine
Looked twice my age, but strong and tough;
The kind whose war-time youth was rough;
He said "Hello," then paused a bit
And took his seat.

The train was crawling; we were looking outside;
Another town was in sight;
A park, a church, a monument
To a Resistance fighter hanged…
"They honour heroes," I said,
And turned my head.

The man looked grim, a muscle was twitching on his face:
"Young man, I fought in those days;
Killed murderers, was stabbed; was shot;
Had friends: a brave, daring lot;
The most courageous of them all
Was a young girl.

I first met Tanya in the fall of '41;
Kiev had just been overrun;
I was a soldier, had to hide;
The partisans were hard to find;
Tanya and her Resistance friends
Saved me from death.

I wish I had," the man continued, "the words
To tell you what a girl she was;
Her gentle beauty to describe;
Her magnetism; her love of life…
And no photos of her
Survived the war.

Then came the day all Jews were ordered to report;
Most obeyed, Tanya did not;
I saw that eerie march of death:
Graybeards, cripples, women, babies...
The laughing Nazis machine-gunned them,
Every one.

I did not see Tanya smile ever since that day;
'For us is left only one way,'
She said and soon began the hunt;
Forged documents; a small handgun…
A one-girl army she became
After that day.

When Tanya struck, her blows stunned the Nazi gang;
The ones she killed were of high rank;
Gestapo dogs were running wild;
They searched for many days and nights;
Even SS-men from Berlin
Were flown in.

She was betrayed. We tried to save her, but we failed.
We later learned that in the jail
They tortured her beyond belief;
Death came to her as a relief.
She was just twenty. Not a word
They got from her.

After the war I met some high-ups and, in vain,
Urged them to honour Tanya's name;
They made it as plain as they could:
'Jewish last names don't sound good;'
This is the world that we live in –
Cruel and mean."

The man got off the train and vanished in the night;
But not before leaving behind,
With me: his last look, long and hard;
The memories that I must guard;
The fire that has not ceased burning
In my heart.

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Forgive me

by Alvin Abram

Angry words flew from the old man's lips – sharp, bitter words of recrimination and hurt. He was a Holocaust survivor. He had lived through a terrible ordeal. Why did his only son not understand his pain? "You're a Jew!" he shouted. "Doesn't that mean anything to you?"

"Enough!" his son shouted back. "Leave it alone."

"Leave it alone?" The old man's voice trembled with passion. "Never! I brought you up as my father would have brought me up. Six million died so you could live. Don't you care?"

"You care enough for the two of us," his son answered. "I've had this crap up to my ears. I don't want your guilt. You live with ghosts and want me to inherit them. I want my own life."

"I was a child when the war came. A child. You have no idea what it's like to be in a concentration camp."

"Yes! I've been hearing about it since the day I was born. I don't want to hear any more."

The old man glowered at his son. "If you don't want to hear any more, then leave. Leave this house. Maybe if you went to Israel, you would discover who you are, discover your roots."

"I am not a tree," his son cried in exasperation. "I was not planted. I don't know who I am. I only know who you are, and your life has no room for anything but your grief."

They glared at each other, neither prepared to give an inch. "I have no feelings for you – no love, only pity," the son added and he climbed the stairs to his room.

"Love," the old man called after him. "What do you know of love? I lost the family I loved. What did you lose? I'll tell you what you lost – my respect."

His son's bedroom door slammed.

As he always did when he was troubled, the old man went to his synagogue to sit alone and ask why had he survived while others more worthy had died. When he returned home, his son was gone. His clothes and some photographs – gone. He had left no message.

'I have no feelings for you – no love, only pity'

* * *

Aaron lived away from his community and joined several groups with different ideologies, trying to find himself in their teachings. In the end, he saw nothing but confusion, no peace of mind, no comfort of heart, and worse, no understanding of who he was. Years passed, troubled years in which he avoided his father. He was not alone in his confusion and like many others he searched for an answer to his life. He decided to go to India.

* * *

Aaron's father also searched. Many nights, the old man stood in Aaron's room and wept. He asked God how he had failed as a father. He searched his thoughts, wanting desperately to make peace with himself. But God did not answer.

* * *

Aaron journeyed to New Delhi and joined a cult. He learned words that spoke of other ways and scoffed at his earlier way of life. He gave up material things; he beggared himself, wanting desperately to feel that what he was doing was right. But he didn't know what it was he sought. After a year he left the cult and became an English tutor for children of the wealthy. He built a new life. Time became his friend, for the more time passed, the more he hoped he could forget.

* * *

But time became the father's enemy. His health declined. He had found the answers to his questions but they had come slowly. Friends were going to Israel and he asked if they would take him. They did. At the Wailing Wall, he leaned his sick body against the stones and prayed. He felt God's presence for the first time in a long time. He grieved for his son and hoped one day his son would understand as he himself now understood.

* * *

One day, Aaron reached for the telephone and dialed the number of one of his father's closest friends.

"Aaron!" The man said in surprise. "Is that you?"

"Yes. It's been a long time. How are you?"

Continued on page B21

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'God did not answer'

Continued from page B20

"I am fine. Where are you calling from? Are you in the city?"

"No, I'm calling from India."

"Is that where you went? It was unfortunate about you and your father. He missed you."

"Things happen," Aaron said.

The man's voice saddened. "Yes, things happen."

"How… how is my father?"

There was a long pause, but when he finally spoke, it was very softly. "He's dead, Aaron. It happened last year in Israel. He had a heart attack and never recovered."

Aaron was silent.

"I'm sorry, Aaron. No one knew where to contact you. All your father's things and property are being taken care of by his lawyer."

"What was my father doing in Israel? He hated flying."

"He wasn't well. He wanted to go to Israel at least once before he died. Some friends took him. He made it to the Wall, then he died." Again there was a long pause. "I am sorry," he said again.

Aaron felt great emptiness in him. "Where is he buried?"

"Outside Jerusalem. They thought he would want that, to be buried in a land he cherished. He changed after you left, Aaron. Time changes us all. He loved you, you know. He just didn't know how to tell you. There was a lot of pain in him and he didn't know how to live with it."

"Thank you," Aaron said. He replaced the receiver in its cradle and stared at it, for a long, long time. There was much sadness in him, but no tears. He could not change what had happened. He went to his dresser and removed the single snapshot of his father that he had carried with him all these years. He looked at the tired, old face with the grieving eyes, then went to the telephone and dialed the airport.

* * *

Aaron stood on the hill looking down at the Western Wall, the Temple Wall, a wall that had witnessed thousands of years of tyranny, of slavery and abuse. He came to the wall, because it was the last place his father had been. He was tempted to touch it, but could not take that first step toward the entrance. He just watched the people below.

"Can I help you?" a fragile voice asked. Aaron turned. An old man stood beside him, smiling.

"You look lost," the old man said, "Can I help you?"

"No, thank you, rabbi. I'm all right."

The old man chuckled. "I am not a rabbi. I'm a Jew performing a mitzvah. I have been blessed. I survived the Holocaust. I met a good woman, had children and they have blessed me with grandchildren. What more could I ask but to repay God for his kindness?"

Aaron looked at the old man curiously. "And what is it you do that is a mitzvah?"

"Most come here for one of two reasons. Some to communicate with God; others to leave a message for someone – a thought left unsaid, a regret never uttered, a confirmation of affection. What better way than with a piece of paper and a pencil? You may ask, why a pencil? Because ink fades over time and lead lasts forever. Sometimes it takes a while for the message to reach the sender. I have been doing this for many years. I sense, young man, that what you need is a paper and pencil."

Aaron looked at the old man's outstretched hand and saw he held a small sheet of white paper and the stub of a pencil.

"If you are wondering about the size of the pencil, it need only be big enough to put down what you feel." He looked at Aaron with eyes of compassion and gestured that he take what he offered.

"It's too late," Aaron said. "The receiver is dead."

"The answer is already waiting for you. It begs for a question so you can understand the answer. I know."

Aaron took the old man's gift, entered the sacred area, and moved into a vacated spot. He stared at the stones, trying to find the words he wanted to write. Finally he scribbled his short message on the paper. He rolled the paper until it was no larger than a cigarette and tucked it high above his head in a crack in the stone. With a heavy heart, he returned to the entrance. The old man was no longer there.

* * *

Aaron finally visited his father's grave. He had deliberately put off going there. He walked slowly on the path into the cemetery, reluctant to close the distance between the many years that had divided him from his father. What words could he speak to heal the pain that had been inflicted? It was too late for reconciliation, too late for apology. What compelled him to come? Nothing would change.

He followed the instructions given him by the groundskeeper and stopped behind his father's stone. There were so many things he wished he had said, for he now understood what haunted his father. It was the loss of those he loved, and the knowledge that he could never tell them of his love. And who was he? He was Aaron Shapiro, loved by an old man whose pain prevented him from declaring his love – a love he now knew existed. Would the harsh words he said when he left haunt him as his father's memory had haunted him? He thought of the note he'd left at the Wall:

To my father:
Forgive me. I love you.
Aaron

He moved to the front of the monument and read his father's full name, date of birth and death. He read the words inscribed beneath and fell to his knees and wept. Etched in the stone was a quotation:

Those who want to be forgiven
Must learn to forgive.

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Fingers of God — **Juliette Sacks, Edmonton**

Israel Flag — **Adele Sacks, Victoria**

A Prayer for Jerusalem

Abeer Cohen, Montreal

Sunrise at Massada — **Jonathan Dahan, Cote-St-Luc**

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2003 Literary Supplement
Passover Greetings

The CJN is pleased to publish the winning photographs of the Israel Experience 2002/03 Photo Contest. Though we published Juliette Sacks' and Adele Sacks' pictures last November in our Chanukah supplement, we reprint them here, along with the remaining winners and some of the contestants. The contest was sponsored by Canada Israel Experience, El Al Israel Airlines, Roots Canada, UIA Federations Canada and *The CJN*.

Harmony **Brian O'Brian, Toronto**

Jump In! **Marina Milyavskaya, Montreal**

Masada **Avi Bernstein, Toronto**

The Western wall of Jerusalem is the holiest of the holy
Vanessa Laredo **Ville St. Laurent**

Man Walking into the Sunset **Tammy Cohen, Montreal**

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The Blue Lights Hung on Ben Yehuda Street

by David Levine

They strung up lights downtown.
Just like that.

It's okay to come out now,
See? There are lights.
The thief is dead and hanged,
in incandescent blue,
in the town square.

The night spins over itself in a carousel
of pre-ripped jeans and best friends
and curfews and futures.
It's okay to come out now.

A hundred blue fuses burn slowly down around our
spinning selves.
It's okay to come out now.
The fuses are lit.

And Once Again on Shavuot

by Rose Romberg

You made heaven and earth
You looked down and saw it was barren.
You pondered…
You created Man
in Your own image.

Man promised to serve You
with integrity and to keep
Your land holy.

You were pleased and You
blessed – Abraham, Isaac
and Jacob and all their issue…

You bequeathed to them
a venue and called it
Eretz Yisrael.
Your people laboured
long and hard.

The fruits borne by Man's
enterprise turned desert and
swamp into a land of
Milk and Honey.

You looked down.
It pleasured You.
Once again You blessed
Your people, and behold!

The State of Israel was
reborn.
Your fold stood proud!
Now, once again Israel is
surrounded, and from the
four corners of the world
enemies spew venom of hate
in monstrous scale,
and once again our "Promised Land"
lies in danger.

Now, on the threshold of Shavuot
Your people will gather
in their Temples, united;
as one, in prayer for a
Revelation from Your mountain-top
to mirror, as in days of yore,
at Sinai, on Shavuot.

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S Poem

by Mark Shainblum

It was already full of garbage
The Last Steinberg's Bag

Hanging on the knob
waiting for disposal
waiting for an end

I emptied it
transferred its cargo to
another
less worthy
less rare

Which didn't carry the weight of
Van Horne childhoods

Of wonder in the mundane

Of an ugly, blocky little
"S" in a field of red and blue

which told me I was
here

Aries

by Mark Shainblum

Once he was
buried under a geologic layer

of shame and guilt and pain and horror and history

but now he is rising
shaking the dust and dirt of the ages from his coat

nodding to the east
to that part of Poland
but no longer owned by it.

The ram is lifting his head
sniffing the air
twin shofars resting their sharpness for the first time.

I greet him warily
like a stranger I have known my whole life.

March of the Living

by Mark Shainblum

Let it go
she said
as I caressed the
glossy book from Toronto
from United Israel Appeal

As we both looked at
the young girl
wrapped in blue and white
armoured in Shield of David

walking up *those* tracks
to *that* gate.

Let it go, she said
not unkindly
meaning well
but with a hint of exasperation

Remembering, perhaps
the column I'd written
just the week before.

Let it go, she said
not understanding.

It's not mine
to let go.

I'm its.

And it won't.

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Between Two Annes

by Henry Srebrnik

MacArthur, MacDonald, MacKendrick,
MacKinnon, MacLennan, MacPhee,
These are some of the names in my classes this term.
I teach on a small island
Famous mostly for Anne,
The orphan girl
Who lived in a house with Green Gables.
It's a quiet, peaceful place,
Far from the world's troubles
And those of the Jews.

But when I drive to work
On a bitterly cold Canadian winter morning
I see smoke belching from a tall chimney
At a power plant a few miles away.
And, unlike my students,
I think of another Anne,
Who died,
Far too young,
Far from here.

Five Haikus

by Howard Freedlander

rain without
hot tears splashing within
shivah house

fallen leaves
and a kippah too caught
by the wind

zen garden leaves
the rabbi pauses from
his raking

passover
the young lilac opens
its first bud

candles spent
the moon lights the room
this Sabbath eve

L'hadlik Ner...

by Roberta Swetlow

On kindling candles,
once-potential
light
to night and spirit
leaps alive
strains toward heaven
searches
in flicker-jumps
solidity disperses
no longer needed in
ethereal journeys;
twisted-wick spines
contort, glowing question-marks
consumed.

Shall I scrape away the
waxy encrustation
to beautify the brass
and forget that wordless questions
have been asked?

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2003 Literary Supplement

Passover Greetings

The Pishka

by Lainie Cohen

"It's not fair," I said, glaring at my brother. I stamped my foot. "I'm three years older than you are."

Peter stuck his tongue out at me. "No, you're not. Only two years and eight months."

Every night I faced the same losing battle. Peter refused to go to bed unless I went, too. Reluctantly, I followed him into our room, climbed into my bed and waited for Mom to kiss me goodnight.

"Kiss Bobbie, too," I said, holding up my stuffed elephant.

Mom whispered in my ear, her breath like a tickle. "Lainie, just lie here and wait until Peter falls asleep. Then you can come into the kitchen."

As soon as Mom closed the door behind her, Peter tried to talk to me.

"Go to sleep," I said. "You're tired."

"No, I'm not. You are."

I ignored him.

It was hard to make anything out in the dark, even the wooden night table that separated our twin beds, especially once I took my glasses off, but I could tell that Peter was squirming from the rustle of his sheets. I lay on my back and stared at the ceiling. Moonlight snuck through the slats of the blinds and danced overhead. Shadows spun and jumped and darted about like birds on a telephone wire. My eyes grew heavy.

The next night, I was even more determined to stay awake.

This time I didn't stare at the ceiling. While listening for Peter to fall asleep, I told myself a story about a girl trying to save her kingdom from a fierce dragon. Soon the creature was dying with sputtering snorts that seemed to come from Peter's side of the room. I waited a few more minutes to make sure it was safe. Then I slipped on my slippers and tiptoed out, leaving the door open a crack so the handle wouldn't click.

The door at the far end of the hallway looked as unwelcoming as a closed drawbridge. I knew that just beyond, the castle with all its treasures was waiting. But the path hid untold dangers for nighttime travellers, for there was just a sliver of moon that night and no stars at all. I crept forward. The wind cackled with gusty guffaws and branches quaked. Leaves darted by my feet like frightened field mice. I leapt from the shoreline to a rock almost hidden in the stream. I paused to catch my breath.

Phew! Safe past my baby brother's room. Yet the door ahead was still quite a distance. Would I make it?

"Damn it, not again," a deep voice roared.

I plunged into the murky water, heedless of the weeds tugging at my feet.

Moments later I stood in the doorway of the kitchen, gawking at what lay within – a room transfixed, no longer just a place to eat with the smell of food or the tabletop spread with my notebooks for school – but a strange world hazed in smoke. My parents weren't in their usual seats across from each other at the table. Instead, my father sat in the far corner with his back to the dining room wall and my mother was in *my* spot. In front of them were two tall glasses of dark liquid, a dish of nuts, a bowl of chocolates and an ashtray with a cigarette stub and my father's pipe. In their hands they held fans of cards. And beside the ashtray stood the *pishka*.

The pishka was a small tin box, blue and white, the colours of Israel's flag. I knew all about Israel, much more than Peter did. Israel was eight years old, as old as I was. People living there grew oranges and a funny fruit called a boxer that looked like a flat brown banana. Our Hebrew teacher handed it out on Tu b'Shvat. I didn't like it much. But I did like to colour in the maps he gave us and I knew how to sing *Hatikvah* by heart. Every Friday night before dinner, Peter and I dropped coins into the slot at the top of the pishka. Plink, plink. You could tell how full the box was getting by how far the coins fell. After dinner, it would be replaced on the top shelf of the broom closet, the one right behind the kitchen door where my mother's apron hung. Sometimes at night, I imagined that apron shaking its straps like an army officer warning the broom and dustpan not to get out of line. I knew all about the army. During long car rides, my parents often sang army tunes.

Mom smiled at me, inviting me closer.

"Hey, I could use some luck over here," Dad said, leaning back in his chair.

I snuggled onto his lap and squinted at his cards: a run of four spades, three queens, two jacks and a lonely king. Dad stretched for his pipe, dangled it unlit in his mouth. I reached for a chocolate and nibbled the caramel sweetness.

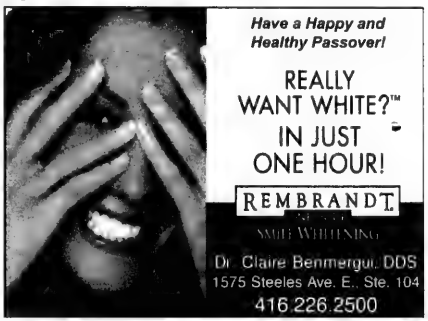
Mom threw out a card. Dad ignored it and took the top card from the deck. He offered me his drink. The bubbles fizzed in my mouth. I took a second sip. Dad discarded his card, an unwanted nine. Mom picked it up and spread out her cards with a flourish.

"Gin," she said.

"Damn, that's the fourth in a row."

Dad shifted his weight, jostling me from my secure position. I held onto the table to steady myself. Held my breath too.

Plink! A coin in the pishka. And it wasn't even Friday night. •



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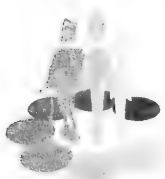
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Tea for Two

by April Shour Laufer

Her husband of 49 years was dead. "He was just here," she said to everyone who came to see her. "Then I turned and I screamed. And there was no one to help... And I couldn't move him."

The family listened as she told the story over and over again in the days that followed. The first three days during the shivah they thought that she was in shock; whenever she told the story she would start to shake as if there was an earthquake happening inside of her. It was as if she couldn't quite accept what had happened.

Friends came and said, "I'm sorry for your loss." She looked at them with red-rimmed eyes, and said in a quiet voice, "I thought it would be me first."

The days of shivah were busy with friends and family who filled the time with fond remembering and reminiscing. The nights, alone in their bedroom, her mind was filled with wondering and with undefined fears.

"What was there to live for?" she said out loud.

The children answered. Dutifully. Hopefully. "You have the grandchildren."

She said nothing.

"It will be okay," they said.

The week of shivah ended and then the shloshim passed. The house had taken on a quiet that she still did not recognize. She spent her days sitting at the kitchen table. The place mats were out like always, the newspaper on the table waiting to be read. She would sit there, staring at the empty chair opposite her, staring at the chair where Abie used to sit.

She didn't hear the phone when it first rang. By the third ring she got up slowly from the table and answered it. It was her youngest son.

"What were you doing, Ma?" he asked.

"Just sitting," she answered.

"Did you eat something?" he asked.

"I'm not hungry," she said.

"Ma, you have to eat. Do you want me to come over? We could go out for a bite?"

"No, no. Aren't you at work?"

"That's okay, Ma, I don't mind coming."

"No, no," she insisted. "You work."

"Ma," he pleaded.

"I'm okay," she said.

There was a pause on the phone line.

"You'll come for Shabbos?" he asked.

"Okay," she said.

She meant to say that would be nice but somehow she ended up sighing instead. It was just so hard without Abie. Nice? Nice was when Abie was here, nice was sitting next to him at the Shabbos table. That was nice.

"Yes, I'll come."

"You should eat something, Ma," he said.

"I will. When I'm hungry."

"Okay, Ma, I gotta go. I'll speak to you later?"

"Bye," she said with a sigh.

She put the phone back on the receiver. She meant to take something from the fridge to eat but she really didn't feel like eating. She couldn't think of anything that she wanted to do. She sat down at the kitchen table, again. The phone rang. She didn't know how to do things without Abie. The phone rang again. How could she say yes to her friends when they invited her out? The phone kept ringing. She didn't feel like talking. Instead, she decided to count the number of times the phone would ring before the person gave up. Seven, eight, nine, 10, 11. Silence.

It was probably one of her girlfriends. Shivah felt like yesterday but it was already 11 weeks since it had passed. Her friends told her it was time to get out of the house. They wanted her to visit, they wanted to take her out for coffee. As she sat at the kitchen table staring at Abie's empty chair her eyes started to close. Almost 50 years, she thought, a good man, I was lucky. A tiredness seemed to envelop her. She thought of going to lie down in her bedroom or maybe on the couch but the effort of getting up from the table seemed too much. She just sat there, letting her sleepiness wash over her.

When she opened her eyes she saw her Abie sitting in his chair. He was wearing the sweater she had given him last year. He looked so nice, peaceful, content. She gave him a shy smile.

Suddenly she felt animated. It was so nice to see him.

He was neatly shaved, just like the way he was every Friday afternoon before Shabbos started. He would finish shaving and dress to go to shul while she finished the Shabbos preparations. As he walked out the door she would run her hand over his smooth face and they would wish each other a "gut Shabbos." As she looked at him across the table she didn't move from her chair but she could feel the touch of his skin against her fingertips. She could smell his cologne.

Continued on page B29

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'It's too hot for me'

Continued from page B28

Seeing him now as he sat in his spot opposite her at the kitchen table she was overwhelmed by how handsome he looked. They had been bashert, she had never any doubt. She remembered that day that they had first met. There had been something so endearing about him, some shyness that she found so charming.

"Abie," she said looking at him, "I miss you."

She paused. She was feeling such longing for him.

"I wish we had another day together. Just one more day," she said and fought back her tears. "Of course," she continued with a sniffle, "isn't that what everyone wants? One more day." She reached for a tissue in her pocket. "Forty-nine years, Abie. Forty-nine years." She thought about that for a moment and then added, as if she was agreeing with him, "I know we were lucky, Abie. But still…"

She thought of all the things that they had gone through together. "Yes," she said nodding her head, "it was a lot of years." She recalled the many occasions and events that had filled their lives. As she went through the list of events she felt relieved to find that most of their married life they had been happy. "We were pretty happy," she smiled at this thought. "I'm not saying we were perfect but most of the time it was, okay?" She had ended the statement as a question. "You were a good husband, Abie." She choked on the words hating to use the past tense. "Abie," she gave a sob.

It was Abie who was her strength. It was Abie who took things in his stride. When she would worry and fret about how the kids were doing in school he would say, "They'll figure it out." And when they didn't marry right after university and she wondered if she would ever become a bubbie, he told her, "When they find the right one." As a husband, he had the patience of Job. He never criticized her and never demanded things of her. Sometimes, it's true, it made her crazy when he didn't react, but his calm was the thing that always made things alright.

"You put up with all my mishugas," she said shaking her head in amazement. "And," she added, a little defensively, "I put up with yours. Okay, maybe, I was a little worse than you. Not so much mind you. A little. Anyway never mind." When she was anxious and nervous Abie always found the right words that would take the edge off of things. "Of course," she said, as if she could read his thoughts. "Of course, things worked out. Except… except that you're not here," she choked on her sigh.

"You know," she said, "I don't know how to do things without you." Looking at him plaintively she asked, "How do I go on?" And she sat there for several long minutes just staring at him. She was grateful for the years that they had had together but it was just so hard now without him.

"I think I'll make some tea." She went to the sink and filled the kettle. Then she found herself opening the pantry. She got some crackers and then she went into the fridge and took some cheese. She put the items on a plate in the middle of the table.

When the kettle finished boiling she poured herself a mug of tea. Abie's favourite mug was sitting on the shelf and she decided she would use it. She sat down with the steaming mug. "It's too hot for me," she explained. "I can't drink it so hot. Not like you, Abie. This is the way you like it."

She wrapped her fingers around the mug of tea. Lifting up the mug so that her elbows rested on the table she blew very gently across the top of the tea in a back and forth motion, feeling the steam rise to her nostrils. "Really, Abie. I always thought I would be the one to go first. It's so hard," and as she said the last words her voice cracked and tears spilled forth. She put the untouched tea down on the table. "I can't help it, Abie. What am I supposed to do?" She went to retrieve a tissue from the Kleenex box on the counter and then sat down again. "I know, Abie. I know. You do what you can." She looked down at Abie's mug sitting on the table in front of her. "Life goes on."

She pulled the plate of crackers towards her and started to nibble on one. "Such memories, Abie. Such memories." The memory of his smile, the memory of how he could make her laugh. She nibbled a little more of the crackers and then pushed the plate away. "I miss you," she said closing her eyes and sighing. She heard the phone ringing. When she opened her eyes, he was gone.

She was sniffling a little when she picked it up. "Yes?" she answered as if someone had interrupted her.

"Faygie?"

"Yes, it's me."

"Faygie, it's Eva. I called, but you didn't pick up so I called back," explained her friend. "Were you resting? I didn't mean to disturb you."

"No. No. I wasn't doing anything. Just," she looked over at Abie's empty chair. There was no mug on the kitchen table, no plate of crackers. "I was just sitting," she said.

Continued on page B30

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Tea for Two

Continued from page B29

"How about going out for coffee?" her friend asked. "It will get you out of the house for a bit. We don't have to be out for long. A little fresh air."

"Okay," she replied, finding it strange that she had agreed so easily and then added, "It will be nice to get out."

With a note of surprise and excitement in her voice, her friend replied, "I'll be there in about 15 minutes."

She was still standing next to the phone when it rang again. She picked it up automatically. "Hello?"

A male voice started, "Hello. I'm calling from Inquiry Research and we are conducting a market survey. Could I please speak to the male or female head of household who has been primarily responsible for financial investments for the household during the past 12 months?"

She hesitated for a few seconds. She said, "he's not here."

"When might I reach him?" the person asked.

"I'm afraid that's not possible," she said.

"Oh well, thanks for your time," and the person hung up.

She looked longingly at Abie's chair and went to the hall to get her coat.

Song

by Malca Litovitz

Let everything that has breath praise the Lord. Halleluyah.
Psalm 150

Praise Him with our dancing feet,
our arms lifting heavy weights
and our hearts rising to greet
what is good in our lives
but what is still painful –
the lover always departing
in Matisse's painting,
her head held in her hand
every morning,
her notebook open.

Praise Him in the old stones
on the cobblestone path
in the large stadium
full of singers and guitars.

Praise Him in the crowded café
where a blond strokes her hair
as a big song
pours through in a language
you don't understand
but whose feeling is clear –

Praise Him in the stillness
which descends if I continue to etch these black words
onto these blue lines
the way the bird pauses on a black wire
in a Leonard Cohen song.

Sabbath Longing

by Malca Litovitz

Poem takes my hand, leads me to my tree,
midnight blue this morning.
I love its colours
when you open the door.
The sun bathes the tree in light;
brown leaves tremble with joy.

I would want you waiting for me,
valentine unwrapped.
As night falls, sadness with it.
Darkening sky brings your absence.
Candles welcome the Sabbath Queen
words lighting a path to where you are.

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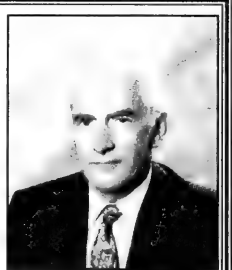

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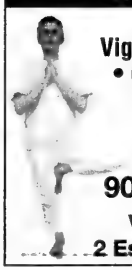


2003 Literary Supplement

Passover Greetings

Time Capsule

by Myra Shuster

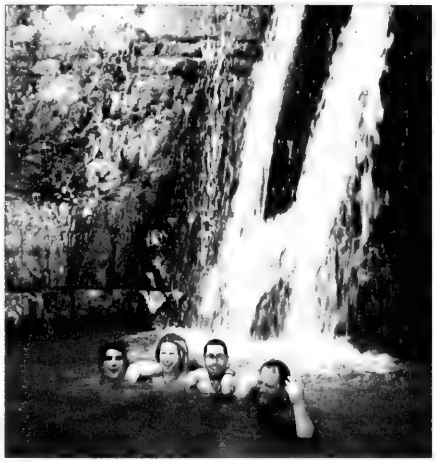
I envision a time-capsule as salt-encrusted,
wave-washed and thrust on shore,
or buried, sphagnum-muddied, deep as bones
to be unearthed unexpectedly centuries later.

My newborn daughter's will be a circular box,
lined in pink satin.
Stored far from groping little hands
and the sullying dust, spills, and tensions of daily life,
until she's twelve.
The age of womanhood, says Judaism,
which deemed optional, my presence and hers,
at her naming ceremony; Beth Zion Synagogue, June 29, 1998.

The purple velvet Torah scroll, revered, weighty,
was hoisted high, hoity-toity
in a patriarch parade.
Leading, the rabbi teetered a little,
bearing it unsteadily, like a pregnancy,
past baby and me, playing peek-a-boo unwittingly
from behind the *mechitzah* wall.

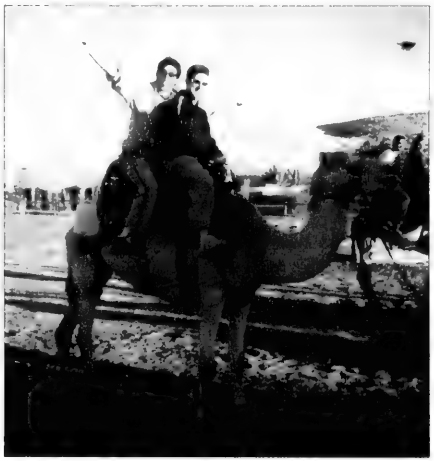
Hey fellahs, I bore this girl – she's mine,
isn't she the point here? I screamed silently
into the spectacle.

Baby-naming, "take two"
Women and your daughters, you're invited:
under the moon and the stars, lilac in full bloom,
June 29, 1999, Sierra's Receiving of Wisdom Ceremony.
Through poetry, pictures, letters or fabric, bring your wisdom for my daughter,
to be kept in a time capsule until her 12th birthday, 2010.



Making a Splash

[Photo by Adele Sacks, Victoria]



Camel riding in the desert

[Photo by Aaron Smith, Ottawa]

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2003 Literary Supplement
Passover Greetings

Bread

by Anita Lerek

Excerpts from the diary of Leah Mandell, 13 years old.

The Warsaw Ghetto, Poland, Friday, April 11, 1941, 5 p.m.

Dear diary, Tatoosh doesn't know about you. He'll be very angry if he finds out. It's dangerous to write, he says. If they ever discovered my diary, he says that the Germans would tear it up, and probably give me a good beating. I need to tell someone what I see or else I'll go crazy. Zvi is always at his political meetings. Tatoosh and Mamoosha are very quiet, yet burning mad. I get on their nerves a lot these days, they say.

Since Tatoosh's home class was at six this morning, I had to wait to have breakfast afterwards. As usual it was a hard wait. He gives a weekly Hebrew literature class at home to a few of the older children in the apartment block. Very secret, no books, easier to run away if the police come.

This time, he covered the Passover holiday, starting today. Tatoosh went on and on in a dead voice about how the blood on the houses of the Jews was a sign for the angel of death to pass over the houses of our people as it slew the Egyptian first-borns. For a moment, he got excited when he compared matzah as a symbol of our escape from Egypt, the result of having no time to let the bread rise, to matzah as a reminder of our bitter slavery.

"And that's why every year at Passover, we do without bread and live on matzah for eight days."

Moshe said, "You mean even this year we have to give up bread? We'll die. Why should we care about Passover when we're starving and locked in the ghetto?"

Being big for my age, it wouldn't be so bad for me not to eat bread for a while. But Tatoosh was the opposite. So skinny – his dark face like a raven, all nose and deep eyes. He answered, "I love Passover," and ended the class early.

After the kids left, I looked at Tatoosh, his small frame lost in the green armchair that he'd dragged in from the street and fixed up. I felt like crying. With his huge pants and layers of shapeless sweaters to protect against the cold, he looked like a lost version of his old self. Ever since they closed his school in Lodz, and we fled here a few months ago, he's had nothing to do but give a few classes in our apartment in return for free bread ration cards from the Jewish council. So these days – no one knows this, dear diary – Professor Tatoosh, Lodz's greatest Jewish writer, keeps house, or just sits at his tiny work desk, and stares at his books – not opening a single one – and watches smoke pass through his thin, yellow fingers.

Mamoosha works very hard at the fur factory for Mr. Ruvenstein. Before the war, she worked as a bookkeeper at Tatoosh's school whenever she felt like it. Now she works all the time, and we see her only in the cold and in the dark.

Last night, in the corner of the bedroom we all share, I heard her whispering to Tatoosh something about Mr. Ruvenstein finding out something about her and treating her differently, I couldn't hear what. Then Tatoosh put his arms around her, calling her his "precious child."

"Tatoosh, let's eat," I told him, "and then go pick up the holiday matzah at the square." Standing, we each gobbled down two pieces of dry bread with margarine. I rushed out, closely followed by Tatoosh. We left five slices behind.

We headed for the Judenrat (Jewish administrative council) offices at Mirowski Square to pick up our matzah ration. Though only seven in the morning, Pawia Street was jam-packed with people, most of whom I didn't know. At their normal place on the corner, I saw the band of beggar boys, shoeless, with their blanket coverings, each one yelling, moaning, singing louder than the next to get our attention. Bread was the only thing that would shut them up. One boy's eyes hooked on to mine. For a moment I thought it was my friend, Leon. No, impossible. I had left him behind in Lodz. Was he still alive?

Feeling guilty, I hurried Tatoosh along. Guilty for not being hungry, guilty for having no extra to give anyone, and guilty for feeling so good today. Spring was here, the sun, shining, and smiles were cracking open the dry faces of people on the street.

"Tatoosh, look, look up. The cranes are returning home."

Caw, caw, caw, caw. I heard the magical cry that Tatoosh taught me to listen for every spring, no matter where I was. And here, even in the prison of the ghetto, I was not disappointed. The Nazis couldn't wall up the skies. Way, way up above the corpses and the gates and the bullet holes flew the army of cranes, dominating the sky.

"Take me away," I screamed, stretching out my arms in a wild dance.

Suddenly, I heard the familiar German words, so close to my own Yiddish, yet a race apart. Then came the sound of speeding trucks grinding to a halt, a shot ringing out into the air, and the path clearing before black-uniformed German police grabbing an arm here, a leg there, a neck, a coat, any human part that stuck out. Once they'd filled the backs of the trucks with loads of men, they fired off.

"Tatoosh, where are they taking all those people?"

"To German work camps outside the city."

"When will they come back?"

"Probably in a few days, if they're lucky."

Tatoosh and I joined a crowd of people in front of the Judenrat offices – thousands, Tatoosh said. We were all pushing to get to the front where a fat man with a big red nose sat, surrounded by Jewish police with cool, yellow law and order armbands. The well- fed man – an influential member of the Judenrat, Tatoosh said – was distributing tiny white packages of matzah. At the edges, the police were clubbing people back into line.

Again suddenly a path opened up, people froze, and several young Jewish men, some Zvi's age, were pulled out of the holiday crowd by our own police.

"Tatoosh, how can they take them away at the beginning of our holiday?"

"They do whatever they want."

* * *

Saturday, April 12, 1941, 7 a.m.

Today is not a happy day for me, dear diary. Yesterday, after waiting hours for our matzah, we got home late in the afternoon to find that, as usual, Zvi wasn't there. He hadn't slept at home the night before. He was with his Zionist friends, we hoped. But Tatoosh and I didn't have much time to worry because we had to finish all the cleaning for Passover. Tatoosh retreated to his desk, lit up a stub, and sat so deeply in thought I could almost hear him. I followed him, and asked, "Tatoosh, do you think we could skip Passover this year? We're slaves again – so what's the point? I know Zvi doesn't care."

Continued on page B33

2003 Literary Supplement

Passover Greetings

Bread

Continued from page 32B

He pushed himself out of his chair – I almost thought he would collapse – and balancing himself against the straw broom, he began to make sweeping motions in the kitchen. I bobbed up and down, holding the dustpan, an old newspaper. In dead silence, we continued our cleaning, getting rid of all forms of bread.

"Tatoosh, where is the bread we didn't finish at breakfast? Mamoosha has to lock it away or else she'll be furious," I said.

Suddenly there was a knock at the door. Tatoosh answered, "I'm coming, one minute. I'm in the bath." According to our plan, I ran into the bedroom, and dove under my parents' bed. After a pause, I heard the door open. It was only Mamoosha with Zvi.

As I moved out of my hiding spot, I brushed against something soft. I was terrified it was a mouse. No, it was only the bread we'd left behind. Tatoosh must have hidden it there. I wondered why.

I came out clutching the pieces of bread. Mamoosha spotted me and grabbed the bread away. She wrapped up the five slices of old rye bread in a newspaper and placed them in a bedroom cupboard, which she then taped up.

Mamoosha is so serious about the bread, the tradition, much more than Tatoosh, even though he is the son of the rabbi of Gora. Tatoosh and Mamoosha are so different. It's almost as if they come from different worlds. They fight a lot – about religion, going to synagogue, everything. He only likes the pure ideas of our religion; she, the practical, the customs. But Passover, they both love. For me, I don't care. I'll do anything to make them stop fighting.

Whenever she gets mad at me for something – and that's often, I'm not really sure why – Tatoosh always takes her side, and whispers to me quietly, "Shhhh, hold your tongue, don't upset your Mamoosha. You know she's been through a lot." And he never lets me forget that she was raised in an orphanage. Maybe that's why he calls her his "child."

I finally talked to Zvi. I described the kidnapping of the young men that I'd seen earlier at the square. "Zvi, be careful. You can't be as free as before."

"Oh, don't worry about me, Leah. The movement takes good care of me. We have a plan. I'd be with my friends now if not for Mamoosha forcing me to come home for Passover dinner."

"I would die if anything happened to you," I said.

He laughed and chased me back into the kitchen up to the dinner table, which was now covered with a brilliant white tablecloth, and with a very special meal of potato soup, potatoes, eggs, parsley, and some pieces of stewed beef. It made me feel sick.

Tatoosh placed the small package of matzah in an old dish. The dry lines on his face moved slowly as he said, "I believe that if all we eat daily for the next week is a plateful of soup, some potatoes, turnips, margarine and a few sheets of matzah, we will end up as corpses on the street. I refuse to let this happen to my family. And it's especially tragic for you, my child." He stared at Mamoosha.

She moved closer to him, and coaxed him along to the table, guiding his hands to help her light the Shabbat candles, while she said the blessing. Mamoosha's blond hair glistened in the flickering light. Then the four of us sat down, just looking at one another, so grateful to be together. The Haggadah rested on the table, not yet opened.

Then the knock came. Mamoosha had forgotten to lock the door when she had returned. Two Jewish policemen walked right in, short and muscular, wooden clubs in their hands.

"Oh, excuse us," blurted one of them, who did not look much older than Zvi. "Is this the home of Zvi Mandell?" he asked, staring right at Zvi.

Tatoosh rose and started to shake his fist limply. Mamoosha wrapped her arms around the younger policeman as if to pin him down. "Please," she begged. "Can't you wait until the end of Passover? You're Jewish boys. You must understand."

He replied, "We have orders for Zvi to join the labour batallion, and go immediately to a work camp nearby. He should be home before the end of the holiday week. Now let go of me." He gave Mamoosha a kick with his wooden tipped shoes, hurtling her against the table. A dish shattered, scattering matzah all over the floor. The policemen firmly hooked Zvi's elbows on either side, and dragged him out and down the stairs. Zvi was wordless. Mamoosha threw his heavy boots down the stairs after him.

After they left, Tatoosh tottered from the kitchen to the bedroom and… to the taped cupboard. Suddenly he pulled the tape off, and removed the wrapped bread. He then placed it on the table full of food, as yet untouched, and beckoned, "Come my child, come Leah, let us sit down and eat our seder meal." And he then lowered his head almost to table level and, like a preying bird, pierced the bread and gobbled down one slice, scrap by scrap. He left four behind.

Then he got up and walked, straighter than ever before, to his work space in the front room. He cleared the desk, sat down, and for the first time in months, smoked lines and lines of forbidden words into existence. I read over his shoulder.

"My beloved child-wife is a convert to Judaism trapped in a Jewish hell. My son has been kidnapped for slave labour. Obsessing on these things will kill me.

"I shall rise above my personal life to be the diarist of Warsaw's Jews. My people are everything, I am nothing. I will be the raven, a set of eyes, only eyes, to guide my people through the Nazi darkness and thereafter. This Passover, we are back in Egypt. With all my strength and clarity, I shall record Jewish servitude and heroism – for our rescuers, for posterity, and for God, wherever he may be." •

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On Chaim Potok

by Bill Gladstone

Many readers consider Chaim Potok, the New York-born, rabbinically trained author who died last July, as being categorically unlike most other notable Jewish scribes of his generation because his books open a unique window into the Orthodox world.

While acclaimed American writers such as Saul Bellow, Bernard Malamud and Philip Roth tended to write about the pressures of assimilation as the children of immigrant Jews who adapted to American society, Potok examined the closed religious Jewish world in which he was raised, revealing the various chasms, fissures and shibboleths that differentiate the chassidic community, for instance, from other Orthodox communities.

His highly readable first novel, *The Chosen*, tells the story of a friendship between Danny Saunders and Reuben Malter, two boys from different streams of Judaism in 1940s Brooklyn. The book became a bestseller soon after it appeared in 1967 and remains his best- known work.

Numerous other novels followed, including *The Promise* (1969), *My Name Is Asher Lev* (1972), *In the Beginning* (1975), *The Book of Lights* (1981), *Davita's Harp* (1985), *The Gift of Asher Lev* (1990) and *I Am The Clay* (1992). He also wrote several nonfiction titles.

"My books are as Jewish as [James] Joyce's books are Irish," he once told an interviewer.

The novels deal with Jewish characters caught up in the conundrums they face when their own traditions and wisdom come up against the accrued knowledge of the wider secular society of which they are a part.

Potok's characters dive into various modern secular philosophical realms – such as Freudian psychoanalysis, biblical high criticism, Marxist-Leninist theory and the visual arts establishment – that challenge and contradict their own and their family's traditional Jewish tenets. Dramatic conflict is the inevitable result. In Potok's expert hands, it always makes for gripping and thoughtful reading.

Potok was raised in an Orthodox environment but aligned himself with the Conservative movement. An admirer of Ernest Hemingway, James Joyce and Evelyn Waugh, he studied English at Yeshiva University, then enrolled at the Conservative-oriented Jewish Theological Seminary. He graduated as a rabbi in 1954 with no thought of ever practising as a rabbi.

"I went to the seminary to get a good western-oriented Jewish education," he once explained. "I wanted disciplined acquisition of Jewish texts, just as I wanted disciplined acquisition of secular texts. I was going to write about the conflict of these two cultures, and I wanted to get it right."

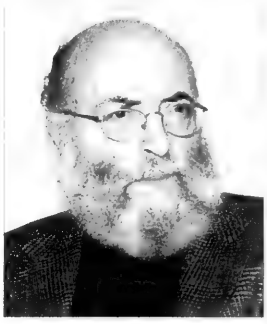
For Potok, literature presented a means by which remote and closed spheres of humanity could be illuminated.

"Literature presents you with alternative mappings of the human experience. You see that the experiences of other people and other cultures are as rich, coherent and troubled as your own experiences. They are as beset with suffering as yours. Literature is a kind of legitimate voyeurism through the keyhole of language where you really come to know other people's lives – their anguish, their loves, their passions."

* * *

Under the auspices of the Albert and Temmy Latner Jewish Public Library and the Koffler Centre of the Arts, three southern Ontario scholars met last month in an attempt to assess Potok's literary legacy at a public forum held in the Leah Posluns Theatre in north Toronto.

A Retrospective on the Life and Literary Contribution of Chaim Potok was chaired by Judy Stoffman, publication editor for the *Toronto Star*. The healthy audience turnout made it obvious that Potok has left an indelible mark on the reading public as well as on the panel's three contributors.



Chaim Potok

Pierre Dube, professor of French literature at the University of Waterloo, said he was fascinated as a Christian to read Potok's works "and to learn what it means to be a Jew. To read about tradition, the Torah, explanations of Mishnah and Gemarah, and being introduced to *gematriah* – all this was fascinating. I never understood why the Jews were called the 'people of the Book' until I read *The Chosen*."

Drawing parallels between the closed chassidic society and the old-fashioned Mennonite community around Kitchener-Waterloo, Dube noted that while *The Chosen* was particular in its narrative focus, it has attracted a universal reading audience.

"As a non-Jew, I found a tremendous amount in Chaim Potok that spoke to me as a Christian," he said. "It is a profoundly Jewish novel – nevertheless it can be applied more widely than [to] the life of the Orthodox Jews in Williamsburg, New York."

Sara Horowitz, associate professor of English and humanities at York University, began her discussion by recounting her long involvement with the Potok family. She lived in the same community for several years in Philadelphia, served as a consultant on a board of the Jewish Publication Society when Potok did, and became an academic advisor and then friend to his daughter.

Continued on page B35

He excelled at the 'novel of ideas'

Continued from page B34

"I was riveted by it when I first read it as an adolescent," Horowitz said of *The Chosen*. "It told a good story, and it was the first time I had read a piece of American literature that seemed in some way to be about my life. Even though the two main characters were boys, nonetheless it was my life, my struggles, my issues that had wriggled their way into American literature. It made me feel that the stuff of my life was real."

Potok "was a family man as well as a man of letters," Horowitz said as she presented a brief biographical sketch. "He was well-versed, amazingly well-versed, in Jewish texts as well as in literature. In many ways I think he was a singularity in the North American literary scene, if not globally."

The Chosen "was something entirely new in American letters," Horowitz said. "It was the first major book published by a mainstream publisher that portrayed Orthodox Jewish life in the United States from the inside out.

"He broke it down into nuances, different ways of being Orthodox, something the larger American public was not aware of."

According to Horowitz, American women writers Cynthia Ozick, Allegra Goodman and Pearl Abraham followed in Potok's footsteps by writing about Jewish Orthodox life from the inside. (At least one notable male author, Nathan Englander, has also done so, albeit in a deeply satirical vein.)

Horowitz said Potok excelled at writing the "novel of ideas," and that while Jewish reviewers often found his books to be parochial and old-fashioned, they "resonated" with the wider community.

"Potok knew that when you write about something that you know, it becomes universal."

University of Toronto English professor Henry Auster said Potok's ideas are "compelling and interesting," but castigated the writer for "the plainness of his style" and said that he "teaches rather than delights."

Auster quoted Franz Kafka's familiar dictum to the effect that literature should be an ice-axe that breaks the frozen sea inside of us, and said that Potok's books make us happy but do not live up to that dictum.

"I see him as what Saul Bellow calls an explainer – an explainer and a chronicler of his times. The explanations centre around the Jewish experience and the Jewish tradition, in a strictly religious context. What is impressive and bold about him is the way he confronts the religious ideas in which he's been trained with the ideas of the modern world."

Rabbi Irwin Witty, director of the Albert & Temmy Latner Jewish Public Library, introduced and later thanked the panellists. The evening was presented as part of a series of literary events hosted by the library. •

Jewish Diversity

[Photo by Abeer Cohen, Montreal]

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The Song of Nature

By Batsheva Pomerantz
Israel Press Service

The Song of Songs, written by King Solomon, is read in many communities on the Sabbath that falls during Passover. This biblical holy scroll is appropriate for Passover, also known as the Festival of Spring (Chag Ha'Aviv), as its figurative language makes abundant reference to the flora, fauna and landscape of the land of Israel, especially during the season of renewal.

Symbolically, Solomon's Hebrew name, Shlomo, is from *shalem* ("complete") and *shalom* ("peace"). His reign was in fact one of the most peaceful and materially abundant periods in Jewish history. Author of two other biblical books, the philosophical *Kohelet* and *Mishlei*, a collection of parables, King Solomon was considered the wisest among men and was praised by leaders of the ancient world.

In the poetical eight-chapter Song of Songs, King Solomon portrays a love story between a young shepherd and a wealthy maiden, who is also a shepherdess. The story is interpreted as an allegory for the love between God and the people of Israel, unlike in the other biblical books, where the relationship is based on fear of God rather than love. The couple experiences the different stages of courtship, including endearment and rejection, which the Sages interpret as the stages that the people of Israel go through in their relationship with God. The relationship began during the first Passover – when the people of Israel were freed from slavery – and the making of a covenant with God is compared to a betrothal.

The love story is embellished with rich imagery, interpreted as symbols of the foundations of Jewish history. The tall cedars of Lebanon were used together with cypresses to build the couple's house, symbolic of the Temple. "As the lily among thorns, so is my beloved among the daughters" (the lily is Israel, chosen among the nations). And in fact, certain types of lilies can indeed be found in Israel growing among thorns.

The Song of Songs paints the land of Israel green, with reference to 23 types of flora. Prof. Yehuda Feliks, botanist and author of *Plant World of the Bible*, divides these into nine aromatic plants, three flowers, six fruit trees, two forest trees and three field plants.

Of the nine aromatic plants, only three were grown in Israel. Among them are saffron, balsam and henna, used as a dye in Yemenite pre-nuptial celebrations. Six of the aromatic plants were part of the 11 spices used for the incense (*k'toret*) offered daily by the Kohanim in the Temple. The blossoms and fruit of the vines, pomegranate trees, lilies and apple trees also produce pleasant smells.

Four of the fruit trees are from the seven species with which the Land of Israel is blessed: the vine, the fig, the pomegranate and the date palm (termed "honey" in the Bible). The charoset, eaten at the Seder, symbolizes the mortar used by the enslaved Hebrews. One of its many recipes includes figs, nuts, dates, pomegranates and apples – the fruit of trees mentioned in the Song of Songs. The "nut garden" (*ginat egoz*) is like a boustan, a Mediterranean-style orchard.

The images and similes also extend to the animal kingdom, including the black crow and white dove, both sent by Noah to look for dry land after his sojourn in the Ark. Only the dove returned, becoming the symbol of hope, peace and faithfulness. In the Song of Songs, the dove is used repeatedly as a term of endearment for the maiden. The songbirds, including the turtle-dove, build their nests, a sign of the renewal of spring.

Bodies of water appear in different forms: rivers, springs, wells and riverbeds. "Many waters cannot quench the love," writes King Solomon near the end of his book.

King Solomon's love for the beauty of the land of Israel is evident in the Song of Songs, as it is for his descendants who annually enjoy the renewal of spring, and await the opportunity to view its panoramic vistas and foliage: "For the autumn has passed and the rain is over and gone. The flowers are seen in the country, the season of the songbird arrived, and the sound of the turtle-dove is heard in our land."

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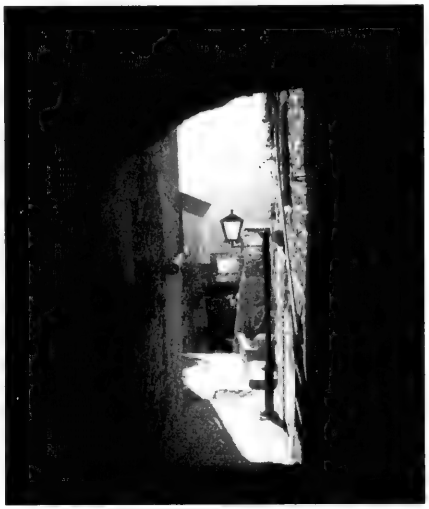
2003 Literary Supplement

Passover Greetings



Alleys of Tzfat
[Photo by Eric Khaiat, Ottawa]

Recess in the Old City
[Photo by Ruth Moses, Richmond Hill]

Nizkor Statue
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2003 Literary Supplement

Passover Greetings

The soul of A.B. Yehoshua

by Rahel Musleah

Like many Israelis who travel to India to clear their heads after three grueling years of army duty, noted Israeli author A.B. Yehoshua made a similar journey – a literary passage to India. In his book, *Open Heart*, India acts as an electric shock to spark a dramatic conflict inside the hero's soul.

"I needed a holiday from Israeli reality," says Yehoshua, who has written six novels, several plays and collections of short stories and essays. "I was exhausted from thinking about the big problems. India represents a break from the technological, efficient elements that dominate and direct us."

A.B. Yehoshua

Over breakfast at a hotel coffee shop in Cambridge, Massachusetts, Israeli reality seems as far away as the exotic Mediterranean is from the collegiate Charles River. But the "big problems" are never too distant, for Yehoshua exudes "Israeliness" from every pore of his being. A fifth-generation Jerusalemite who now lives in Haifa, he talks about everything from political ideology to "Israeli traffic" with a mixture of affection, fierceness and an accepting shrug of the shoulders. His hooded, deep-set eyes straddle a slightly flattened bulbous nose that testifies to his Sephardi heritage; his longish, wavy grey hair imparts a vague hippie-like air.

There is an intensity about Yehoshua that is most obvious when he speaks to an audience, gesticulating broadly across his stocky body and nearly jumping off the platform sometimes to emphasize the points he makes with unapologetic directness. In quieter conversation, that intensity is toned down a little, tempered with humour, but the strength of his convictions remains just as powerful. He reiterates, for instance, his controversial view that in the Diaspora, Judaism can become "a kind of hobby," that only in Israel can one be a "total Jew." Hard as it may be to imagine, he makes his points without superciliousness or arrogance.

"In Israel we turn on the news and this is Shas and this is a bomb and this is terrorism and the Cave of Machpelah and all the daily existential problems," he says. "Judaism is not just a fine book that you can turn the pages and say, 'Ho, this is a good sentence, a bright idea.' In Israel it's real life. As an Israeli, I live Judaism 24 hours a day."

He has been honing this stance a long time. "To be an Israeli is not only a question of citizenship but of identity," he wrote in 1990 years ago in *Israel*, a coffee-table book with photographs by Frederic Brenner (Harper & Row). "It expresses the Jewish totality… Discovering one's Jewish identity in exile is a matter of plotting the border that separates Jew from non-Jew: how is the Jew to preserve what is important to him in an alien culture that surrounds him like a sea? The questions that preoccupy the total Jew, the Israeli, are questions of meaning."

Even further back, in a collection of essays from 1981 called *Between Right and Right* (Doubleday), he wrote: "In Israel, every detail of life is tested against Jewish values, beliefs, conduct and dreams… Does the way in which an Israeli prison is being run comply with Jewish values? Much of our spiritual heritage operated only in theory, and what is gripping as well as painful about Israeli reality is that it exposes the theory to life."

Only in Israel, Yehoshua posits, is "normalcy" possible for Jews. Being different in the Diaspora is a "neurotic solution" to setting ourselves apart as a chosen people. "Normalcy is a question of structure," he explains. "To be normal is to be responsible for your behaviour, for your life. Living among other nations, the Jewish people cannot do that. That is the abnormality of the Diaspora, and is considered that way by Jews themselves, always longing for Jerusalem. Redemption is being responsible for all the components of your life."

But it is Yehoshua's extraordinary fiction that has vaulted him into the top echelon of Israeli intellectual life and given him the authority to make provocative and engaging statements. Yehoshua "deserves the mantle of the greatest living Israeli writer of fiction both from the point of view of experimenting with form and creating ambitious large works that try to mirror Israeli society as it develops," says Alan Mintz, the first Chana Kekst Professor of Hebrew Literature at the Jewish Theological Seminary. "His work has continued to develop and has undertaken new challenges in a way that is unique among major Israeli writers."

Born in 1936, Yehoshua grew up in Jerusalem and graduated from the Hebrew University with degrees in philosophy and Hebrew literature. Along with writers such as Amos Oz, he revolted against the socialist realism of the previous literary generation and focused on understanding how human beings worked rather than on depicting positive social heroes. Deeply influenced by Faulkner, Kafka and S.Y. Agnon, he incorporated many modernist techniques into his writing. He began his career with allegorical, existentialist short stories removed from time and place, gradually achieved a balance between exploring the universal predicaments of modern man and the particular dilemmas of Israeli life, and then moved to more internal psychological portrayals.

Continued on page B39

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May your Passover be filled with health, happiness and peace.

His mysterious initials are fitting for a man of letters

Continued from page B38

Yehoshua's first story was published in 1959, at the end of his military service, and was followed by a collection, *The Death of the Old Man*, in 1962, and a second collection, *Facing the Forests*, in 1968. He then turned to plays, writing three in succession, all of which have been staged and performed in Israeli theatres and abroad, and wrote a novella called *At the Beginning of Summer 1970*. He made a striking transition at the age of 40, when his first novel, *The Lover*, was published, and followed it with five more: *A Late Divorce*, *Five Seasons*, *Mr. Mani*, *Open Heart* and *A Voyage to the End of Millennium* (published in English in 2001). He has received numerous literary awards and has been a professor of comparative literature at Haifa University since 1972.

The mysterious initials of his name – A.B., or Aleph Bet in Hebrew – are fitting for a man of letters. They stand for Abraham, his given name, and "Bully," a random nickname that has stuck since childhood and by which he is almost universally known. He stresses that "Bully" does not have the English connotation of meanness, explaining that he inserted it into his nom de plume to differentiate between Abraham and Yehoshua, both of which sound like first names.

One of the most characteristic elements of Yehoshua's fiction is his sensitive probing of the human psyche, influenced profoundly by his wife, a clinical psychologist and psychoanalyst. "If you adopt the premises of psychology, you have a language and a culture," he says. "But it's dangerous to be too aware of psychology when you write because you have to feel your characters not only through your mind but also through your belly."

He always bears two critical skills in mind: empathy for his characters and objectivity. "It must be an empathy that will not bring you to self-mercy," he notes. That is a vital distinction, for his novels are peopled with characters who are lonely, neurotic, anxious, frustrated and sleepless, part of dysfunctional families where marital upset and generational conflict are common. Many of his later works explore gender motifs.

In *Open Heart*, which was published in 2001 in paperback by Harcourt Brace, the hero, Dr. Benjamin Rubin, struggles with spirituality and rebirth, and love, death and obsession. As Benjy vies for a staff position in one of Israel's top hospitals, the administrator, Lazar, summons him for an urgent personal mission: to bring Lazar's sick daughter safely home from India. Lazar and his wife, Dori, accompany Benjy to India. There, Benjy not only becomes obsessed with the holy rivers of India, but with the middle-aged, pampered Dori Lazar. When they return to Israel, Benjy begins an odyssey of self-discovery, facing his ambitions and desires – in essence, confronting his soul.

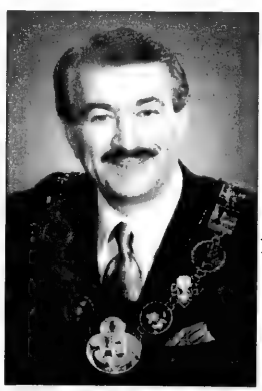
"While *Open Heart* lacks the hum and buzz of current events that has been present in Yehoshua's previous works," Mintz wrote in a review in *The New York Times*, "the novel seems, ironically enough, to be in closer touch with the tenor of Israeli life today. Despite recent atrocities, the peace process and the country's growing prosperity have made Israeli society more like our own – a society that is increasingly preoccupied by questions of individual fulfillment rather than ideology."

Yehoshua's novels also mirror the general trend in Israeli literature to include the previously disenfranchised voices of Arabs and Sephardim – groups that "were not part of the master Zionist narrative," Mintz explains. He was the first to explore the feelings of an Arab character; the monologue of a young Arab boy in *The Lover* represented a breakthrough in Israeli literature. He focused on the Sephardi contribution to Jewish history in his fourth novel, *Mr. Mani*, developed the encounter between East and West in *Open Heart* and delves into it deeply in *A Voyage to the End of Millennium*.

Over the years, Yehoshua has carried out his political views through ardent activism. Aside from the Israeli-Palestinian conflict, he pinpoints three rifts that threaten Israeli society: the religious-nationalist conflict; the schism between Ashkenazi and Sephardi Israelis; and the breach between Israel and the Diaspora. To mend these "black holes," he urges new and creative structures to encourage dialogue.

Yehoshua's most recent novel, *A Voyage to the End of Millennium*, deals with similar sources of conflict – 1,000 years ago. It examines the clash between the powerful Sephardi communities of Spain and North Africa and the small, insignificant Ashkenazi communities of France and Germany over the question of bigamy – which was permitted by Sephardi Jews at that time. Though it is his first novel that has "nothing to do with the land of Israel," it has plenty of contemporary relevance.

Continued on page B44



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It's Never Been Clearer

by Bruce Brown

I cannot leave…
Suicide bombers
Solidarity
Kassam missiles
Steadfastness
Jihad
National Unity
Axis of Evil
Operation Defensive Shield
Chemical war
Nationalism
Wazzani/Hatzbani water crises
Zionism
Biological warfare
Operation Wall of Steal
Allah Akbar
Loyalty
Mega terror attack
Commitment
671 persons killed
'um Yisrael Chai'
…I must not leave

Child's Concerns

by Karen Eini

Last night, as I tucked you in safely for the night,
You asked me once again, "Ema why do they fight?"
"Is our shelter ready?, Is it going to be Ok?"
"What are we going to do? Where will we stay?"
What's going to happen? Are we going to die?
Ema, please tell me, Please tell me why!?"
I kissed your sweet face, as you lay in your bed,
And tried to clear the worries
from your nine year old head.
I thought about the mother,
Far away in Iraq
Who was explaining to her child,
About the danger of attack.
And as our countries prepare for war,
Getting ready for the fight,
It is the mothers of the world, with whom I unite.
Tonight as we hold our children, close to our heart,
Let us pray together, that this war will never start.

Ammunition Hill

[Photo by Gadi Glogowski, Winnipeg]

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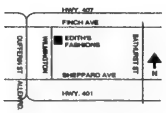

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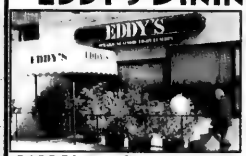

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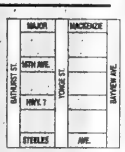

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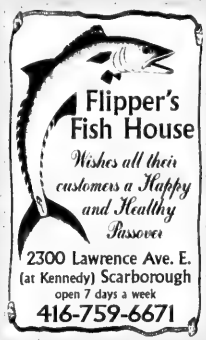

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Yehoshua believes in the possibility of change

Continued from page B39

Yehoshua dedicated the book to his father, an orientalist who wrote 12 books on the history of Jerusalem. His death some 20 years ago was, perhaps, the spark that ignited Yehoshua's renewed interest in his Sephardi roots, which "were always in a drawer in my person," he says.

"My father was very nostalgic," he reminisces. "He wouldn't recall the tie he was wearing in the morning but he could remember what was on the plate of his grandmother at the beginning of the century. Until recently, I distanced myself from the sweet ways of nostalgia. But perhaps now is the time to turn to it. I smell it. I feel it."

As an aside, he notes that his wife wrote her doctoral thesis on how nostalgia helps creativity.

Although he has not incorporated real events from his life into his novels, he has woven bits and pieces of himself into his characters. Glimmers of his personality filter through his writing; as his characters struggle with insomnia, for him, too, "sleep is always a mission – often an impossible one." He is self-critical, impatient, often tense and admittedly obsessive about things like punctuality, but also sees himself as loving. He laughs when asked if he has any hobbies. "I don't have any," he says, then adds, "Driving helps me relax. I think only about the road."

His wife characterizes him as a spiritual person. "I hope so," Yehoshua says. "Even though I don't believe in God, I am concerned with the way human beings use the word God."

He also believes in the possibility of change, both on a national and a personal level. "I never use the terms 'Jewish destiny' or 'Jewish fate' because fate is your character, and you can change your character," he says. "But it is a slow, step-by-step process. You increase your liberty by obeying Socrates' statement that the only goal in man's life is knowing himself better. That is never finished."

His novels are peopled with lonely, neurotic, anxious, frustrated and sleepless characters

Do his books help readers know Yehoshua? "When you read a novel, you can understand the soul of a writer," he answers. "You may not find autobiography, but you will find my tone and way of thinking." That is why, he adds, writers take offence at criticism. "It's not just saying you've done a bad job. It's saying your personality is lousy. I remember all the names and details of bad criticism – which is maybe 15 per cent of all the criticism. The good ones I forget immediately."

Yehoshua spends about three years on each novel. His skill and success have raised expectations of his work to a burdensome pitch.

"The more you are known, the more you are under fire," he says. *Open Heart* was a bestseller in Israel, selling 84,000 copies, but Yehoshua is still struggling with what that means.

"Was it because it was good or too superficial?" he asks.

The bestseller list was established in Israel a few years ago, and has redirected some critics to focus on sales figures instead of on literary achievement.

After that novel, Yehoshua says, he needed a rest. "It's important for my next work not to rush, not to jump immediately on new material, but to think, to visit, to hear others, to read. When you write, you don't read. I have to examine my way. After each book you have to understand exactly what you've done. I always try to produce something new. I don't repeat myself." •

A version of this article was published in Hadassah magazine in 1998 and is reprinted with permission by the author. Rahel Musleah is an award-winning journalist and author of Why on This Night? A Passover Haggadah for Family Celebration *(Simon & Schuster).*

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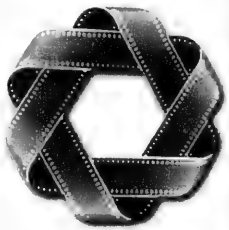
This Week

National

Toronto-born soldier killed in IDF operation.
Page 3

Israel plays matchmaker for Toronto couple. *Page 6*



Mainstream and experimental films highlight the Toronto Jewish Film Festival.
Full coverage:
Pages 16, 48, 49 and 51

Feature

Ghetto survivors remember Warsaw uprising.
Page 26

Sports & Leisure

Fitness guru promotes short, intense workout.
Page 58

Index

GTA 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
On Campus 25
Feature 26
Just Between Us 29
What's New 32
Coast to Coast 34
According to Reports 37
Food Scrumptious Food 42
Israel & the Jewish World 43
Arts & Travel 48
Health & Lifestyles 53
Classified 54
Sports & Leisure 58
About Food 59

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The Warsaw Ghetto, 60 years ago

April 19 marked the 60th anniversary of the Warsaw Ghetto uprising, a desperate revolt by the Jews of Warsaw in the face of the Nazis' genocidal designs. The revolt has come to symbolize the refusal of Jews to go quietly to their deaths and its close conjunction to Yom Hazikaron and Israel Independence Day has come to symbolize the rebirth of the Jewish people in Israel.

Within a year of the Nazi invasion of Poland in September 1939, Nazi authorities issued a decree creating a Jewish ghetto in Warsaw.

Established as part of the Nazi plan to destroy European Jewry, the ghetto intially comprised 340 hectares (840 acres) in central Warsaw. Its gates were closed on November 16, 1940, consigning its Jewish prisoners to a hellish existence.

In all, as many as 500,000 Jews lived in the ghetto at one time or another. Most were Warsaw residents and Jews from surrounding towns, but Jews from Germany and Czechoslovakia were deported there as well.

Life in the ghetto was horrific. Some 78,000 died of starvation and disease and most of the others were deported to death camps or to forced labour camps.

When the uprising broke out on April 19, 1943, after Pesach began, there may have been 41,000 Jews still living there, though the estimate of Jurgen Stroop, the SS general who destroyed the ghetto, put the number closer to 61,000.

Remarkably, some of the ghetto's survivors still live among us, though only a handful of participants in the uprising itself are still alive.

The CJN *will feature some of the survivors' stories begining in this week's issue and continuing next week.Please see pages 8, 9, and 26.*

Shabbat: Acharei Mot
Candlelighting: 7:54
Havdallah: 8:59

Greater Toronto Area

Israel wants to help remaining Jews leave Iraq — please see page 44

The News in Brief

CANADA

Holocaust Memorial

FREDERICTON — An annual Holocaust memorial observance for the local Jewish community will take place this year on Sunday, April 27, 7:30 p.m. at Fredericton's Sgoolai Israel Synagogue. Philip Riteman, a Holocaust survivor who now lives in Halifax, will speak about his experiences during his five years as a prisoner in the Auschwitz-Birkenau and Dachau concentration camps.

ISRAEL

Digging King David

JERUSALEM — Excavations in Israel at Tel Rehov, near Beit Shean, have reinforced historical evidence for the existence of King David's kingdom. Signs of an urban society dating back to the 10th century BCE affirm the existence of a united monarchy under kings David and Solomon, Hebrew University says. The biblical account of the kings' reigns has been debated over the last decade, with some saying the accounts have a weak historical base.

Second Netanya Seder

NETANYA — Some 34 Israelis injured in a suicide bombing last year at a seder in a Netanya hotel went to a seder there again last week. They were invited by the Park Hotel's management, which raised funds to host them for four days. Twenty-nine people died in the attack in the hotel dining room, where 250 guests gathered for Pesach. Last week, four Hamas terrorists who planned the attack received 29 consecutive life sentences.

Palestinian Poll

JERUSALEM — Seventy-one per cent of Palestinians support a joint cessation of violence with Israel, a new poll says. But until there is one, 57 per cent back attacks against Israeli civilians inside Israel. The survey, by the Palestinian Centre for Policy and Survey Research in Ramallah and Hebrew University researchers found 70 per cent of Palestinians think a Palestinian government headed by Prime Minister Abu Mazen would be able to renew talks with Israel. But only 39 per cent believe it could enforce a ceasefire on all Palestinian factions.

WORLD

Shooting Called Terror

LOS ANGELES — The FBI is calling the shooting deaths of two Israeli-Americans at Los Angeles International Airport last July an act of terrorism. But the Egyptian-born killer had no links to Islamic extremists, the FBI's final report on the case says. Standing in the El Al passenger line last July 4, Hesham Mohamed Hadayet opened fire with a .45-calibre handgun, killing Ya'acov Aminov, 46, and Victoria Hen, 25. He was killed by an El Al security guard. Israel and U.S. Jewish groups quickly called the attack terrorism, but after waffling for months, the FBI has also concluded Hadayet methodically planned the killings to express anger over Israel's treatment of the Palestinians.

Restitution Deadline

VIENNA — Austria is urging people and the heirs of people who incurred material losses as a result of persecution or having to flee persecution by the Nazi regime in Austria during World War II to apply in writing by May 28 for compensation from the country's $210-million (US) General Settlement Fund for Victims of National Socialism (GSF), established in 2001. To be considered, applications must arrive at an Austrian embassy or consulate or at the GSF offices in Vienna by the deadline. Details and applications can be found at the GSF's Web site, www.nationalfonds.org/aef/english/, or from the Austrian embassy in Ottawa at www.austro.org/e/Restitution/restitution_frames.html.

Papon Too Sick for Jail

PARIS — Maurice Papon is still too sick to return to prison, three independent medical experts have concluded. The former senior official in Vichy France was convicted for crimes against humanity and released last year because of poor health. The medical experts were named by a court near Papon's home east of Paris after he refused to attend a hearing in January. As the senior Vichy official in southwest France, Papon ordered the deportation of more than 1,500 French Jews to Auschwitz. He was later a cabinet official in postwar French governments.

Nazi Suspects Named

JERUSALEM — Operation: Last Chance, an effort to create a list of Latvian Holocaust perpetrators has found 37 suspects, the Simon Wiesenthal Center in Jerusalem says. The centre and the Targum Shlishi Foundation of Miami are offering rewards for the conviction and punishment of Baltic Nazi war criminals. Several names are being investigated by the centre prior to their submission to Latvian prosecutors.

11 Tonnes of Pesach Food Sent to Cuba

OTTAWA — For the 42nd straight year, the Jews of Cuba were able to celebrate Pesach thanks to the help of the Canadian Jewish community.

A ship with 11 tonnes of kosher food – including 106 cases of kosher wine, 116 cases of matzah and 110 cases of gefilte fish – arrived last week in Havana in time for the first seder.

It was sent by Canadian Jewish Congress using donations collected during the year by synagogues across Canada, and with the help of steep discounts from suppliers. CJC has been sending kosher food to Cuban Jews since 1961, when the U.S. embargo against the Caribbean nation stopped kosher imports from the United States.

"We're pretty well it for the Cuban community. There is no other community that sends them anything like this," the CJC's Bruce Kurta told the *Ottawa Citizen*.

Last year, CJC shipped 10 tonnes of kosher-for-Pesach supplies to Cuba's 1,500 Jews.

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Toronto-born officer killed in IDF operation

By SHELDON KIRSHNER
Staff Reporter

"He never told me about the dangerous things he did," said Gerry Males, mourning the sudden death of her 24-year-old grandson, Daniel Mandel, a Toronto-born Israeli army lieutenant who was killed in the West Bank last week, the day before Passover.

He was a hero, making the world safe for Jews

"He loved life," she said. "He was a hero, making the world safe for Jews."

A dual Israeli Canadian citizen, Mandel was shot in the line of duty on Tuesday, April 15 in Nablus during a raid on a building where three suspected Palestinian terrorists had taken refuge.

They were variously described as members of Hamas, an Islamic fundamentalist group, and of the al-Aqsa Martyrs Brigade, a faction of Palestinian Authority President Yasser Arafat's Fatah movement.

According to a report in *Ha'aretz*, an Israeli force surrounded the dwelling and demanded the surrender of the Palestinians.

Two of the suspects surrendered. A third, Mazen Sharitah, emerged from the building firing a pistol, killing Mandel and wounding two other soldiers. Sharitah was later killed.

Mandel, a resident of the West Bank settlement of Alon Shevut, south of Jerusalem, joined the army four years ago.

He was the son of former Torontonians David and Cheryl Mandel.

The Mandels and their other children, Nicole, Jonah, Gabriel and Shlomo, made aliyah in the summer of 1987, several months before the outbreak of the first Palestinian uprising.

David is a psychiatrist and Cheryl is manager of the Judaica Center in Gush Etzion.

Born and raised in Toronto, Mandel attended Bialik Hebrew Day School. After he finished an Israeli army officer's training course, he was apparently asked to stay on for another year.

His Toronto cousin, Deena Mandel, described him as a kind, caring, generous person, an "exceptional kid" and a "wonderful young man with a lot of promise."

Daniel Mandel

He enjoyed music, played several instruments and had recently purchased a bagpipe in Ireland.

The Mandels lived in the Casa Loma area, were members of Beth Sholom and moved to Israel after David Mandel became more observant.

Miriam Goldstein, a family friend in Toronto who has known the Mandels for 25 years, said that Mandel was "a beautiful, bright, funny boy, a prince, a mensch, a boy who could have done anything."

She said he felt a responsibility to protect his family and his people.

"He died defending Israel, but this is a kid who had such a reverence for life, who probably wouldn't kill a spider. He left behind so many people who loved and respected him. He was a special boy."

The CJN called the Mandel residence in Israel, but there was no answer.

In a story in the Israeli magazine *Amit* two years ago, shortly after the current intifadah broke out, Cheryl Mandel said the stress of the intifadah had affected her outlook.

"Now, I feel anxious, worried, not at all optimistic and despondent," she was quoted as saying. "I feel I'm beginning to look my age because of the tension caused by the past months of Arab violence."

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Daunting, but epic novel

In an ongoing effort to counter the campaign being waged in some European and North American quarters to isolate Israeli authors and writers, *The CJN* in this space, in the last issue of each month, features a work by an Israeli writer.

* * *

Past Continuous by Yaakov Shabtai is a monumental work. Originally published in 1977 and translated into English by Dalya Bilu, it has recently been re-released by Tusk Ivories of the Overland Press. It is also a daunting work that recalls the style, the detail and the elegance of both Marcel Proust and James Joyce.

Shortly after its appearance in 1977 and subsequent translation into English, the novel was resoundingly acclaimed by Israeli and foreign literary critics. Shabtai's death from heart disease at the young age of 47, merely four years later, ensured the novel's enduring status as a work of significance.

The story centres on the intertwined lives of three friends, Goldman, Caesar and Israel. None is a particularly inspiring or appealing figure; all manifest various existential and social "pathologies." Indeed, the novel opens with the announcement of Goldman's suicide.

The three friends are the children of the generation that founded the country. The aimlessness and seeming lack of any sense of purpose in their lives, one cannot avoid concluding, was intended by the author to be a metaphor for the state of young adults in Israel at that time.

Shabtai has constructed an elaborate multi-level, multi-dimensional matrix of emotional, psychological and chronological detail that reveals itself later in the story as an elaborate connecting of character dots, so to speak.

The novel does not move forward in a narrative sense. Rather, it unfolds like a constant lifting of veils on myriad cross-referenced points in the lives of the characters in the novel. Those characters include members of the wider, extended families and friends of the three central male characters. Through the painstaking chronicling of key events in their lives, Shabtai builds a Rube Goldberg-like literary design where each component is interdependent on the other.

Past Continuous requires commitment from the reader. The book demands focus and concentration. It is the exposition of a long memory, committed to paper in one gargantuan chapter, with few paragraph breaks and frequent marathon sentences that meld together the way human thoughts do, in nuances, subtly, without distinct breaks or differentiations.

But one need not be deterred by the daunting style and format of the novel. As Alan Mintz, professor of Hebrew literature at the University of Maryland, wrote about the book soon after it appeared in English, "The astonishing fact is that *Past Continuous* puts the reader into a kind of hypnotic trance in which any resistance to the telling of the tale disappears. The secret, I think, lies in Shabtai's extraordinary – and extraordinarily long – sentences. They manage at the same time both to sweep the reader forward and to immerse him in the dense texture of human time."

Shabtai was the author of many plays, novels, short stories and children's books. In 1999, the municipality of Tel Aviv named a street after him. It was a poignant and fitting tribute to an artist who so ably captured the beautiful colours and discordant contradictions of that city.

* * *

As we approach Yom Hashoah v'Hagvurah, it would be remiss of me not to bring readers' attention to an important mini-publication last fall by the Centre for Jewish Studies at York University titled *Facing Past and Future: Teaching and Portraying the Holocaust a Generation Later*.

The booklet contains two essays, one each by Sara Horowitz and Mark Webber, both associate professors at York. Martin Lockshin, the centre's director, contributes a foreword.

Since September 2000, we have witnessed an alarming increase in anti Semitism, some manifestations of which have included various reiterations of Holocaust denial.

The publication of the Horowitz and Webber essays thus responds to urgent contemporary needs – both societal and Jewish.

Horowitz analyses three Holocaust films in *World of Their Parents: the Second Generation Films the Holocaust*. She describes how these films depict artistic, emotional and intellectual dilemmas faced by the children of survivors in trying to understand the experiences of their parents.

In *Racism, Antisemitism and the Holocaust: Learning from the Past – Teaching for the Future*, Webber artfully and substantively debunks the argument that anti-Semitism should not be part of the anti-racism curriculum.

The essays are timely contributions.

* * *

Last week, we omitted the photo credit for the striking picture on page 1. The credit belonged to Israel Photos.

—MBD

SeeJN

AUTHORS' PARTY: Shmuel Zahavy Cheder Chabad recently hosted an authors' party, in honour of a group of students who had written their own books. With advice over the the past few months from Grade 5 teacher Mrs. Fleischmann who has co-authored a children's novel, the young authors brainstormed for ideas, wrote drafts, proofread, edited, designed the final format and drew illustrations for their books. The books were collected to be put on display in the school library.

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HEALTH UPDATE

"Successful weight loss relies as much on the mind as the body."
– Women's Day Magazine

When diets fail...

Local hypnosis centres prove that losing weight for good is a mind game

Wendy Rayner of Newmarket was overweight almost all of her life.

She tried all sorts of diets and gimmicks. "I was on and off Weight Watchers for 30 years. For as long as I can remember, dieting was a significant part of my life. I was always embarrassed about my size," Rayner laments.

For most of us, losing weight can seem like an endless battle. Despite our sincerest efforts to stick to a diet, our subconscious acts like the bad guy seducing us into eating half a chocolate cake or a package of cookies. But with hypnosis, the struggle can be resolved — and we can begin to see genuine weight loss results.

Dr. Patrick Porter, Executive Director of Positive Changes, says that "with hypnosis, we increase the ability to absorb suggestion." ***Ineffective, destructive behaviour is replaced effortlessly by healthier behaviour*** and people start to lose weight, stop smoking or reduce stress — and finally see the resolution of life-long battles.

For Wendy Rayner the results were immediate and long lasting. Since starting her hypnosis program in 2001, she shed 45 pounds and has easily maintained her trim figure for 2 years. "I melted off 45 pounds of fat. I dropped from an uncomfortable size 16 to a petite size 4!" smiles Rayner.

Many other local people have experienced similar results. Marina Carrott of Toronto now weighs what she did on her wedding day, 19 years ago. "I never felt as if I was on a diet — a good thing because my hobby is cooking. My second favourite thing to do is trying out new restaurants, and I never felt deprived," says Carrott.

Porter explains, "Marina's experience with dieting is not uncommon. The reality is that ***our ingrained habits are stronger than will power.*** With hypnosis we helped Marina to reprogram her subconscious with the positive habits of a naturally thin person. Once Marina took back control, her weight loss could happen automatically."

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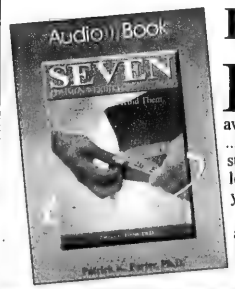

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Israel plays matchmaker for Toronto couple

By ADAM SEGAL
Special to The CJN

Every romance has its own unique love story, but this one is a veritable globetrotting odyssey.

To be exact, it spans 8,500 kilometres, from the Holy Land to the northernmost point of Alaska.

Darren Strong, 28, and Shayna Allen, 30, will be tying the knot on July 13 this year in Sydney, Nova Scotia.

The Toronto residents met on a Birthright Israel trip in July 2001. To say the planets aligned for this chance meeting is an understatement.

"Darren was supposed to go on a June trip," Allen recalls, explaining that the date of her husband-to-be's final chiropractic exam suddenly switched because of a change of venue.

Had the dates worked out differently, Strong would have been prohibited from participating, as he was 26 at the time, the oldest age permitted.

Allen, director of the Jewish Student Federation at York University, was not originally scheduled to staff this trip, but plans changed because she was scheduled to march at a friend's wedding.

When asked if meeting a special someone on the free, 10-day excursion to Israel had been even a remote thought, Strong and Allen answer today with a resounding "no."

Strong said he was seeking out his Jewish identity.

"At that time, I was definitely looking into exploring Judaism and learning more about being Jewish," Strong said.

Allen loves Israel, but she went on this trip because, essentially, it was part of her job.

Their attraction was ignited even before the plane took off.

"A lot of Birthrighters want to get to see Israel, but they don't want to explore their Judaism," Allen said.

"When we were at the airport leaving for Israel, an older man asked Darren to put on tfillin and he did. When I saw that, I thought, I'd like to know this guy."

They spent their first night in Israel talking instead of sleeping.

"We hit it off like a friendship right from the very beginning," Allen said.

The bond grew as the trip continued and both Strong and Allen believe Israel itself was somewhat of a matchmaker for them.

"Love and relationships happen in the strangest and most amazing places," Allen said.

"Daren fell in love with Israel and I absolutely adore it. If you're in a place with another person who shares that kind of love, then this can happen."

Despite their connection, neither thought they'd be getting married when the trip wrapped up.

"I was in a state where I wanted to be single," Strong says.

"But as soon as I got back from Israel, I wanted to figure out a way to go back to Israel and Shayna was my only contact for being a part of Jewish community events."

So the contact continued.

"I was really intrigued," Allen says. "But I didn't want to lay any pressure or make things confusing for him."

By September, they started dating.

Within months, their courtship blossomed.

Normally, the famous words "the rest is history" would conclude this story, but the journey continued north. Allen is originally from New Waterford, Nova Scotia, a town of 7,000 near Sydney.

The couple has decided to hold their wedding at the Temple Sons of Israel, Sydney's only synagogue, which has not hosted a wedding in 16 years.

"They fight for a minyan every week and [having our wedding] is a way of bringing back life into the synagogue," Allen says.

Strong agrees. "I like the idea of having it out there. We're maintaining our Jewish traditions out east."

Strong and Allen could have decided to live in Toronto after the wedding, but that would be too simple.

Instead, the couple will be moving to Barrow, Alaska, the northernmost tip of Alaska on the Beaufort Sea.

"It all started as curiosity," Strong says.

Because he is certified to work as a chiropractor in the United States, Strong always considered the possibility of moving there.

He was looking on the Internet for job opportunities in the United States and started to correspond with a doctor who works in Alaska. He soon found himself interested in a job opportunity.

"It will be a great experience to travel and work," he says.

What about the Jews of Alaska, the so-called "frozen-chosen?"

"We did a lot of research about this town of 4,500 people and we found a Jewish community in Nome, Alaska, on the Bering Strait, which separates Alaska from Russia," Strong says.

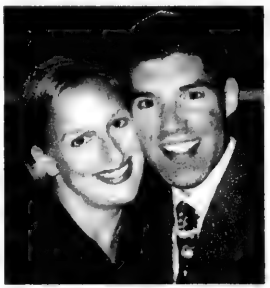
Allen says there are 5,000 Jews in Alaska, not quite enough for her to direct a Jewish student federation, but that's OK.

"I have a degree in recreation management… and I'm hoping to get back into working with children in the community," Allen says.

Like the TV show *Northern Exposure*, which featured the fictional Jewish character Joel Fleischmann as a doctor in Alaska, Strong, who is moving to Barrow at the end of April, will take on a similar role in a chiropractic clinic.

"Right now, our first goal is to [stay] for a year," says Allen, who will be joining Strong in August. "Then maybe two."

Just be sure to bundle up!



Shayna Allen and Darren Strong.

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Youth group being launched at Miles Nadal JCC

By FRANCES KRAFT
Staff Reporter

The secular Zionist youth group, Hashomer Hatzair, is launching its second Toronto "ken" (branch) this Sunday, Apr. 27.

The new group will be based at the Miles Nadal JCC at Bloor and Spadina and will serve junior high and high school students.

Two months ago, Frances Enchin, the JCC's manager of cultural arts and adult Jewish education, approached Ora Merin, the Israeli shlichah at Hashomer Hatzair, about the possibility of the youth group setting up shop downtown as well as in its north Toronto location.

Merin was delighted by the request. Unbeknownst to Enchin, Hashomer Hatzair had submitted a grant application last year to UJA Federation of Greater Toronto for funding to open a downtown branch.

"Many of our chanichim [participants] come from downtown," Merin told *The CJN*. "We don't expect them to do both programs, but we hope, at least at the beginning, that they will strengthen the new group."

Also, she noted, the existing Friday evening programs are not always convenient for participants or their parents.

The new group will be youth-led, as is the existing one. All the leaders are already involved with the existing group, which has 120 members, said Merin.

Enchin said she doesn't recall a Jewish teen program, other than the weekly high school program, at the JCC in the 15 years she's been involved there, first as a volunteer and a parent, and for the past eight years as staff. The high school discussion group is a different type of program, she said. "This is not intended to replace it."

Downtown Jewish teenagers are "a pretty diverse group," said Enchin, adding that most don't go to schools with large Jewish populations.

"I felt it was important to get something going," said Enchin, who has been discussing the issue informally with fellow parents for a long time. "I thought this was a good time because the building is going to be a sparkling, new, attractive place." The JCC was temporarily closed recently to eliminate mould in parts of the building. It is still undergoing renovations.

Hashomer Hatzair is part of an international youth movement established in eastern Europe in 1913. Along with weekly activities during the school year, the organization runs Camp Shomria in the summer.

"It's informal education dealing with Zionism and Israel," said Merin. "There are lots of games, lots of triggers to thinking, indoor and outdoor activities."

The group's philosophies are "really motivating and exciting," said Naomi Rose, the JCC's executive director. "They energize young people – engaging them in social justice and community work while promoting a strong commitment to Israel and strengthening Jewish identity."

The first meeting will be held this Sunday at 3:30 p.m. For further information, contact Frances Enchin at 416-924-6211 or Ora Merin at 416-736-1339.

Brampton preparing for another Spring Sprint

BRAMPTON, Ont. — On May 4, about 1,000 people from across Southern Ontario will head to scenic Professor's Lake to participate in the David Bloom Memorial Spring Sprint, raising funds for the Brain Tumour Foundation of Canada (BTFC).

The sprint is held in honour of David Bloom, who died in April 2001 of an astrocytoma – an inoperable cancerous brain tumour – at age 19. He was diagnosed with the condition when he was 17.

"We have raised more than $250,000 since the first sprint two years ago, and we're not going to stop until a cure is found," said sprint chair Lawrie Bloom, David's father.

To date, more than $60,000 in corporate sponsorship has already been raised for this year's sprint.

"David was an inspiration to everyone he met. We're using his legacy to help others survive," said Bloom.

"We are making a difference, and I think that's why we've seen such overwhelming community support."

A singer, actor, dancer, straight-A student and a song leader at Brampton's Har Tikvah synagogue, David touched thousands of people in his hometown and across the country with his presence, charisma, enthusiasm and zest for life, said Bloom.

From shows at Paramount Canada's Wonderland to the Charlottetown Festival's *Somewhere in the World*, David always wowed the crowds to standing ovations, he said.

This year, Brampton will join 11 communities across Canada in holding a spring sprint. Brampton Mayor Susan Fennell will start the sprint while MOJO Radio personalities Humble and Fred will be the MCs.

There will be live entertainment, a huge silent auction, a barbecue and free pre-sprint refreshments for everyone attending the event.

The event will begin at 9:30 a.m. with live entertainment and free refreshments. The sprint starts at 10:15 a.m. with participants walking, running or wheeling the 3 km route around Professor's Lake. The festivities will continue until about 12:30 p.m.

Pre-registration is encouraged by obtaining a pledge-form package from the BTFC at 1-800-265-5106 or by visiting www.springsprint.com. All participants obtaining $35 or more in pledges will receive a 2003 Spring Sprint T-shirt.

Editorials & Letters

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History's straight line

The photo set into this editorial is of the sculpture by Nathan Rapoport that memorializes Mordechai Anielewicz, one of the leaders of the Warsaw Ghetto uprising. The sculpture stands beside a destroyed water tower at the crest of a small promontory in Kibbutz Yad Mordechai just south of Ashkelon in Israel.

The water tower is a reminder of the courage of the young men and women who defended the kibbutz against the onslaught of attacking Egyptian soldiers in Israel's War of Independence in 1948. Besieged and cut off from supplies and reinforcements, the kibbutz ultimately fell to the Egyptians. But it was recaptured some weeks later.

Five years earlier, as Jews around the world, even in war-ravaged Europe, were celebrating Pesach, their co-religionists in the Warsaw Ghetto defended their lives and their dignity against the onslaught of the Nazi soldiers who had resumed their assault against the ghetto. These Jews too ultimately fell in battle.

The statue and the water tower remind us so very starkly and so very movingly that there is a straight line of courage and of Jewish history joining those two epochal events.

When we light a memorial candle next week, on the evening of the 27th of Nisan, to commemorate Yom Hashoah v'Hagvurah, let us recall that line, the people and the events that are tied to it and our own place alongside.

Good luck Mr. Charest

Politics in Canada appears to be changing. Next week, on April 29, Jean Charest will be sworn in as the new premier of Quebec, and his Liberal party, having won a commanding majority of 75 of the 125 seats in the National Assembly, will form that province's new government.

Unequivocally, Quebecers voted for change.

Before the election campaign, Charest was not expected by the experts and the pundits to do well. During the campaign, he set those expectations on their head. Now, Charest has earned the right to steer the governance of his province according to policies and priorities of his choosing, which will be different from those of the preceding Parti Québécois government.

One of those guideposts, we hope, will be the affirmation of the notion that to serve Quebec and Canada's best interests simultaneously, is inherently compatible.

We extend congratulations to Charest and his team. May he govern with wisdom and compassion. May Quebec, indeed all of Canada, prosper under and during his stewardship.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Dry Bones

BY "LIBERATING" IRAQ, AMERICA NOW HAS TROOPS NEXT DOOR TO...
SYRIA, IRAN, KUWAIT, TURKEY, SAUDI ARABIA, AND JORDAN
WOW!
SO IT'S NOT ABOUT THE OIL?
IT'S WORSE!
... IT'S ABOUT THE GEOGRAPHY!!
SIGH

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Communities should relocate

I read with interest the article about Pinchas Gerber, who is a resident of Ginot Shomron in the West Bank ("Visiting Israeli seeks funds for Shomron," *CJN*, April 3). Gerber was visiting Toronto recently to raise money for his community. The article claims that the central government is cutting allocations by three to six per cent because of the economic crisis in Israel.

I have a solution for the economic ills these West Bank communities are facing. Why don't they relocate into Israel proper, within pre-1967 borders? This way, the government will not have to spend money and resources on securing settlements, expropriating Palestinian lands and creating bypass roads. The funding for such projects can be better used to ensure the economic and social well-being of Israelis, while at the same time moving towards accommodation with the Palestinians.

Andrea Kwavnick
Toronto

* * *

Should Jews support Iraq war?

Before the Iraq war, the March 20 issue of *CJN* ran a "news in brief" item with the headline "Rabbis seek U.S. lawmaker's resignation." The article reported that six Virginia rabbis asked that Rep. James Moran resign because he had suggested the Jewish community was behind the George W. Bush administration's push for a war against Iraq. But such a connection between the Jewish community and the war in Iraq has been deplored by other Jews as well.

B'nai Brith Canada supports the war, as does the editorial in the March 27 issue of *CJN*. Such messages confirm Moran's assumptions of how the Jewish community feels. However, Mount Royal Liberal MP Irwin Cotler and most Jews with whom I have broached the subject do not support the United States' actions and would like the pro-war public statements by Jewish organizations to stop.

Stanley Baker
Westmount, Que.

* * *

Carleton University responds

I would like to clarify Carleton University's policies on public advocacy and free speech, in response to your article "Carleton Jewish students denied protest rights" (*CJN*, April 3).

Under current arrangements, a public space in the University Centre called Baker's Lounge is maintained and managed by the Carleton University Students' Association (CUSA). Student clubs and organizations apply to CUSA for permission to set up booths and displays. CUSA in turn seeks assurances that the materials on display are consistent with the association's standards.

The university administration, as distinct from CUSA, has a parallel responsibility to preserve the legality and orderliness of the events on campus, including those in Baker's Lounge, and – like CUSA– to ensure to the extent possible that individuals are allowed to exercise rights of free expression. To achieve this, we have so far prevented opposition groups, when security is an issue, from interfering with the expression of potentially controversial points of view. As an alternative, we have encouraged groups with opposing points of view to present their own displays under the same guarantees, but at another time.

I have concluded from a review of the events referred to in your article that the administration of this policy prevented Ann Silverstone and her colleagues from demonstrating against the Palestinian display. I have also concluded that the same policy facilitated a presentation last week – officers from University Safety were present – by the Israel Advocacy Committee. Additionally, the Israel Advocacy Committee made a presentation in February and, as I understand it, university security officers disbanded a group of Palestinians activists when security was requested by Jewish students.

I believe that, in collaboration with the executive of CUSA, the university administration should reconsider the nature and timing of the displays in Baker's Lounge and decide if Baker's Lounge is an appropriate place for political and religious advocacy. It is in a main university thoroughfare and such advocates tend to interfere with normal business and conversation.

Universities as institutions of learning and ideas must ensure that free expression occurs within a very wide ambit. At the same time, we have to give attention to well-being and safety.

G. Stuart Adam
Vice-President (Academic) and Provost
Ottawa

* * *

We must visit Israel

The Jewish Theological Seminary sent a mission to Israel this winter. We were elated at the opportunity to visit the Holy Land and signed up immediately. Although the security situation had worsened in the five years since our last trip, neither of us thought twice about our decision to take part in the five-day solidarity mission sponsored and subsidized by the Israeli government.

We viewed our participation as a responsibility to the Jews of Israel who face terrorism every day, and an opportunity to have fun, visit family and friends, and tour the biblical sites we have studied all our lives. During the short but intense trip, we gathered a lifetime's worth of memories, from interacting with victims of various Jerusalem terror attacks, to davening on the beach at Tel Aviv, to meeting with leaders of the Conservative movement.

We were disappointed by the sight of the weak crowd on Ben Yehuda Street, but our spirits remained high nonetheless; after all, we were in Israel.

As we walked to "the pit" (a vendors' market on Ben Yehuda popular with teenagers), we passed Sbarro, another Ben Yehuda favourite that we visited in '98, the same one that was bombed on Aug. 9, 2001. The sight of the renovated pizzeria reminded us of the delicacy of the situation and our great privilege of being in Jerusalem again. When we reached "the pit," we were greeted, alas, with a scant showing of two vendor tables. We were stricken with disbelief. How could this possibly be? These merchants are out here trying to make a living despite the possible danger of terror, and no one is here to support them! Well, we were there. And we will be there again.

Meryl Kramer
Leah Yomtovian
New York

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

'The last wish of my life has been fulfilled'

It fell to someone very young to bear the responsibility of leading the Warsaw Ghetto resistance against the Nazis.

Mordechai Anielewicz was born in 1919. After finishing his high school in Warsaw, he joined Hashomer Hatzair, the left-leaning, secular Zionist movement that preached a return to the Land and self-reliance.

The 23-year-old Anielewicz was away from Warsaw during the summer of 1942. But he returned and quickly reorganized and reinvigorated the Zydowska Organizacja Bojowa, or ZOB, the fighting forces of the desperate but determined Jews who were still in the ghetto. In November, Anielewicz was appointed the commander of ZOB.

On April 19, 1943, the Nazis began the final deportation of the few remaining Jews in the ghetto, eventually burning down the ghetto block by block.

It was then that the Jews of the ghetto made their last stand.

The following is the young commanders's final correspondence, to Antek Zuckerman, a leader of the underground in Warsaw.

* * *

It is now clear to me that what took place exceeded all expectations. In our opposition to the Germans, we did more than our strength allowed – but now our forces are waning. We are on the brink of extinction. We forced the Germans to retreat twice – but they returned stronger than before.

One of our groups held out for 40 minutes; and another fought for about six hours. The mine which was laid in the area of the brush factory exploded as planned. Then we attacked the Germans and they suffered heavy casualties.

Our losses were generally low. That is an accomplishment too. Z. fell next to his machine gun.

I feel that great things are happening and that this action which we have dared to take is of enormous value.

We have no choice but to go over to partisan methods of fighting as of today. Tonight, six fighting groups are going out. They have two tasks: to reconnoitre the area and to capture weapons. Remember, "short-range weapons" are of no use to us. We employ them very rarely. We need many rifles, hand grenades, machine guns and explosives.

I cannot describe the conditions in which the Jews of the ghetto are now "living." Only a few exceptional individuals will be able to survive such suffering. The others will sooner or later die. Their fate is certain, even though thousands are trying to hide in cracks and rat holes. It is impossible to light a candle, for lack of air.

Greetings to you who are outside. Perhaps a miracle will occur and we shall see each other again one of these days. It is extremely doubtful.

The last wish of my life has been fulfilled. Jewish self-defence has become a fact. Jewish resistance and revenge have become a reality. I am happy to have been one of the first Jewish fighters in the ghetto.

From where will rescue come?

Mordechai Anielewicz
April 23, 1943

Photos take in the ghetto by a German war correspondent.

[Reproduced from Encyclopedia Judaica]

Surprise in the southeast

My recent lecture tour in the United States took me to a part of the country that, despite my fairly extensive travels, I had never visited. My journey featured a lecture in Greensboro, N.C., which my friend and I reached after a five-hour drive from Washington, D.C.

Rabbi Gunther Plaut in Toronto

When we arrived, we were directed to a lovely hotel that bore the name of O. Henry, the popular writer of the late 19th and early 20th centuries, who was born in Greensboro.

It seemed like a coincidence, because it happens that, since my younger years, I have fancied the short stories of Sidney Porter, known better by his pen name, O. Henry. If you, dear reader, have never known the pleasure of his charming tales, I suggest you visit the nearest library and take home a copy. A delightful afternoon or evening awaits you when you spend a few hours relishing the short stories that this no-longer-familiar American writer has left behind.

History buffs will be quick to tell you that another important feature this area is known for is the battle of Guilford Court House, in which the Revolutionary forces led by Gen. Nathaniel Greene faced the troops of British Gen. Earl Cornwallis. Fought near Greensboro on March 15, 1781, the battle was the largest, most hotly contested action of the Revolutionary War's southern campaign. The serious loss of British manpower suffered at Guilford Courthouse foreshadowed Cornwallis' final defeat at Yorktown seven months later.

It should also be noted that North Carolina was among the first of the original American colonies to explicitly welcome Jewish settlers – a remarkable aspect of history that should not be forgotten.

Greensboro's modern Jewish community makes up in spirit what it lacks in numbers. Its Reform and Conservative congregations are alive and well. It is remarkable that they support a Jewish boarding school, which is located on a spacious campus in the northwestern part of the city, designed for various community uses.

Already in use on the campus is the impressive new building of Temple Emanuel, which also still maintains its outgrown historic synagogue downtown on Greene Street, where it held some services until quite recently. One of the ideas afoot for keeping it alive and in use is to develop it into a Jewish museum.

My latest visit to the U.S. South impressed upon me once again the richness and variety of that are part of the American nation. Unfortunately, many of its citizens are not fully aware of the great treasure that is theirs. To be sure, many Canadian citizens may also suffer from a like deficiency, but that provides little consolation in either case.

More than two sides to every story

A slew of events in the past few weeks has left me teetering on the edge in terms of my position on war and the age-old conflict in the Middle East, and my Jewish identity has been on shaky ground.

War, hatred, the things human beings are capable of doing to one another in the name of sovereignty, religion and God have never been easy to understand in the first place. But now it seems like even more shades of grey have been thrown into the equation.

Barbara Balfour in Calgary

Last week, a friend of mine coaxed me to go see a series of films put on by the Palestinian-Canadian Student Society as part of an event they were holding in conjunction with a local anti-racism group from Calgary.

My friend reasoned that I might be able to meet some of the people with whom we had been trying, albeit unsuccessfully, to form a roundtable discussion group. The group would bring Jewish and Muslim students together to talk about issues that concerned them and to listen to what they had to say.

I thought one tactic to renew the interest and get the ball rolling again would be to attend one of their events.

So I resolutely made my way to a small downtown art gallery where the event was being held, not quite sure what to expect or whom I would meet.

The first movie I watched was called *Jerusalem 1948: A Day for You, a Day Against You*, which looked at the creation of Israel in 1948 from the point of view of Palestinians who fled Deir Yaseen and other Jerusalem-area villages.

The second film was called *Children of Abraham*, about a project called Compassionate Listening, where American Jews visited Palestinians and told their stories to one another.

It was this second film that touched me the most. One of the project's participants quite tellingly said, "We don't have all the answers, and just because we listen to each other doesn't necessarily mean we agree with each other – or that we have to. But if we aren't even going to listen to each other, how will we be able to get those pieces of the puzzle and try to make them fit?"

After the films were over, I wasn't quite sure what to think. I made my way over to the president of the Palestinian students' society on campus who, like me, is just a young student.

I wanted to ask him when we would be able to have our own compassionate listening project.

But the atmosphere was so thick with unspoken sentiments I couldn't quite put my finger on, and his inability to make direct eye contact with me so unsettling, that I thought it unwise to push it at the time and simply made tentative plans to meet once final exams were over.

Who knows if it's ever going to happen.

Since then, I've been looking at other things that have happened from a slightly different point of view.

In an Arab film studies class I'm taking as an option, we are regularly shown films about the ongoing Israeli-Palestinian conflict, including a Palestinian film that was banned from the Academy Awards this year because, as my professor said, it "identified itself with being Palestinian and the Oscar committee did not recognize Palestine as a country."

As I sat and tried to take it all in, as my predominantly Middle Eastern classmates began a class discussion and one student jovially asked me if I was Lebanese or Spanish. As I shook my head no, without further elaboration, I wondered to myself how many of them would attend a Jewish film studies class, and how many of them would go to a Jewish film series.

And I try very hard not to judge, to cast my emotions aside in favour of being objective and just getting at the truth.

On the other hand, I just saw the Holocaust drama *The Pianist* last week and that was enough to throw my attempts to remain unemotional completely out the window.

I always thought there were two sides to every story. Now I am realizing there are actually far more than just two.

Barbara Balfour can be reached at bbalfour@ucalgary.ca.

A piece of life rooted in brutal death

When I was told this column would be appearing in the *CJN*'s Yom Hashoah issue, I knew right away what I would write about.

I went to Hebrew day school for 10 years and received no shortage of lessons about the Holocaust. And, like the rest of my generation, I grew up in the era of Hollywood, where images of the Shoah have been abundant, almost to the point of having a desensitizing effect.

Joanna Grossman in Halifax

Thankfully, though, I was also given the opportunity to develop an authentic understanding of the atrocities that killed six million Jewish souls.

When I was 17, I participated in the March of the Living. I travelled to Poland with peers and Holocaust survivors to see with my own eyes what had always been conveyed to me on a printed page or through a camera lens.

What I didn't realize was exactly how that week in Poland would affect me.

Before leaving, I had heard stories of the difficulties people experienced when visiting the death camps – Auschwitz, Birkenau, Treblinka and especially Majdanek, where the camp and its surroundings have been left very much intact. But as I saw each of those historic places on my own trip, I felt myself strangely unaffected by them. It was almost like the sights around me did not register.

Looking back, I think I felt detached. Then, we went to a little village called Tikochyn. I stepped off of the bus and found myself in what could have been a shtetl out of a Shalom Aleichem story.

The first thing we did was enter the synagogue. The moment I stepped inside, I felt a spirit unlike anything I had ever experienced. The bimah stood in the centre of the building, and the walls were adorned with prayers painted in delicate script.

Within minutes, 200 teenagers from Toronto were singing and dancing. Arms linked, we circled the bimah in the most vibrant of horahs. For that moment, there was this unbelievable sense of profound Jewish pride: there we were, standing in the place of our ancestors, fulfilling the legacy they were prevented from fulfilling.

Afterward, we walked through the town. I felt as if I could hear the klezmer band that was going to come up the road. It was all so vivid and tangible. I got a real sense of the Jewish life that once thrived there. We saw the casings from mezuzot that once hung on the doorposts. And on one house, the warm sunlight shone through a stained glass window illuminating a royal blue Magen David in its centre.

After walking through Tikochyn, we got back on the bus, drove five minutes and stopped alongside what looked like a forest. We walked down a path through the trees and found ourselves faced with three big squares of land bordered by green metal fences. The people who rejoiced in the very synagogue we rejoiced in, the people who lived on those streets, in those homes, had been marched into that forest and ruthlessly killed, right where we were now standing.

As we faced the mass graves, I cried in Poland for the first time. For the first time, I felt the profound emotional connection that leads to a genuine understanding.

As I stood there, my eyes became fixated on an image that seemed so contrived that I observed it in disbelief. We were standing in the midst of a lush green forest. It was springtime and everything was in bloom, yet the area of the mass graves was dry and desolate, with greenery from surrounding trees casting a shadow overhead.

But by one of the green metal fences, I saw a tree growing out of a grave. It was a small tree, almost timid in appearance. It was fragile, but it stood there, a piece of life rooted in brutal death. This single tree seemed to stand as a reminder to all of us. We had just experienced the journey from a vibrant Jewish life to a debased and degrading death, but standing there, we had to acknowledge that even from the most incomprehensible tragedy, something greater emerges.

It was a little tree, but it conveyed the most powerful message. It stood, solemn, feeble, its branches reaching towards the heavens, pointing us to look beyond the depths of the graves. It made us see that while a body can be destroyed, a people and a life cannot.

The Kirshner File

Cambridge dotes on its genizah collection

Touring old Cairo in 1896, two Scottish women visited the venerable Ben Ezra synagogue, where they bought Hebrew-language fragments that had been torn out of a rare and dusty tome.

Upon returning to Britain, they showed their acquisitions to two scholars: Rabbi Solomon Schechter, a professor of talmudics and rabbinics at Cambridge University, and Charles Taylor, the master of Cambridge's St. John's College.

Sheldon Kirshner in Toronto

Rabbi Schechter and Taylor were duly impressed, having recognized the fragments as originals from the *Book of Ben Sira*, which eulogizes great figures in the Bible and which was thought to have disappeared. Shortly afterward, Taylor dispatched Rabbi Schechter, his colleague, to Cairo to trace the source of the women's purchases.

Rabbi Schechter, the future president of the Jewish Theological Seminary, found much more than he had bargained for in the attic – the genizah – of the Ben Ezra shul.

He stumbled upon a treasure trove of documents and texts relating to Middle Eastern Jews and Judaism from the eighth to the 15th centuries CE. The material, in Hebrew, Arabic and even Yiddish, had been deposited there by congregants, and cut across the entire spectrum of Jewish life in Egypt and the Mediterranean basin.

It was a fantastic find, comparable, perhaps, to Howard Carter's discovery of Tutankhamen's tomb in Thebes in 1922.

Once in Cairo, Rabbi Schechter spent months in the genizah, poring over its riches. European travellers and scholars who had preceded him had not been permitted to examine the contents of the genizah. Having immersed himself in it, Rabbi Schechter bought some 140,000 items, bringing them back to a warm reception in Cambridge.

The cache created an international sensation, forcing historians to reassess their view of Jewish history in the region.

As a result of Rabbi Schechter's foray, Cambridge University is today the world's largest depository of genizah fragments, documents and manuscripts.

They are housed in the Taylor-Schechter Genizah Research Unit, headed by Stefan Reif, a fellow of St. John's College and a professor of medieval Hebrew studies at Cambridge University.

Reif, in Canada recently to deliver lectures at the University of Waterloo and the University of Toronto, established the unit in 1974, when he was only 30.

By his estimation, Cambridge possesses two-thirds of the Cairo genizah's contents. The rest are scattered in about a dozen collections in Russia, Britain, Israel, Hungary, France and the United States.

Reif, who was born and partly educated in Edinburgh, Scotland, describes Cambridge's collection in superlative terms. "Nothing can touch it, except the Dead Sea Scrolls. It is a remarkable window on Jewish life."

There are, among other things, pages from Maimonides' *Guide for the Perplexed*, rabbinic dictionaries, biblical commentaries, philosophical treatises, polemical tracts, commercial bills of lading attesting to the movement of capital, children's letters to parents, midrash and folklore.

A fragment with the autograph of Maimonides

With his arrival at Cambridge, Reif launched a systematic program of conservation, micro-filming, research and publication that continues to this day.

"What we've tried to do over the past three decades is to ensure that the collection is properly conserved," he explained.

In recent years, thanks to the generosity of Toronto businessman Albert Friedberg, the work of digitizing the collection has begun.

To the best of Reif's knowledge, it will cost $5 million (US) to digitize all the genizah collections.

In an attempt to publicize the wonders of the genizah, Cambridge University Press has published *The Cambridge Genizah Collections: Their Contents and Significance*, edited by Reif with the assistance of his wife Shulie.

The latest volume, the 13th, which came out recently, sheds light on ninth-century prayers and Judah Halevi's last years in Egypt. It also discusses Jewish religious ideas under medieval Islam and offers an assessment of S.D. Goitein's contributions to Jewish historiography. Goitein, an Israeli Orientalist, drew on the genizah to write a major work on Jewish communities in the Middle East.

Stefan Reif

Cambridge's genizah unit has also published a bibliography of scholarly works on the genizah encompassing the period from 1897 to 1980. This year, it plans to release a bibliography covering the years 1980 to 1997.

At the suggestion of Schechter's grand nephew, Cambridge, in 1981, began publishing *Genizah Fragments*, a twice-yearly newsletter edited by Reif and sent to almost 2,000 subscribers.

Cambridge also maintains a Web site at http://www.lib.cam.ac.uk/Taylor-Schechter.

Three years ago, Reif, a graduate of the University of London, wrote *A Jewish Archive from Old Cairo*, a book designed to popularize Cambridge's genizah collection.

Currently, Reif and his team are working on cataloguing thousands of Judaeo-Arabic letters, written in Arabic with Hebrew characters. Long before Zionists in 19th century Palestine transformed Hebrew into a language of the vernacular, Jews in Cairo communicated in Hebrew among themselves and with Jews from far-flung places.

According to Reif, there is still much to be done.

Approximately 60,000 fragments in Cambridge's collection– and many more in the other collections – have yet to be catalogued.

"There is no reason why we couldn't finish cataloguing everything by 2010. What you need is money and staff."

Thanks to the recent formation of a consortium of universities to study the genizah in all its ramifications, this task may well be completed within that time frame.

Among the members of the consortium are Cambridge, Princeton University, Hebrew University and Tel Aviv University.

The project is directed by Jim Diamond, who holds the Joseph and Wolf Lebovic Chair of Jewish Studies at the University of Waterloo and heads up its Jewish studies program.

The objectives of the project, whose administrative centre is the University of Waterloo, are to transcribe fragments and translate texts, to digitize the entire collection, to produce a catalogue, to encourage and stimulate genizah scholarship and to develop a better understanding of the contacts between Jews and Muslims.

Reif, a Bnei Akiva alumnus whose children and grandchildren live in Israel, said that Jews and Muslims generally got on well in Egypt, provided Jews accepted their second-class status under Islam.

As far as he knows, a residue of genizah material, mostly from the 19th century, still remains in Cairo. But scholars have had no access to it. An association of Egyptian Jews in the United States has lobbied for it, but to no avail.

Egypt considers the genizah an Egyptian patrimony.

Reif, however, asks himself what might have become of the genizah had it remained in Egypt after Israel's emergence as a state in 1948.

He speculates that it might have met the fate of the Aleppo codex, which was partially destroyed in 1947 when a mob burned down the synagogue in which it was stored after the United Nations voted to partition Palestine.

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To the family of William Katz ... condolences and thanks

At L'chaim, we were particularly blessed by the presence of the late William Katz, who graced us with his charm and dignity well into his 106th year. We are equally blessed and flattered by the recent expressions of gratitude of his daughter Ida Abrams and her family. Thank you for the privilege of working with you and your father, who was so special to all of us.

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Closing Centennial Lecture
with Globe & Mail Columnist Margaret Wente
Behind the Lines in the West Bank

Jewish Life

Kishinev, 100 years later

By ZE'EV GLICENSTEIN

Roots & Remembrance

One hundred years ago this week, reports reached the West from St. Petersburg of severe anti-Jewish riots that had occurred in Kishinev, capital of the Russian district of Bessarabia.

The first news was sparse. Twenty-five Jews had been killed and 275 wounded in the attacks, newspapers reported, but eventually the death toll would nearly double to 49 and the number of wounded would surpass 500. About 700 Jewish homes were looted and destroyed, 600 Jewish businesses looted, and 2,000 Jewish families left homeless. Since the violence had been sanctioned and even partly orchestrated by the state, the town's garrison of 5,000 soldiers sat idly by.

On April 6, 1903, "a mob of teenage ruffians, undoubtedly acting upon a given signal, rushed through the city streets to attack and loot Jewish stores and homes," historian Howard Sachar records. "In the evening, looting gave way to killing. For nearly 24 hours, while the local police studiously avoided leaving their barracks, Jews were hunted down and murdered."

It was no accident that the pogrom coincided with Passover and Easter. The local newspaper, *Bessarabets*, had mounted a poisonous blood libel campaign that, despite its obvious falsehood, had succeeded in arousing ignominious elements of the populace to commit mayhem and murder.

The Russian peasantry felt an overpowering resentment towards Jews because "the Jew will not work in the field or engage in agriculture," Count Cassini, the Russian ambassador to America, explained to the *New York Times* in May 1903. "In this capacity, he takes advantage of the Russian peasant, whom he soon has in his power, and ultimately destroys."

The pogrom sparked a second wave of anti-Semitic violence in Russia, succeeding the first wave that followed the assassination of Czar Alexander II in 1881. Forbidden from taking any measures of self-defence, many of the murdered men, women and children in Kishinev had been savagely hacked to death.

Many Western democracies were outraged. U.S. President Theodore Roosevelt presented a petition to a Russian representative, who refused to accept it. Large Jewish protests occurred in New York, London and Paris. Even a few liberal Russians risked speaking out.

"The government's attitude towards these events is one more proof of the brutal egotism which does not flinch from any measures, however cruel, when it is a question of suppressing a movement deemed dangerous to themselves, and of complete indifference towards outrages not affecting their interests," Leo Tolstoy wrote.

The Kishinev pogrom was not an isolated event; rather, it was the thin edge of the wedge. Within months, similar riots erupted in Gomel, Mogilev and other cities. Dozens of similar disturbances occurred across Ukraine and Bessarabia in 1904 (Smela, Rovno, Aleksandriya), 1905 (Kishinev, Feodosiya, Melitopol, Zhitomir, Odessa, Yekaterinoslav, Kiev) and 1906 (Bialystok, Siedlce) with escalating casualties. According to the *Encyclopedia Judaica*, attacks occurred in 64 towns and 626 townlets and villages.

Historians connect the second wave of pogroms with the Russian government's attempt to divert the revolutionary anger of the masses onto the Jews. The outbreaks encouraged the rise of Jewish self-defence movements and stimulated migration to North America. They also lent renewed impetus to the dream of a Jewish homeland and sparked a "second aliyah" of Jews to Eretz Israel.

A third wave of pogroms occurred in Ukraine from 1917 to 1921, and these far surpassed the earlier waves in terms of violence and death tolls, which rose into the tens of thousands. But none of these pogroms could match the awesome evil magnitude of the Holocaust, which, another two decades later, would wipe out 53,000 Jews from Kishinev alone.

Israel and the fallout from the war

By RABBI YEHIEL BENAYON

Through A Sephardi Window

Jerusalem is the eye of the world. Indeed, the midrash tells us that Jerusalem, with the land of Israel around it, is the bull's-eye of the world, and the centre point of the universe.

Anything that happens there is of keen interest to the entire planet. One need only pick up a newspaper to see the disproportionate space given to Israel. "Jews are news" is an old publisher's adage. Yet, certainly, we too keep an eye on world developments and consider how they will affect the Jews.

A story is told of a boy who ran excitedly towards his mother in order to tell her the New York Mets had won the World Series. The mother looked suspiciously at her son, then inquired, "Is that good for the Jews or bad for the Jews?" And former U.S. secretary of state Henry Kissinger once famously commented that Israel does not possess a foreign policy, only a domestic one.

We are interested in everything that happens in the world, but primarily so for its impact on Israel.

It is fair to assume that, politically, America will emerge from the war in Iraq as a different nation. But how that difference will affect Israel is the key question. Although Israel has neither participated in the war nor, as during the 1991 Gulf War, has it been attacked, it is very much a part of the conflict. Unlike other wars that Israel did not take part in, this one is expected to affect Israel's future quite forcefully.

This change will be due to its close relationship with the United States.

What is America learning from this war? How will America attempt to regain a measure of goodwill from a world that sees it in such a negative light? Will the Americans, in an attempt to placate a hostile world, particularly a hostile and resentful Arab world, strive to obtain a settlement to the Israeli-Palestinian conflict and exert extreme pressure to impose one, no matter the cost to Israel? Or will America gain a greater understanding of the realities in the Middle East?

In the unnerving, unconventional tactics used by some Iraqis, U.S. forces have encountered various levels of resistance in their liberation of Iraq. This time, the Americans have seen first-hand things that are daily realities for the Israel Defence Forces: the use of civilian disguise, booby traps and trip wires, feigned surrenders that turn vicious and deadly, and that old mainstay, the suicide bomber.

All of these have startled the Americans. How long will they continue to tolerate casualties while their troops attempt to enforce law and order in this region? Will America move on in the area in the name of world order and its war against terrorism?

As we approach Israel's 55th birthday, one which in human terms would be considered the midlife point, the Jewish state faces yet another crisis.

Jewish Life

Forthright impressions of a Jewish leader

***A Jew In America: My Life and a People's Struggle for Identity*, by Arthur Hertzberg, HarperCollins, 2002, $44.95.**

Conservative rabbi Arthur Hertzberg, past president of both the American Jewish Congress and vice president of the World Jewish Congress, likes to refer to himself as an "eastern-European, Yiddish-speaking Chassidic Jew."

Books
Bernard Baskin

Others would regard Rabbi Hertzberg as an outstanding historian, university professor, public intellectual, persistent gadfly, social activist, fervent Zionist and a person of uncompromising principle. During the many years of his tumultuous public life, he has never hesitated to differ sharply from the Jewish establishment on a variety of issues.

A Jew in America is a compendious but wide ranging memoir that deals with the author's recollections, impressions, views and ideas over six decades as student, teacher, rabbi and Jewish leader. It reflects the richness of his astonishingly active life and his dealings with a galaxy of famous personalities.

Always, Rabbi Hertzberg insisted that Jews would not survive in America merely by resisting anti-Semitism or by emphasizing the enormity of the Holocaust. To assure continuity, he said, Jews must put their energies into deepening their knowledge of their own culture and tradition. He writes, "I sniffed at Jewish studies programs that had five courses on the Holocaust, three on contemporary novelists who loved [or hated] the Catskills, and one or two on the theory and practice of klezmer music. I wanted to know how such Jewish studies could be taken seriously when they were bereft of Talmud and Maimonides."

Rabbi Hertzberg, who resents the widespread slogan of Jewish groups "We are one," writes, "Few of those who shouted this slogan had children in Israel's army. They were tourists in the dangerous lives of others. Further, we are not one, because each Jew has to define for himself to what element of Israel's life he is attached."

In seeking a theological answer to the Holocaust, Rabbi Hertzberg rejects the widespread explanation that evil is the result of the misuse of the gift of free will by wicked men and women. He points out that every classic Jewish text teaches that God is the master of both good and evil in the world. As a consequence, he admits, his own belief in God is based on anger: "It is the only way for me to believe in God after the Holocaust. We've chosen different paths. You've broken diplomatic relations, but I've kept the embassy going."

Over the past 30 years, despite much opposition, Rabbi Hertzberg has favoured the Peace Now movement in Israel and the establishment of a Palestinian state. One of his major arguments for the creation of Israel is based on the idea of affirmative action. "We could not possibly make the case for the Jewish settlement in Palestine within the last century... without invoking the need of the Jews for homeland of their own after 20 centuries of being persecuted in every country in Europe and to a substantial degree in the Muslim world. The basic argument for Zionism was that the Jews required an act of 'affirmative action' to make their continued life possible."

Whether the issue was the war in Vietnam, the Civil Rights Movement or relations with the Catholic Church, the author has never wavered in following the call of conscience.

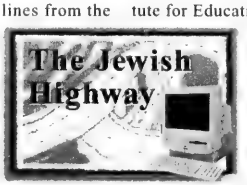
A Jew in America is written in a clear and engaging style. Anecdotal and replete with keen evaluations of a brilliant group of Jewish makers and shakers, the book is unfailingly informative and irrepressibly forthright.

Yom Hashoah: Righteous Gentiles, part 1

By MARK MIETKIEWICZ

"More than once, in every generation, they have risen up against us, to destroy us. But the Holy One, blessed be He, delivers us from the destroyers' hands."

These remarkable lines from the Haggadah also have special relevance to the next holiday on the Jewish calendar, Yom Hashoah, which begins this Monday night. While history has proven the quote from the Haggadah to be all too true, there have also been individuals who have made a stand against evil. Today I will focus on the many Internet resources dedicated to Righteous Gentiles, the people who risked their own safety and the safety of their families to save Jews from certain death in the Holocaust.



One of the most famous Righteous Gentiles was Raoul Wallenberg **[http://www.us-israel.org/jsource/biography/wallenberg.html]**. According to the official site dedicated to the efforts of the Swedish diplomat, Wallenberg is credited with saving the lives of at least 30,000 people.

Also of note is The Raoul Wallenberg Interview Project. During the 1980s and early '90s, Sweden's Uppsala University conducted nearly 200 interviews with Nazi victims in Budapest who were rescued by Wallenberg. You can read transcripts of more than 50 first-hand accounts by people who were saved by him **[http://rwa.bibks.uu.se]**. All interviews are in English.

Thanks to the efforts of author Thomas Keneally and filmmaker Steven Spielberg, the name Oskar Schindler, another Righteous Gentile, is known around the world. The New Orleans' Southern Institute for Education and Research has created the Schindler's List Teaching Guide. This large site examines the historical basis of the movie and supplies extensive background information **[http://www.tulane.edu/~so-inst/slindex.html]**. Another site devoted to Schindler is the Holocaust and Oskar Schindler Web site **[http://auschwitz.dk/Schindler2.htm]**.

According to a very interesting article from U.S. News **[www.usnews.com]**, the post-war years marked a sad decline for Schindler due to bad investments and a failing marriage **[http://makeasherlink.com/?V2A41282]**. But one of his life's highlights occurred in 1962 during the first of his 17 visits to Israel, when 200 survivors and their families greeted him at Lod Airport, shouting, "Oskar, Oskar, Oskar!"

Many other heroes lived their lives in relative obscurity. The U.S. News article mentioned above also lists "The Other Schindlers," including Polish social worker Irena Sendler, who gave nearly 2,500 children new identities and buried their real names for safekeeping. French shoemaker René Raoul sheltered more than 100 Jews who had fled Nazi roundups. For more profiles of Righteous Gentiles, see the notes to the PBS program *Shtetl* **[http://www.pbs.org/wgbh/pages/frontline/shtetl/righteous]**, a brief essay called *Rescuers During the Holocaust*, which has an extensive bibliography **[http://www.cs.cmu.edu/afs/cs.cmu.edu/user/mmbt/www/rescuers.html]** and an excerpt from the book *To Save a Life: Stories of Jewish Rescue* **[http://humboldt.edu/~rescuers/]**. One of many stories cited: Barbara Makuch helped two Jews find protection in the school where she taught in Nazi-occupied Poland. She was eventually found out and sent to Ravensbruck concentration camp in Germany. But she survived her ordeal and even managed to help save the lives of fellow inmates.

The most striking salute to these heroes is the memorial forest planted in their honour outside Yad Vashem, the world-famous museum established by the Israeli government in memory of the six million Jewish victims of the Holocaust. The memorial has also recorded their names at its Avenue of the Righteous Among the Nations **[http://www.yadvashem.org/righteous/index_righteous.html]**.

As of this past January, more than 19,000 men and women have been recognized for their heroism with citizens of Poland and the Netherlands representing more than half that number. Aside from the recognition, Righteous Gentiles who choose to settle in Israel receive free health care and cash benefits equal to the rate of the average wage **[http://www.btl.gov.il/English/benefit/right/right.htm]**.

* * * *

Mark Mietkiewicz is a Web site producer in Toronto. He can be reached at highway@rogers.com.

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Memories of Zaida at Passover

By MIRIAM CHINSKY and ADRIENNE BELANGER

Some of us celebrate two seders, others just one. Some start early in deference to the children; others wait until later, when the youngsters have nodded off or are struggling to stay awake.

Although the Passover story is the same everywhere, Haggadot vary and customs differ. Some families have their own songs or melodies, and the length of the seder depends on the will of the person who conducts it. Does he (or she) read every word and interpretation or move briskly to the conclusion?

My observant father-in-law used to start the seder late, following his return from shul, and continued past midnight. My husband Joe, who believed that the children should participate while they were alert, observed the traditions with the inherent seriousness of the occasion and remembered those in lands where such observances were forbidden, but he also infused the evening with joy. He did not repeat every word but included the seder's salient features, combining respect with pleasure. Surrounded by family and friends, he kvelled, brought a sense of mystery to the phantom arrival of Elijah and fun in the search for the afikoman.

Perhaps that is why our oldest granddaughter, Adrienne, now in her 20s, has such special memories of him. Here is one of her recollections from when she was a little girl.

"One of the fondest memories I have of my Zaida is of a seder many years ago when I was about eight years old," she says.

"At the end of the traditional dinner, Zaida would ask everyone around the table if they knew any songs the would like to sing. My mother and Aunt Janet would usually sing Dayenu and other Passover songs. But this year, I had learned a new song at school and was determined to perform it.

"I raised my hand away up in the air and said, 'I have a song I would like to sing, Zaida,' and with that, proceeded to stand up on my chair, hold my head high and belt out all five verses of Farewell to Nova Scotia. When I finished, it must have been obvious to my Zaida how hard I had practised and how difficult it had been to remember all the words, because he clapped for me and told me that my song had a beautiful melody. I think I smiled for a week.

"Although I've since learned that Farewell to Nova Scotia was not a very appropriate Passover song, my Zaida insisted that I sing it every year and always told me how amazing it was that I could still remember all five verses.

"My Zaida passed away a few years ago after a long illness. At his funeral, I was asked to say a few words and the Passover story was what I told.

"Zaida had changed a lot during the time he spent at the hospital. True, that man may have looked like Zaida and spoken like Zaida, but it was not my Zaida at all.

"My Zaida is the man sitting at the head of the Passover table proudly gazing over his ever-growing family, telling jokes and asking my Bubbie to please pass the roast beef. This is how my Zaida will always remain to me: happy, healthy, strong and smiling as I stand on my chair never failing to remember all the words."

Joe and Miriam Chinsky at the Passover table in 1988 with two of their grandchildren, Alison (left) and Nicole.

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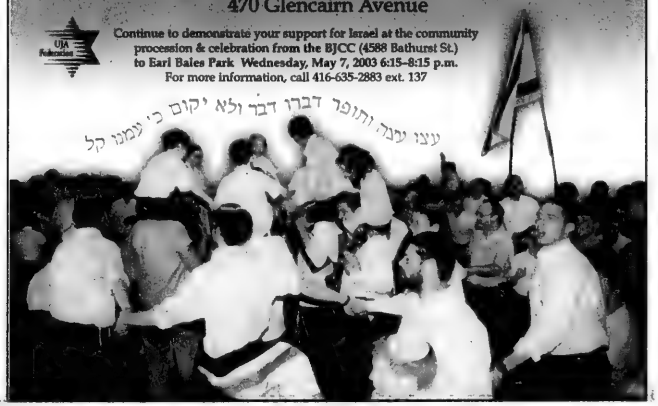

Mainstream, experimental films highlight festival

By TAMMY STONE
Special to The CJN

Festival season is upon us. For 10 years, the Toronto Jewish Film Festival (TJFF) has provided our savvy audiences with films that entertain, delight, move and provoke.

This year's 11th annual celebration of Jewish films, to be held between May 3 – 11, 2003, promises to be no different.

This festival has become one of the most important showcases of Jewish cinema in the world. With 21,000 in attendance last year, it's now considered the second largest Jewish film festival in North America, after San Francisco's.

This year, 59 films – including short films and features – have been painstakingly chosen from a record total of nearly 300 film submissions. The selected films came out on top after a rigorous screening process. At least three pairs of eyes, usually including executive director Helen Zukerman and director of programming Shlomo Schwartzberg's, view each submission, taking into account many factors including the film's subject matter and genre.

"It's especially important that the films have cinematic qualities, which can range from mainstream features to experimental movies," said Schwartzberg. The delicate art of film festival programming can be compared to creating a painting; each part of the composition must have its own unique qualities as well as fit into the larger schema of the whole work.

"The success of the TJFF is in bringing and introducing audiences to the wide variety of Jewish life."

Gems from past years cover vast territory, from the popular baseball-themed *The Life and Times of Hank Greenberg* to the Israeli film *Hell's Angel*, about Jewish sex workers.

While every installment of TJFF is as different as the films being screened, several favourite motifs return this year. These include Jews from Distant Lands, with *Adio Kerida* and *Shalom Ireland* offering portraits of Cuban and Irish Jewry respectively; and several documentaries on the Middle East, including *Close, Closed, Closure, Between the Lines* and *Jenin Diary – The Inside Story*.

Whereas last year's Holocaust films focused on the resistance movement, this year films such as *Displaced! Miracle at St. Otillien*, and *Nicky's Children* – which will close the festival – tell poignant rescue stories.

TJFF has thrived on spreading its wings and venturing into the far reaches of what it means to be Jewish. Schwartzberg notes that the importance of having a Jewish film festival in Canada is "to show everyone, not just Jews, what we are all about. It's not just Israel and the Holocaust which defines and impacts us."

To that end, Schwartzberg has highlighted several films to watch for: *Amen.* and *Unfair Competition*, by world-renowned filmmakers Costa-Gavras and Ettore Scola respectively; the "hip and outrageous" *The Hebrew Hammer* and *Amy's Orgasm*; *Shanghai Ghetto*; *A Home on the Range: The Jewish Chicken Farmers of Petaluma*; and *Song of a Jewish Cowboy*, which has an added attraction – the eponymous cowboy, Scott Gerber, will perform live Yiddish and labour songs at the festival.

In addition to the film screenings, the festival will also be holding several panels and events. One of these, called *Truth, Lies and Videotape*, will explore media bias in coverage of the Middle East and will attempt to delve into that most difficult question: what is "truth"?

Other events include a talk about the portrayal of Jews in American cinema, and a fun SpeedDating event to coincide with a film with that theme: *A Match Made in Seven*.

Several films will also be introduced by Torontonians and filmmaker guests. Among others, Prof. Michael Marrus will speak before the screening of *Amen*, and writer Vivian Kaplan will introduce *Shanghai Ghetto*, about which she's written a book.

Schwartzberg looks forward to the celebration of this year's "very strong and diverse line-up of films," and pauses for a moment to look ahead.

"There are so many Jewish stories and types of Jews in the world, and we hope and feel we have brought their existence to our audiences and will continue to do so in the future."

All TJFF screenings will be held at the Bloor Cinema, 506 Bloor Street West. Tickets for each screening: $10 (available in advance or at the door) Advance tickets & info: 416-324-9121. The TJFF website is www.tjff.com. Program books will be available around the city at Famous Players and Cineplex Odeon theatres, Chapters/Indigo stores, libraries, Jewish retail outlets and stores.

Box office hours from April 1 are Mon-Thurs, 10 am – 8 pm; April 16 from 10 am to 5 pm, closed for Passover April 17-18. Fridays 10 am – 5 pm. Sundays 10 am – 5 pm. During the week of the festival, they will not accept phone orders. One should go the Bloor Cinema for tickets, which will be sold all day beginning at 9 am (Fridays at 10 am), and 8 pm Saturday night.

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UJA Federation

Wednesday,
May 7, 2003
6:15 – 8:15 p.m.
Yom Ha'atzmaut

For more information, call
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As dangerous anti-Israel and anti-Semitic sentiments spread, now is the time to **stand up for Israel.**

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IsraelNOW

The Israel Now consortium is made up of more than 100 community organizations united in solidarity with Israel, under the auspices of UJA Federation and The Consulate General of Israel.

This Yom Ha'atzmaut, tell the world: **"Israel, we're with you!"**

Filling pulpits is more challenging in Canada

By FRANCES KRAFT
Staff Reporter

Why does it seem to be so hard for some synagogues – particularly Conservative synagogues in Toronto – to find rabbis?

"I don't think there's a dearth of people training for the rabbinate," said Stephen Fried, author of *The New Rabbi*, a book chronicling Philadelphia's Temple Har Zion's search for a new spiritual leader. "I think the difference is more and more of these students don't want to be pulpit rabbis," he told *The CJN*. "They want to do other things, [such as] be a chaplain or run a day school. The pulpit is getting to be a harder and harder job to sell."

Also, he added, with the prevalence of dual-career couples, rabbi's spouses don't necessarily want to take on the role of "rebbitzen" in a congregation.

In Canada, there are further issues. With tuition for rabbinical school (and cantorial school) at the Conservative movement's Jewish Theological Seminary (JTS) in New York now $15,340 (US) a year, it is not uncommon for recent graduates to have debts of between $50,000 and $100,000 (US), said Tom Wexelberg-Clouser, the seminary's Detroit-based Great Lakes regional director, whose geographical area of responsibility includes southwestern Ontario.

Many newly ordained rabbis "have to look for jobs that will help them get out of debt," said Rabbi Aubrey Glazer, who was ordained in 2000 by JTS. A Toronto native who returned here primarily to work on his doctorate at the University of Toronto and to be with family, Rabbi Glazer is now the third rabbi at Beth Tzedec Congregation.

"Then there's the whole egalitarian issue," he added. Only one of the seven Toronto area synagogues affiliated with the United Synagogue of Conservative Judaism – Beit Rayim in Richmond Hill– is completely egalitarian. Beth Tzedec offers Torah honours, such as aliyot, to both women and men but does not count women in the minyan.

When Beth Tzedec was recruiting, Rabbi Baruch Frydman-Kohl, the shul's senior rabbi, was told by rabbinical school graduates that they were so committed to egalitarianism they would not consider coming to a non-egalitarian congregation, Rabbi Frydman-Kohl said at a forum on Women and Synagogue Ritual last November.

The synagogue was willing to consider a female candidate, "provided that the halachic framework of our congregation was understood and accepted," he said.

Rabbi Steven Saltzman of Adath Israel Congregation, speaking at the same event, noted that some male candidates for a position at his traditional Conservative synagogue refused to come because their wives would not go to a non-egalitarian shul.

Rabbi Jill Borodin, who like Rabbi Glazer is a Toronto native, was ordained by JTS in 2001 and is now Rav Sheini (second rabbi) at Temple Har Zion in Philadelphia, coincidentally the same synagogue subject to Fried's scrutiny in his recent book.

Of her class of 29 men and women, only half went to pulpit positions, and the majority of that half are female, she said. Only six men went to pulpits, and of those, only one was willing to interview at a non-egalitarian congregation.

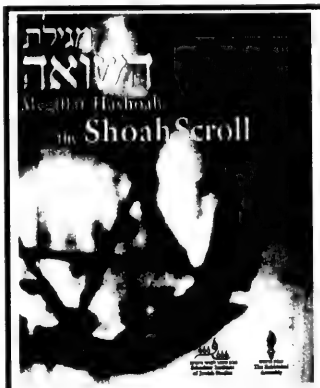
Also, she added, Toronto synagogues tend to have large congregations. "There is a trend in general of rabbis not wanting to be at big synagogues."

For traditional Conservative congregations, the choices are also more limited by Orthodoxy's move to the right in recent years. "The days when Orthodox rabbis moved into Conservative congregations are over," said Rabbi Frydman-Kohl.

It's harder not only to attract rabbis, but also other Jewish professionals to Canada, he said. "There are many issues – people's perception of the dollar, moving to another country. Can one's spouse find employment?"

For Rabbi Frydman-Kohl, Toronto's Jewish educational system was part of the "inducement" to immigrate here, he wrote in a recent article in *Conservative Judaism* magazine, a JTS publication. He wrote the article, he said, to "make Canadian Jewry a little more accessible" to Americans.

Beth Tikvah's Rabbi Wayne Allen, who moderated the November discussion and who attended rabbinical school at JTS with rabbis Frydman-Kohl and Saltzman, recalled that when they were ordained 25 years ago, "coming to Canada seemed a very attractive alternative."



יום השואה

Yom Hashoah
Public Reading of
Megillat Hashoah:
The Shoah Scroll

A Community Commemorative Service at
Beth David B'nai Israel Beth Am
55 Yeomans Road - North York (416) 633-5500 www.bethdavid.com
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featuring Rabbis of the Toronto Community
Cantors Aaron Bensoussan, Louis Danto, Marshall Loomer, Benjamin Maissner
The Renanim Vocal Youth Ensemble, Susan Michaels, Director
and
Prof. Avigdor Shinan of Jerusalem
writer of Megillat Hashoah

What befell the people Israel in Nazi Europe...defies description. Untold numbers were forced out of their homes, torn from their families, trampled in the dust, worked to death.
...Countless trains stuffed with human cargo sped to the camps, where from chimneys smoke ascended to God.
Megillat Hashoah 1:8-9,13

...Never will I be able to forget, and never will I have the power to understand.
...For these do I weep...for those who sanctified God's name and the name of the people of Israel, refusing to be subdued, fighting to the death... for infants who never learned to say "Mommy," for boys and girls whose youth was stolen from them.
Megillat Hashoah 5:13,15

Hebrew text by Prof. Avigdor Shinan, translated by Rabbi Jules Harlow
Copies of the newly produced Megillat Hashoah text will be available for use during the program and for sale

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Remember ... *the many who gave their lives to make Israel the strong nation that it is today.*

Join the Consulate General of Israel in **a Yom Hazikaron assembly on Monday, May 5 @ 7:30 p.m.** at Adath Israel Congregation, 37 Southbourne Avenue.

Reflect ... *on the transition from Yom Hazikaron to Yom Ha'atzmaut.*

The Mizrachi Organization of Canada invites you to **a combined Yom Hazikaron & Yom Ha'atzmaut commemoration, Tuesday, May 6 @ 7:30 p.m.** at Shaarei Shomayim Congregation, 470 Glencairn Avenue.

Revel ... *Yom Ha'atzmaut 2003 Celebration*

UJA Federation picks up the beat **Wednesday, May 7 @ 6:15 p.m. with a Yom Ha'atzmaut celebration on Israel's 55th birthday.** Join our huge procession from the Bathurst Jewish Community Centre, 4588 Bathurst Street to Earl Bales Park. Under the big tent at Earl Bales Park, enjoy live music by the **Moshav Band** as well as singing, dancing, activities for children, Israeli food, and more. Festivities end at 8:15 p.m.

Renew ... *your commitment to Israel!*

UJA Federation's **Walk with Israel on Sunday, May 25 @ 9:15 a.m. from Coronation Park to The National Trade Centre at Exhibition Place.** Join the world's largest solidarity walk on Israel's behalf. **TELL THE WORLD.**

IsraelNOW
Buy Israeli is an initiative of the Israel Now consortium. The consortium is made up of more than 115 community organizations united in solidarity with Israel, under the auspices of UJA Federation and The Consulate General of Israel.
UJA Federation
MIZRACHI

Jewish Toronto

New approaches required on Israel's behalf

At a time when anti-Zionism and anti-Semitism are converging throughout the world, meaningful partnerships are more important than ever for Canada's Jewish community, according to Hershell Ezrin, strategic consultant to the Israel Emergency Cabinet.

The Israel Emergency Cabinet was established last spring under the auspices of UIA Federations Canada to address, in partnership with other organizations, increasing anti-Israel sentiment and anti-Semitism.

The cabinet has already allocated $500,000 to support fact-finding trips to Israel, and $1.4 million for Jewish campus life.

Ezrin, who is Chairman and Chief Executive Officer of GPC International, told the UJA Federation Campaign 2004 Executive Cabinet that non-Jewish Canadians are unaware of Israel's realities.

The Israel Emergency Cabinet has allocated $1.4 million for Jewish campus life.

"Outside the Jewish community, the pressure there is to say, 'let's not be involved with this stuff … Let them fight it out, let them sort it out themselves,' " he noted.

Ezrin cautioned that new approaches are required by the Jewish community to advance Israel's case on the political and campus fronts. Without them, he said, the Jewish community risks being marginalized and perceived as narrow thinking.

On campuses, Ezrin said the Jewish community needs to provide a safe place where students can study in a calm environment. Equally important is the effort to rebuild positive relationships with professors, which have not been treated as a priority over the last few years.

Ezrin also believes the Jewish community needs to get more involved in the political process. "We have left that field open to a lot of other people," he said.

Honouring Canada's Jewish war veterans

As the average age of Canada's Jewish war veterans reaches 80, there is a sense of increased urgency about educating the public regarding the important role they played.

The Jewish Canadian Military Archives and Museum, a non-profit organization that recently opened on the fourth floor of UJA Federation's Lipa Green Building, is determined to make that awareness a reality.

The history of Jews in the Canadian military dispels the myth that they did not contribute to Canadian war efforts. In fact, of the 170,000 Jews living in Canada during World War II, more than 17,000 men and women volunteered for the military — the largest per-capita involvement of any Canadian ethnic group.

Since 1759, when Jews fought with General James Wolfe, members of the Jewish community have participated in every significant conflict that has involved Canada. Few people probably realize that the town of Schomberg is named after General James Wolfe's confidante, Col. Alexander Schomberg, who was a Jew.

Co-founded by Sol Raibmon, and Al Rubin, the Jewish Canadian Military Archives came together after it received seed money from UJA Federation as well as rent-free space in the Lipa Green Building.

Bottom Row seated (l-r) Jack Klein,Art Robins, Al Rubin, Sol Raibmon, Jack Cahan, Bunny Bergstein. Top Row (l-r) Barbara Goldman-Sarfati, Harold Goldman, David Green, Murray Jacobs, Sid Gladstone, Sam Romberg, Jetta Bergstein.

The Archives showcases a fascinating variety of war memorabilia that has been donated over the years including uniforms, photos and medals.

"As our men and women who served get older, the time to let everyone know about their contributions is now," says Rubin, who served with the Royal Canadian Air Force.

"When adults and children come to see our displays, they are always amazed to learn that Jews were so important in the various wars," says Raibmon, also a former member of the Royal Canadian Air Force, who helped the Russians with search and rescue during WWII. "This is especially true when they learn that Jewish soldiers helped to liberate Nazi concentration camps. They always look at me in disbelief."

The Archives are currently expanding with new display cases being set up in various locations around the city including the Bathurst Jewish Community Centre, Baycrest, Sunnybrook Veteran's Hospital, and the Miles Nadal Jewish Community Centre.

"We currently have close to 300 veterans registered with us and eventually, we hope to be in the thousands," says Barbara Goldman-Safarti, project coordinator and exhibit director. "Within a year or so, we hope to have a website up and running with thousands of veterans on it. Imagine a grandchild being able to find his grandfather on the site, and learn all about his life when he was a young man serving his country. The possibilities are endless," she adds.

For more information about the Jewish Canadian Military Archives, please call Barbara Goldman-Sarfati at 416.781.6344.

Eilat comes to Toronto

Photo by Joelle Tollinsky

A delegation from Toronto's Partnership 2000 (P2K) twinned region of Eilat/Eilot was in town recently to share ideas with members of UJA Federation's Young Adult Division (YAD). Here, the group, led by Hagit Shilo (front row, second from right), spends some time at Beth Tzedec Congregation during their tour of Jewish Toronto.

visit www.jewishtoronto.net

Israel Trauma Coalition provides financial help to victims of terror

A new pilot project is underway within the Israeli school system to assist young victims of terror. These youngsters, while not having been physically injured themselves by a terror attack, may have lost friends or loved ones to terrorism, or may have narrowly escaped injury or death themselves.

The Israel Trauma Coalition (ITC), a new initiative made possible by funds raised through UJA Federation Israel Emergency Campaign 2003, will ensure that experienced trauma professionals are able to work with students affected by ongoing terror attacks.

While terror incidents affect the way Israeli adults understand and respond, Israel's children are even more emotionally vulnerable. After exposure to trauma, they have shown diminished cognitive and behavioral functioning, an increase in anger, and a steady loss of trust.

Unfortunately, few of these young victims of trauma are referred to mental health clinics for help. Sometimes symptoms go unrecognized or are considered normal consequences of ongoing stress.

"We have evidence that many of these kids – victims of terror or trauma – are still negatively affected psychologically," says ITC Chair, Warren Kimel. "It's essential that they get the help they need, and through the Israel Trauma Coalition, we're going to undertake this project in 10 Jerusalem schools."

So far UJA Federation has contributed $400,000 U.S. towards the coalition.

Ceremony provides grants to orphaned victims of terror

Although Reut Jacobson spoke lovingly of her mother at a recent Jerusalem ceremony, she only has memories to give her strength. Her mother, Rina Didovsky, was murdered in a terror attack, and Reut was among 41 young people who received payments from the Jewish Agency Orphan Fund, supported by UJA Federation Campaign 2003 contributions.

Through the fund, another 370 younger children who lost one or both of their parents, are being granted $5,000 U.S., which has been placed in trust until they turn 21.

"Two years ago," said Jacobson, "my mother was murdered. She was a teacher. Terrorists shot her while she was on her way to school. She never made it. She never made it to her classroom and she never returned home."

Victor Yagoda, Deputy Director General, UIA Federations Canada, (left) with JAFI-fund recipient Sergei Melichov.

She thanked the Jewish Agency for all its help and for making victims of terror feel that they are not alone. In particular, she said the fund made it possible to receive assistance quickly, without going through a long bureaucratic process.

Tragedy also struck IDF sailor Sergei Melichov who accepted a cheque from the fund. Melichov's life was shattered when his father, Boris, celebrating a relative's *bar mitzvah* in Hadera, was killed by a terrorist who had burst into the reception hall and opened fire on the guests with an M-16 rifle. Six others were also killed.

"I think that the JAFI Fund is the one that doesn't just offer empty words; it offers help and it comes through with that help," said Melichov. "It's good to know that someone is there for you, with you."

"Our private victory over terror is to continue our life and to be worthy of the memory of those we have lost. Our public victory is not to give up hope and to move forward," said Jewish Agency Chairman Sallai Meridor.

"Obviously, no sum of money can replace a parent, but if a grant from the fund helps heal the loss in even a small way, it has fulfilled a vital, blessed task," says Howard Weisband, Director-General of the Israel office of United Israel Appeal Federations Canada. "Torontonians should be proud."

Imagine a dynamic young leadership conference

The recent Imagine International Young Leadership Conference in Montreal — touted as a weekend that would change the lives of young Canadian Jews — lived up to its billing.

The conference began with a daylong "by invitation only" Jewish Leadership Institute for 100 young adults who have been identified as emerging leaders by Federations, community agencies and synagogues.

The program offered opportunities for learning, networking and socializing with peers. Participants also heard from world-class speakers such as Rabbi Michael Melchior, Dr. Ellen Cannon, Dennis Prager, Irwin Cotler, John Loftus, Rabbi Shmuel Boteach and Elie Wiesel.

Elie Wiesel

Over 500 young leaders attended the conference, including more than 100 recruited from Toronto by Jessica Cooperman and Brian Tanner.

The conference provided a holistic Jewish experience, with a full Shabbat program focused on spirituality and capped off by a gala Mystery Ball.

Richard Diamond, the Past Chair of Young Leadership who was instrumental in developing the national young leadership structure, was honoured at the conference. Other leaders from Toronto honoured by the National Young Leadership Executive were Jessica Cooperman, Gilbert Palter, Anthony Sigel, David Spiro, and Naomi Cohen who were recognized by their peers for outstanding contributions both locally and nationally.

Toronto will host the conference in 2005.

Join Prof. Stephen Berk at Beth Tzedec

Friday to Sunday, May 2 to 4, 2003

Beth Tzedec Congregation, 1700 Bathurst St., Toronto

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Shabbat Dinner following Kabbalat Shabbat service at 6:30 p.m. By reservation - cost.

•Saturday, May 3:
"Germans and Jews" – Shabbat morning sermon. Services begin at 8:45 a.m.
"European Anti-Semitism: The Spectre of Hitler" – Study luncheon following morning service. By reservation - cost.

•Sunday, May 4:
"The Record of the Christian Churches during the Holocaust" – Breakfast following service at 9:00 a.m.
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בית צדק

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Witness didn't see fatal blow that killed Baranovski

A friend of the three men accused of killing Matti Baranovski testified last week that one of the suspects, Meir Mariani, was standing near Baranovski but did not kick him.

Alan Kogan, 19, said he was in G. Ross Lord Park on the evening of Nov. 14, 1999 when a dozen or so people approached Baranovski and other teens hanging out a picnic table. He told court that he didn't know who pushed Baranovski to the ground, but he was sure Mariani did not kick him.

Asked by defence lawyer Steve Fishbayn whether he was sure Mariani did not kick Baranovski, Kogan said "that's right."

Mariani was near Baranovski, but he was the only one in the group whose face wasn't covered, and he wasn't kicking, Kogan said.

Mariani, Daniel Weiz and Lee Cochrane are facing second degree murder charges in connection with the beating death of the 15-year-old Baranovski. All three have pleaded not guilty.

The Crown alleges the accused were part of a larger group that went to the park that night to settle scores with another gang. The Crown claims the three picked on Baranovski when he refused to hand over money and cigarettes as they had demanded.

Defence lawyer Marie Heinen, representing Weiz, challenged Kogan's credibility, saying he was part of an effort to pin the crime on her client. Kogan admitted he didn't tell the whole truth in earlier testimony related to the group of boys they had expected to find in the park, but he denied he was part of a plan to falsely blame Weiz.

Under further cross-examination, Kogan admitted he gave police the name of one of Baranovski's best friends, whose name also was Dan, and said he was involved in the beating.

"You messed up. You blamed the wrong Dan," Heinen said.

"You knew there was a plan to falsely blame Dan Weiz," she stated.

"No," Kogan replied, though he added he had "confused the two people."

Earlier, Kogan told the court the three accused were part of a group that had surrounded Baranovski prior to his death. But he said he could not identify the ones who kicked the North York teen.

Reena receives $142,891 grant

THORNHILL — Elinor Caplan, Liberal MP for Thornhill, on behalf of Jane Stewart, minister of Human Resources Development Canada, last week announced $142,891 in federal funding to Reena to deliver a Youth Internship Canada Project.

The project will help address a "chronic and serious shortage" of qualified workers who have training and experience working with people with developmental disabilities, by attracting youth to this field of work, says a statement from Caplan's office.

The grant will provide comprehensive training and work experience for up to 10 unemployed youth for a period of 34 weeks.

"It is exciting initiatives like this that truly benefit our community – both our unemployed youth and people living with developmental disabilities," Caplan said.

The project will not only provide meaningful work for youth who have had difficulties finding employment, but also provide the developmental disabilities sector with a potential new source of workers in the field, Caplan added.

TOYS FOR LIFE: Miryam Spiegel (left) delivers gift packages to Annette Lichtman, a social worker with Zareinu Educational Centre, for delivery to families in the community. TLC – Toys for Life Club – is a project by children for children, whereby children donate a toy, craft or game anonymously to children in need in our community. The project was started by Miryam Spiegel (Ulpanot Orot) and is run by her and Maya Stern (USDS). The girls collect toys and package them for delivery on behalf of the "members" who receive a membership card signifying that they have done a mitzvah – good deed – with no expectation of being otherwise thanked or knowing the recipient of the item. It is enough that they know that they have done an important deed and helped to improve the life of another child and family. To date, more than 50 packets consisting of 5-20 items have been delivered quietly throughout the community to families in various situations.

Yom Hashoah V'Hagvurah

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Frontal view of Warsaw Ghetto Monument by Nathan Rapoport

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Lack of basic medicines around world concerns Cohen

By SHELDON KIRSHNER
Staff Reporter

Academia

Of all the problems afflicting humanity, from the war in Iraq to the malaise of underdevelopment in impoverished countries, there is one that rarely commands the global visibility and attention it so richly deserves.

And that is an abiding source of concern to Jillian Clare Cohen, a professor at the University of Toronto's Leslie Dan faculty of pharmacy and a World Bank consultant.

The problem she is trying to alleviate turns on a disturbing phenomenon. According to the World Health Organization, one-third of the world's population lacks access to basic medicines.

"In parts of Africa and Asia, these numbers are even higher," said Cohen, who joined the faculty last year as its first resident political scientist.

"This is a hugely serious issue because the current burden of disease falls predominantly on the poor, who are living on less than two dollars a day," she explained. "This, in turn, has an impact on the well-being of these individuals and, ultimately, on economic development."

Cohen, 36 and single, believes she brings a different perspective on the role of governments and politics in pharmaceutical policy.

As she put it: "Governments, ideally, seek to create conditions that improve the health and prosperity of their populations. Pharmaceuticals are vital technologies that can contribute to these broader objectives."

In her mind, the link between governments and drugs is clear.

Governments regulate the market, provide pharmaceuticals and pharmaceutical services and create incentives for investments in that sector.

"In short, governments are intricately involved in the pharmaceutical system," said Cohen, a first-generation Canadian whose parents, Kenneth and Hilary, immigrated to Canada from South Africa in the early 1960s.

A graduate of McGill University and New York University, she has long been interested in social policy and international issues.

"I was fortunate as a child to travel widely with my family to South Africa, Brazil, Panama and other countries. This gave me a sense that the world was bigger and more complex than my own neighbourhood in Toronto."

Cohen's interest in pharmaceuticals jelled when she worked as an intern for the United Nations' Educational, Scientific and Cultural Organization in Paris.

Through a series of events, she was given the opportunity to study essential drug policy at the United Nations Children's Education Fund headquarters in New York City.

"From there, I never looked back."

While finishing her PhD in New York, Cohen joined the World Bank's health, nutrition and population team, based in Washington, D.C.

Jillian Clare Cohen

This took her to Romania, where she investigated the pharmaceutical component of a World Bank-funded health project, and presented her findings to the minister of health.

Since then, Cohen has travelled on business to Bulgaria, Hungary, Croatia, Brazil, Haiti, Ecuador, Costa Rica, India and Indonesia.

The issues she has examined run the gamut from drug pricing and quality control to the development of local manufacturing capacities.

"I think my most satisfying project, which oddly enough was one I did not spend a lot of time on, was in Rajasthan, India," she said.

"I went to India with a team of health specialists to monitor the impact of a World Bank loan. I found that the money allocated for a state-administered quality assurance program had not been spent as intended. It was really disheartening to see that."

In her view, a multitude of factors account for the fact that good quality medicines are still beyond the reach of so many people.

"Poor physical access to health facilities; prices of medicines that exceed the purchasing power of the poor; corruption in both the private and public sectors, and government failure."

The issue, she believes, has been thrust to the forefront by the HIV/AIDS crisis.

"It demonstrates in stark terms why access to pharmaceuticals is critical, not only for improving quality of life but permitting life itself. There are no grey areas here because so many lives are at stake."

To her regret, governments have been slow to respond. But non-governmental organizations – Doctors Without Borders and Health Action International, to name but two – have exerted pressure on governments and pharmaceutical companies to make changes.

Their campaign, she said, is finally bearing fruit.

"I have seen enough to know that there is a lot of work to be done to make access to drugs a universal norm instead of an exception for the majority of the world's population."

BTJ

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On Campus

Jewish student elected to SFU student board

By ARIEL ZELLMAN
Special to The CJN

VANCOUVER — Jewish student and Israel activist Brent Zacks was elected as the arts representative to the student board in the recent elections at Simon Fraser University (SFU), after facing a number of difficulties.

A fourth-year student in history and political science, Zacks said in an interview that he and other Jewish students at SFU have experience an increase in anti-Israel sentiment and anti-Semitism among the student body and the faculty. The campus, he said, has become a target of the Vancouver branch of the International Solidarity Movement, known here as the Palestine Solidarity Group.

"In four years at SFU, it's been pretty rocky," he said, but it has only been this year that he and others have begun to fight the propaganda, after seeing a significant rise in anti-Israel, anti-American and anti-democratic rhetoric in the student newspaper, the *Peak*, and the student government, the Simon Fraser Student Society (SFSS).

After several articles hostile to Israel appeared in the *Peak*, Zacks began talking with other members of SFU's small Hillel. They agreed that they had to do something to educate people about "the other side of the story" and formed an Israel advocacy committee (IAC).

A similar committee was being formed at the University of British Columbia, and the two groups shared strategies for responding to the anti-Israel sentiment on both campuses.

At its first meeting in December, the SFU-IAC put together a constitution and an executive board. Within a month, the group had 45 members, confirming the organizers' belief that others at SFU shared their concerns.

The anti-Israel attitude on campus grew, however, after a conference was held by the political science and history student associations on Feb. 8, titled Dispelling Misconceptions: Media, Conflict & Imperialism in the Middle East. Eight speakers presented an anti-Israel perspective, despite organizers' claim they were presenting a balanced view of the conflict. The IAC was contacted one week before the event to suggest a pro-Israel speaker.

"This had been in the works since December," Zacks said. "We would have had one speaker in a panel of nine and we would be beaten up." They turned down the request.

On the Monday after the conference, the SFSS released a resolution that read: "The Simon Fraser Student Society calls for the immediate end to the illegal U.S.-backed Israeli occupation of the West Bank and Gaza Strip, the right of return for all Palestinians to their homes, and an end to Israeli apartheid."

When Zacks and other members of the IAC attended the next SFSS meeting to ask for a discussion of the resolution and to have it amended, they faced a barrage of anti-Israel rhetoric, Zacks said.

Over screams calling him a racist, Zacks tried to present his point of view. Several board members resigned, protesting Zacks' right to speak during an open session of the SFSS. The *Peak* later also denounced him as a racist.

Still attempting to have the resolution changed, Zacks attended a policy review committee called to examine and amend it. Several committee members, "none of them from the Middle East," wore Palestinian keffiyahs, he said.

But instead of examining the resolution, the group claimed that Israel is an apartheid state, that Arabs are not allowed to go to Israeli hospitals nor vote in Israeli elections, and once again called Zacks a racist for suggesting otherwise.

The IAC then held an Israel Awareness week at SFU, attempting to educate students about the Arab-Israeli conflict. They obtained more than 150 signatures on a petition demanding that the SFSS resolution be changed or dropped entirely. The board passed the resolution yet again without changes.

"They just laughed at us. This wasn't democracy," Zacks said.

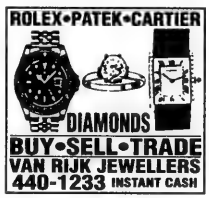
A group of students who opposed the resolution approached Zacks and asked him to join their slate for the SFSS elections to be held at the end of the year.

The slate became a target, Zacks said. One *Peak* article claimed that the slate was funded by Hillel, that this was the only slate not against tuition increases and the only one with Jewish members. In truth, they did not support tuition increases and Zacks was the only Jewish candidate on a slate of 11.

Running on a platform that promised to bring the students' voices back into the SFSS, Zacks won by 15 votes. All but one of the previous members were voted out of office. The one left was an officer who had either abstained or voted against anti-Israel resolutions.

Zacks hopes that with an almost entirely new student board, the SSFS will be able to change or rescind the anti-Israel resolution over the summer and get the board back to representing the students of SFU.

Ariel Zellman is a student at the University of British Columbia.



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As Israel's crisis continues, your support means the world for our Jewish State. Just look at what Israel has been facing since September 2000.

- More than 700 Israelis have been killed and over 5,000 wounded in terror attacks. Many of these injuries are permanent and the victims require care - both physical and psychological - for life.
- Government budget cuts and security expenses have left an insufficient amount of money available for many of Israel's vital social services.
- Last year was the worst ever for Israel's economy, with unemployment at over 10%, and the tourism industry in critical condition.
- Anti-Israel hatred is spreading around the world.

"Israel continues to make sacrifices each and every day to protect our freedoms as Jews, and Torontonians have the opportunity to say 'thank-you' by simply participating in this one-day solidarity event," says Peter Ekstein, Campaign Volunteer Development Chair, Walk with Israel.

Sponsorship proceeds from this year's Walk with Israel will assist Israel's victims of terror and other vulnerable Israelis. You can become a sponsored walker by collecting contributions online at www.jewishtoronto.net and clicking the **Walk with Israel** button.

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Feature

Who will live; who will die? Ghetto survivors remember

By PAUL LUNGEN
Staff Reporter

Poland before World War II was not always a hospitable place for its Jewish citizens, but for a number of Holocaust survivors who were children when the Nazis invaded, memories of that prewar period are dominated by recollections of close family ties and a comfortable, if not extravagant, existence.

Children attended Jewish schools, they participated in clubs, many came from families that ran their own businesses, they had enough to eat and they looked forward to the Shabbat dinner that often included luxury items like chicken and cholent.

That life was torn asunder on Sept. 1, 1939, when German forces invaded Poland. Jews residing in Warsaw felt it right from the start. Some of the heaviest bombing during the military campaign was targeted directly at the city's Jewish neighbourhoods.

On Oct. 12, 1940, a decree was issued giving Jews about a month to congregate in a walled-off neighbourhood in central Warsaw that was to become known as the Warsaw Ghetto.

On April 19, 1943, a small group of resistance fighters, many associated with the Zionist and socialist youth clubs, launched the Warsaw Ghetto Uprising.

Today, there are few survivors of the uprising still alive, though several Warsaw residents now live in and around Toronto. Some lived for a time in the ghetto and managed to escape through weak points in the surrounding wall. Others, seeing the writing on the wall, fled Warsaw fairly early in the war, made their way to Soviet-occupied Poland, and from there to safety in Siberia and Uzbekistan.

David Arzem stands in front of a photo of himself (left) and his brother Yoseph.

David Arzem (Jarzembski), 75, recalls the day the Nazis changed his life forever. It was during Rosh Hashanah, 1939, and like most of the other Jewish residents of the village of Pustelnik, a community about eight kilometres north of Warsaw, he was celebrating Rosh Hashanah.

"We were in the synagogue when the rabbi announced the Germans were 50 to 60 kilometres from the village," he recalled. "A lot of people wanted to run out of the shul, but one guy, a horse-dealer, picked up a chair and stood by the door and said, 'No one runs out of the shul until we finish davening.'"

With the arrival of the Nazis, conditions started to deteriorate, although not too badly at first. Persecution was nothing new for the community's Jews. Arzem recalls teachers at his public school letting Jewish students out early so they wouldn't be beaten after school by anti-Semitic classmates.

Prior to the war, Arzem's family were fairly well to do. His father, Moishe, worked in the shoe business in one of the four buildings his grandfather owned in town.

Most of the Jewish community was involved in small business, as shoemakers, tailors, "little *geshefts*" (businesses), he said. A few were *kovals* (blacksmiths).

Throughout 1940, life became increasingly difficult, and at the end of the year, the eight-member Jarzembski family moved in with two of his aunts on Novolipia Street in the Jewish quarter of Warsaw.

They were crammed into a single, tiny apartment. For food, they received a ration card that entitled the bearer to not much more than a slice of bread per person per day.

It was a cruel existence, Arzem recalled. The bread itself was of poor quality and was hardly enough to subsist on.

His parents often went without. On one occasion, Arzem recalls, "my mother [Esther] came home from the bakery with the bread. She cut the bread and gave everyone a portion. When it came to her, I asked, 'Where's yours?' She said, 'I already ate.'" Arzem said he knew that wasn't true.

In 1941, his father succumbed to starvation; his older brother, Shlomo, weakened by lack of food, died a little later during an outbreak of typhus. Like thousands of other victims of starvation and disease, Shlomo's body was wrapped in cloth and left in front of the building where in the evening, a work crew placed it in a two-wheeled wagon and carted it away for burial.

Arzem was an active 13-year-old. He remembers hanging out in the local shtiebl, a small synagogue, and listening to the grown-ups discuss the deteriorating situation. It was there he learned of a street, Krochmalna Gas, that was half in the ghetto, half on the Aryan side, divided by a barbed wire fence.

With help, he was able to scramble under the fence into

Continued on page 27

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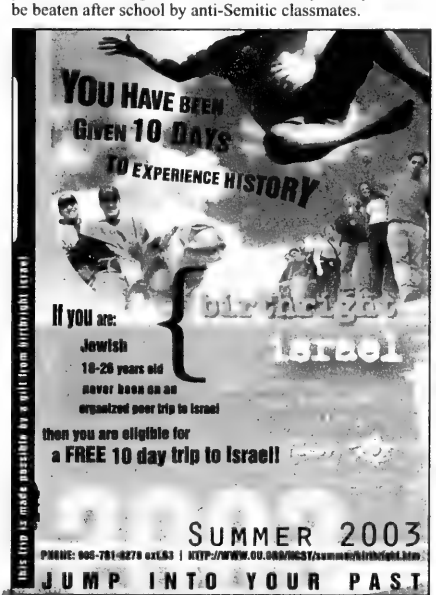
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Feature

'Don't go into the ghetto, they're shooting and deporting'

Continued from page 26

the gentile side. Using this surreptitious entry point, he supplemented the family's starvation ration by trading buttons, needles, hair clippers, thread and other small items for food – flour, beans, chickpeas.

Eventually, he expanded his range, taking public transportation 100 kilometres out of Warsaw, where he could obtain better quality merchandise.

How did he manage to evade capture?

"You become so smart, you become so protective. You smarten up. It's hard to understand where you take the courage."

Eventually, he brought his younger brother Yoseph along. They told curious farmers who asked where their parents were that their parents had been killed and the boys were being raised by their grandparents.

Asked why others didn't take this escape route, Arzem says it's impossible to understand the situation – and the psychology – facing Jews in the ghetto. "No matter how many videos you see, you can't describe the cruelty that occurred to our people. They were beaten mentally. They were treated without mercy.

"The cruelty that was done, you couldn't believe," he said. If you walked the streets of the ghetto, you could see lice crawling all over people's clothes, and the people completely ignoring it.

One day on his return to Warsaw, he stopped at the home of his father's gentile friend. "He said, 'Don't go in [to the ghetto], they're shooting and deporting.' So I didn't think it was safe to go in."

After a couple of weeks, he entered the ghetto, but his mother and little brother Gershon, who was only three years old, were

Leon Krym

gone. The memory of his small brother still brings tears to his eyes.

Arzem left Warsaw for good in the winter of 1942, a few months after the great deportation of July 22 to Sept. 12. He and his brother lived in the Polish countryside, serving as farmhands. Once, he and Yoseph were separated and, being too young to plan for every contingency, they didn't make any arrangement to meet later. They were not reunited until 1947. It was to prove a short reunion. Yoseph eventually found his way to Israel, and at 16, he lied about his age to join the army. He was killed in action in the Galilee in 1949.

* * *

Leon Krym grew up in Czerniakow, a suburb of Warsaw that had a substantial Jewish community. His father, Mordechai Meir, worked as a property manager and on weekends, davened as a cantor in the local synagogue. His mother, Sarah, ran a small textile store.

Occasionally the family would visit the Great Synagogue on Tlomacka Street and his father would chant with the famed Moshe Kosivitzky.

An observant lifestyle was fairly typical in his community, Krym recalled. Homes were kosher and people generally attended shul on Shabbat. Like his friends, he attended a Jewish school. Zionist organizations were popular and Czerniakow was also home to a substantial chassidic community.

Born in 1923, Krym looks back on his teenage years with some fondness. "I was a happy kid. We had Jewish friends, and we had non-Jewish friends."

Krym also recalls it was "normal in those days to get beaten up by a [gentile]."

When the war started, Krym was already in the labour force, taking streetcar number 2 to get to work in a factory in Warsaw that manufactured hardware, like screws.

It was while at work that he heard people talk about the start of the war.

With the German occupation, everything "was in disarray." His father, afraid the Germans would consider him a dangerous intellectual, dismantled the family's typewriter piece by piece and had Leon toss the parts in a farmer's field.

Business dried up and the family was forced to live on its savings. When they were deported to the ghetto, things got "very tough."

With the funds from the sale of their property, the family rented a tiny apartment in the ghetto, and the Krym family, all six, ended up living in one room.

Like Arzem, Krym found a way out of the ghetto. He used to "jump the wall and try to find food. It was very dangerous, but I bought bread and brought it back to the ghetto."

If you were found, he said, the result would be "Gestapo and shot. Shot."

In late 1941, his older brother Avraham took him to the wall and told him he must escape for good. "I wanted to go, but I didn't know why my brother didn't go. Perhaps he had already joined the fighters."

Outside Warsaw, in the town of Polavi, he

Continued on page 28

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Feature

'Why have you come back? Here it's hell'

Continued from page 27

got a job working for a farmer, cutting straw and taking care of cattle. He received food and a straw mattress in the barn for his efforts.

When the Germans cracked down on the countryside, the farmer, who knew he was Jewish, told him to leave immediately. He decided to return to the ghetto. "Everyone was shocked when they saw me knock on the door. They said, 'Why have you come back? Here it's hell.'"

Their reaction drove him to tears, but his mother comforted him and fed him with the meagre rations she had.

One day in the summer of 1942, the Nazis targeted their neighbourhood for a roundup. "The SS came in trucks, circled the building and took people to the *Umschlagplatz* [square], and from there they put them on trains."

When they first came in, "we heard screaming of Jewish policemen that everybody has to come down.

"We already knew that we were on the line now. My mother was crying." Avraham, fortunately, happened to be away from the apartment.

As the trucks were being loaded, his father told him to show him a work pass that entitled him to work in a razor factory. "He said, 'Maybe you will be saved.' I didn't want to. He literally pushed me out of the line. I came in front of the officer, which was very dangerous, and I showed him my work card. He measured me from head to bottom and with a thumb, he pointed to me to go back [to the apartment]. That was the last time I saw my parents, my brother and sister."

Krym believes they were taken to Treblinka and killed.

"I went to the room and was crying like a baby. I saw a picture of my parents on the wall and I was crying."

Avraham and his girlfriend, Anka Shafran, came to console him that night.

The next morning, Krym was back at work. Late in 1942 or early in 1943, he was assigned to a job in a locomotive repair unit outside Warsaw. He was outside the city when the uprising broke out. He knew Avraham, a Betar Zionist, and his girlfriend were both resistance fighters, but Krym doesn't know precisely what happened to them, only that he never saw them again.

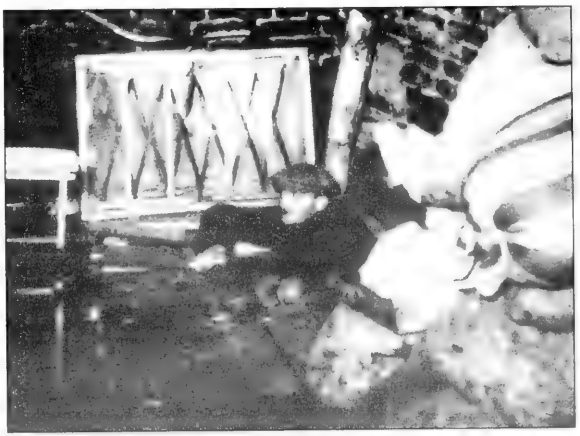
A year and a half later, in August 1944 when the nationalist Warsaw Uprising took place, Krym was working in a forced labour camp. Polish forces took over the camp and freed him. He quickly joined the Polish underground.

He still sports scars on his hands from a bomb explosion that killed many fellow fighters.

Krym survived underground until the Soviets liberated Warsaw. At night, while foraging for food, he and a friend ran into other Jewish survivors who had also managed to evade the Nazis. They ate what they could find in abandoned homes and drank from water pipes they cut into with narrow slits.

After the war, Krym joined an uncle in Paris and worked for him as a furrier. In 1949, he moved to Israel and served for four years in the Israeli army. In 1953 he moved to Canada.

(Stories about life in wartime Warsaw next week.)



A Jew emerges from a hiding place beneath his underground bunker after its capture by German troops during the Warsaw Ghetto Uprising.
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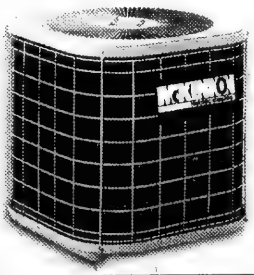

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גימטריה: החבדל בין "רצוי"(306) ל"מצוי"(146) זה "כסף"(160).

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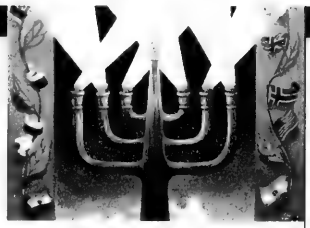
THE 11TH ANNUAL Toronto Jewish Film Festival — FESTIVAL AT A GLANCE

THE 11th ANNUAL

Toronto Jewish Film Festival



May 3 - 11, 2003

Bloor Cinema
506 Bloor Street West (@Bathurst)

Tickets and Passes:
In advance TJFF Box Office, April 1 – May 2
Call 416.324.9121 for info

During the Festival
Bloor Cinema Box Office, May 3 - 11

$20 Opening Night
Amen. Directed by Costa-Gavras

$80/$125/$200 Passes
$10 General Admission
$6 Seniors & Students
$6 Weekday Matinees

Film Festival Web site:
www.tjff.com

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Saturday, May 3

8:00 pm - Opening Night Festivities
9:15 pm - AMEN.
FRANCE , 2002, 130 min.
Director: Costa-Gavras

What did Pope Pius XII and the Vatican know about the Holocaust? Why did they not do more to help save the Jews? These questions are at the core of Costa-Gavras' gripping fact-based drama about an SS officer and a Jesuit priest's heroic attempts to inform the world about the genocide.
U. of T. Professor Michael Marrus will be in attendance.

Sunday, May 4

11:00 am - TRUTH, LIES, AND VIDEOTAPE (Panel)

Is it possible for a filmmaker to capture "The Truth" in a time of war? A TJFF panel of respected filmmakers and journalists discuss key issues during turbulent times.

1:00 pm - CLOSE, CLOSED, CLOSURE
ISRAEL / FRANCE, 2002, 58 min.
English, Hebrew, Arabic with English subtitles
Director: Ram Loevy

One of the casualties of the current intifada has been the well-being of the over 1,000,000 Palestinians who live in the Gaza Strip. A forceful point-of-view film by a respected Israeli.
Director Ram Loevy will be in attendance.

3:00 pm – SHALOM IRELAND
IRELAND, 2003, 56 min.
Director: Valerie Lapin Ganley

Since the 1860s, Jews have flourished in Ireland. This engaging film introduces us to a community we know little about.
Director Valerie Lapin Ganley will be in attendance.
With the short film THE BOMBAY JEWS (30 min)

5:15 pm - DISPLACED! MIRACLE AT ST. OTILLIEN
USA, 2003, 46 min.
Director: John Michalczyk

A true-life thriller. They survived the war, but many displaced European Jewish refugees were quickly forgotten. Two 19-year-old American Jewish army privates remarkably focused world attention on one group, housed in an ancient Benedictine monastery in Germany.
Saul Shulman, who was at St. Otillien for three years, will be in attendance.
With the short film A BRIDGE OF BOOKS (13 min)

7:15 pm - UNFAIR COMPETITION (CONCORRENZA SLEALE)
ITALY, 2001, 120 min.
Italian with English subtitles
Director: Ettore Scola

From master Italian filmmaker Ettore Scola comes a powerful tale of racism, responsibility and the slow awakening of a buried conscience. A feud between two tailors has its comic elements and seems harmless, until an anti-Semitic comment is made.

9:45 pm - BENNY BENNY
ISRAEL, 2002, 51 min.
Hebrew, Romanian with English subtitles
Writer / Director: Eitan Anner

Jewish Blue-ish! Traffic cop Benny has a problem. He hates straight arrows, those honest citizens who obey the rules. A routine traffic stop reacquaints him with a straitlaced Romanian dentist and childhood crush, whom he decides to seduce. Raunchy, witty and sharp. Warning: sexual situations and explicit language
With the short film MINUS PLUS (22 min)

Monday, May 5

11:00 am - ADIO KERIDA
USA, 2002, 58 min.
English, Spanish with English subtitles
Director: Ruth Behar

Her family left when she was small but anthropologist Ruth Behar never lost her love for her Cuban birthplace. Incorporating actress Elisabeth Pena's poignant narration, Behar's sheer joy at being in her beloved homeland, and infectious music, this is a Jewish Buena Vista Social Club.
With the short film JEWS IN ARMENIA (25 min)

1:00 pm - ALL I'VE GOT
ISRAEL, 2002, 62 min.
Hebrew with English subtitles
Writer / Director: Keren Margalit

When 72-year-old Tamara passes on, she finds herself on a ship, heading across river to the afterlife. There she meets her first love, who died at age 22, and is offered a momentous choice.
With the short film FOOLISH ME (33 min)

3:00 pm - A TRUMPET IN THE WADI
ISRAEL, 2001, 97 min.
Hebrew, Arabic, Russian with English subtitles
Directors: Lina Chaplin, Slava Chaplin

An Israeli Romeo and Juliet love story set against the backdrop of Middle Eastern tensions. A newly arrived Russian-Jewish immigrant musician becomes involved with the daughter of a Christian-Arab family in the Wadi neighbourhood of Haifa.

5:00 pm - Y.I.D. - YEHUDEEM IN THE DIASPORA
CANADA, 2002, 69 min.
English, Hebrew with English subtitles
Director: Igal Hecht

Are the Israeli Jews who live in Toronto an accepted part of the larger Jewish community in the city? A disquieting look at two new solitudes.
Director Igal Hecht will be in attendance
With the short film FALAFEL (10 min)

7:15 pm- GOD IS GREAT...I AM VERY SMALL (DIEU EST GRAND, JE SUIS TOUTE PETITE)
FRANCE, 2001, 98 min.
French with English subtitles
Director: Pascale Bailly

When adorably flighty Michèle (Audrey Tatou, Amélie) falls in love with an avowedly secular Jew, and decides to convert to Judaism, the stage is set for a sharp comedy about the vagaries of love.
With the short film KHASENJAH: THE JAMAICAN JEWISH WEDDING (6 min)

9:30 pm - GEBIRTIG
AUSTRIA / POLAND / GERMANY / USA, 2002, 115 min.
English, German, Yiddish with English subtitles
Directors: Lukas Stepanik, Robert Schindel

The destinies and memories of a diverse group of people collide when the existence of a noted Nazi, known as the Skull Cracker of the Ebensee concentration camp, is unearthed in Austria.

Tuesday, May 6

11:00 am - RECONSTRUCTION
USA, 2001, 90 min.
English, Romanian, Hebrew with English subtitles
Director: Irene Luxtig

On September 18, 1959, six Jews were arrested for the "crime" of robbing an armoured car of one million (Rumanian) lei, en route to the Romanian National Bank. Forty years later, the events are still shrouded in mystery.

1:00 pm - ATLANTIC DRIFT
AUSTRIA / FRANCE, 2002, 35mm, 88 min.
English, German and Hebrew with English subtitles
Director: Michel Daëron

When 2000 Jewish refugees fleeing Hitler boarded the ship, the Atlantic, they hoped to make it to Palestine - and safety. But they didn't reckon with the British, who stopped them from entering the country.

3:00 pm - EPSTEIN'S NACHT (EPSTEIN'S NIGHT)
GERMANY, 2002, 82 min.
German, Yiddish with English subtitles
Director: Urs Egger

Released from prison, after serving fifteen years for murder, Jochen Epstein is suddenly confronted by a woman from out of his past. A mysterious, suspenseful story starring Bruno Ganz.
Director Urs Egger has been invited to attend.

5:00 pm - UNDYING LOVE: TRUE STORIES OF COURAGE AND FAITH
CANADA, 2002, 88 min.
English, German and Yiddish with English subtitles
Director: Helene Klodawsky

One of the most ironic aspects of the Holocaust is that it often threw together men and women whose relationships would never have developed if not for the war. A tribute to the redemptive power of love.
Director Helene Klodawsky and many of the film's subjects will be in attendance

7:30 pm - SAMY Y YO (SAMY AND I)
ARGENTINA, 2002, 85 min.
Spanish with English subtitles
Writer / Director: Eduardo Milewicz

Meet Samy Goldstein, a Jewish sad sack TV writer, who's about to turn 40, with a girlfriend who treats him like dirt and a life which is going nowhere. A charming confection.

9:30 pm - THANATOS & EROS - THE BIRTH OF THE HOLY FREAK
USA / GERMANY, 2002, 59 min.
English, German with English subtitles
Director: Karl Nussbaum

What is the real meaning of love? What is the real feeling of death? A haunting, experimental examination of the Holocaust and how it has shaped (or warped) us all. Warning: Scenes of explicit sexuality.
With the short films MEMOIRES INCERTAINES (36 min), and ONCE (12 min)

THE 11TH ANNUAL Toronto Jewish Film Festival

Wednesday, May 7

11:00 am - **SHALOM Y'ALL**
USA, 2002, 55 min.
Director: Brian Bain

For almost three hundred years there have been Jews living in the U.S. South. Brian Bain encounters colourful representatives of the Dixie Diaspora.
With the short film THE BELIEVERS OF THE ISLAND OF TOLERANCE (26 min)

1:00 pm - **MAYOR OF THE WEST SIDE**
USA, 2002, 50 min.
Director: Judd Ehrlich

An unsentimental profile of mentally challenged 18-year-old, Mark Puddington, on the verge of celebrating his Bar Mitzvah.
With the short film THE COLLECTOR OF BEDFORD STREET (34 min)

3:00 pm - **TO LIVE WITH TERROR: THE UNSOLVED ATTACKS IN BUENOS AIRES**
USA, 2002, 58 min.
English, Spanish, Hebrew with English subtitles
Director: Ton Vriens

In the 1990s, the Argentinian Jewish community was rocked by two terrorist attacks which killed over one hundred people–Jews and non-Jews. The culprits were never brought to justice, but the suspects, including Hezbollah, Iran and a corrupt police department, are many.
With the short film ASESINO (57 min)

5:30 pm - **MY TERRORIST**
ISRAEL, 2002, 59 min.
English, Hebrew with English subtitles
Director: Yulie Cohen Gerstel

In 1978, El Al flight attendant Yulie Cohen was shot and wounded by a Palestinian terrorist in London. Twenty-two years later Yulie decides to reach out to her jailed assailant, and forgive him.

7:15 pm - **A HOME ON THE RANGE: THE JEWISH CHICKEN FARMERS OF PETALUMA**
USA, 2002, 52 min.
Directors: Bonnie Burt, Judith Monetell

A little-known slice of American Jewish history is unearthed in this rollicking tale of the hardy, unlikely Jewish chicken farmers of Petaluma, California.
Singing cowboy Scott Gerber will perform live
With the short film SONG OF A JEWISH COWBOY (18 min)

9:30 pm - **GIRAFFES**
ISRAEL, 2001, 115 min.
Hebrew with English subtitles
Writer / Director: Tzahi Grad

A case of multiple mistaken identities and random chance encounters. This hypnotic drama about three women—Dafna, an actress; Avigail, a reporter; and Efrat, a secretary– will reel you into its fascinating world.

Thursday, May 8

11:00 am - **MY NAME WAS SABINA SPIELREIN**
SWEDEN / SWITZERLAND / DENMARK / FINLAND, 2002, 90 min.
English, German with English subtitles
Director: Elisabeth Márton

She was known as a footnote in the annals of psychoanalysis. Sabina Spielrein, the first client treated by Jung, and the young Jewish woman who went on to work with Freud, became one of the first female psychoanalysts.

1:00 pm - **MONSIEUR BATIGNOLE**
FRANCE, 2002, 99 min.
French with English subtitles
Director: Gérard Jugnot

In German-occupied Paris, butcher Edmond Batignole's conscience is belatedly awakened when a young Jewish boy, escaping deportation, shows up at his door.

3:15 pm - **JENIN DIARY - THE INSIDE STORY**
ISRAEL, 2002, 65 min.
Hebrew with English subtitles
Director: Gil Mezuman

In April 2002, thirteen Israeli soldiers lost their lives during an anti-terrorist mission in the Jenin refugee camp. A rare behind-the-scenes glimpse into the Israeli military and their often conflicted soldiers.

5:00 pm - **LA GUERRE A PARIS (THE WAR IN PARIS)**
FRANCE, 2002, 81 min.
French with English subtitles
Director: Yolande Zauberman

As the war rages on, two young Jewish men struggle to survive. When Ana Maria, a Spanish communist fleeing Franco enters the picture, a love triangle develops.
Co-writer / Director Yolande Zauberman has been invited to attend.
With the short film LES GALETS (SKIMMING STONES) (11 min)

7:15 pm - **SECRET LIVES: HIDDEN CHILDREN AND THEIR RESCUERS DURING WORLD WAR II**
USA, 2002, 71 min.
English, French, Polish with English subtitles
Director: Aviva Slesin

The Righteous Gentiles, the non-Jews who saved Jews during the Holocaust, remain a source of admiration. Why did they risk their lives, and the lives of others, in the service of decency? They speak out, alongside those they saved. Inspirational.
Director Aviva Slesin will be in attendance.

9:30 pm - **THE HEBREW HAMMER**
USA, 2002, 85 min.
Writer / Director: Jonathan Kesselman

An outrageous spoof! The Hebrew Hammer, aka Mordecai Jefferson Carver (Adam Goldberg), swings into action when Santa Claus' evil son, Damien (Andy Dick) decides to destroy Hanukkah. Sacrilegious, fearless and hysterically funny! Explicit language.
Writer / Director Jonathan Kesselman will be in attendance.
With the short film A FEVER IN THE BLOOD (11 min)

Friday, May 9

11:00 am - **THE NAZI OFFICER'S WIFE**
USA, 2003, 98 min.
English, German and Hebrew with English subtitles
Director: Liz Garbus

Edith Hahn led a spoiled existence in pre-World War II Vienna. When the war began, she fled to Munich to live as an Aryan, married a Nazi and had a child with him. A true-life story without easy answers.

1:00 pm - **BETWEEN THE LINES**
ISRAEL, 2001, 58 min
Hebrew, Arabic with English subtitles
Director: Yifat Kedar

Of the numerous Israeli reporters covering the Israeli-Palestinian conflict, only one actually does so from a base within the Palestinian Authority. Meet Amira Hass, reporter for the left-wing daily Ha' aretz.
With the short film THE EYE OF THE REPORTER (27 min)

3:00 pm - **THE TRAMP AND THE DICTATOR**
UK, 2002, 58 min.
Directors: Kevin Brownlow, Michael Kloft

Though born in the same week in April 1889, and with similar childhood backgrounds, Adolf Hitler and Charlie Chaplin could not have been more different. They are connected through one film, The Great Dictator. Includes newly unearthed colour footage of the black and white classic.
With the short film THE PAWNSHOP (20 min)

5:00 pm - **THE GREAT DICTATOR**
USA, 1940, 128 min.
Writer / Director: Charles Chaplin

Chaplin's classic is back in a new sepia restored print. Boldly, Chaplin tackled Nazism in this satirical film, playing dual look-alike roles, as a Jewish barber and as the great dictator, Adenoid Hynkel. Sixty plus years later, it's still a standout.

Saturday, May 10

9:15 pm - **AMY'S ORGASM**
USA, 2001, 88 min.
Writer / Director: Julie Davis

What do you do when you've written a best-selling book entitled Why Love Doesn't Work and then fall for the type of guy you've warned your readers against? Funny, raunchy and off the wall.
Warning: Sexual scenes and explicit language
Writer/Director Julie Davis will be in attendance.

11:30 pm - **A MATCH MADE IN SEVEN**
CANADA, 2002, 46 min.
Director: Ilan Saragosti

Chronicles Vancouver's first SpeedDating event, invented by Orthodox rabbis in Los Angeles, and four Jewish thirtysomethings who hope to meet soul-mates.
Director Ilan Saragosti will be in attendance.
A SpeedDating event will take place after the screening.
For details and to register see www.socialscene.ca or call 416-495-2399

Sunday, May 11

11:00 am - **LOOKING AT OURSELVES: THE AMERICAN JEWISH EXPERIENCE ON FILM (TALK)**

A fascinating talk by writer / distributor Eric Goldman on film and the image of the American Jew. Clips from classic films will illustrate the discussion.
With the short film JOHN GARFIELD (9 min)

1:00 pm - **A BRIVELE DER MAMEN**
POLAND, 1939, 106 min.
Yiddish with English subtitles
Directors: Joseph Green, Leon Trystand

The ultimate Mother's Day movie, and a beautifully restored print. The mother Dobjish (Lucy Gehrman) tries to keep her family together in pre-World War II Ukraine. Perhaps, the greatest Yiddish film of them all.
Bring your Mother and she gets in free, as a gift from the Festival!

3:15 pm - **ONLY IN AMERICA**
USA, 2003, 72 min.
Director: Ron Frank

A revealing, heartwarming portrayal of Joe Lieberman, current candidate for U.S. President, with
An item from CBC News:Sunday on the late Col. Ilan Ramon.

5:00 pm - **SHANGHAI GHETTO**
USA, 2002, 95 min.
English, German,Chinese with English subtitles
Directors: Dana Janklowicz-Mann, Amir Mann

The story of the 10,000 Jewish refugees who managed to reach Shanghai, China, before the outbreak of WWII

7:30 pm - **MOMENTS - SPECIAL PRESENTATION**
ISRAEL, 200256 min.
Hebrew, Arabic, Russian with English subtitles
Directors: Various

Twenty filmmakers. Seventeen short films. The current Israeli – Palestinian conflict. Result: A striking mix of comedy, drama, satire and documentary reflecting the violence, hopes, fears, and anger of Israelis and Palestinians.

9:00 pm - **NICKY'S CHILDREN**
CZECH REPUBLIC, 2002, 55 min.
English, Hebrew, Czech with English subtitles
Director: Matej Minác

Nicky's children are the "offspring" of Sir Nicholas Winton, who, as a 29-year-old London stockbroker, mounted a feverish campaign to rescue Czech Jewish children facing death at the hands of the Nazis. Among the 669 children he saved: Canada's own Joe Schlesinger, the veteran CBC reporter who narrates the film.
Joe Schlesinger and other Kindertransport survivors will be in attendance.

FREE PROGRAMMES

Saturday, May 10, beginning 1:30 pm
"Family Day at the Festival"
Sing-along, storytelling, musical puppet story
Check www.tjff.com for complete information.

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What's New

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DEADLINE REMINDER

What's New deadlines: Monday, April 28 is the deadline for May 8 and Monday May 5 is the deadline for May 15. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Friday, April 25

MUSIC AT TEMPLE SINAI

Our Yiddish Heritage is offered as part of Temple Sinai's Musical Legacy program, now in its 33rd consecutive year. The program will feature **Cantor Gershon Silins**, the Temple's choirs, **Harvey Atkin** and guest singer **Stella Walker**. At 8:15 p.m. For information 416-487-4161.

Sunday, April 27

YOM: YIDDIM ON WHEELS

YOM is a predominately Jewish group of avid and friendly motorcyclists who support community events and charities. Camaraderie abounds when they get together on Sunday mornings for breakfast followed by a bike ride and lunch. Those interested are invited to attend their breakfast meeting and meet the group at 9 a.m. For information **Sam** 416-567-3777.

ORAYNU OPEN HOUSE

Oraynu Congregation for Humanistic Judaism is having an open house for their school. Find out about their Sunday school, bar and bat mitzvah classes and their focus on values, culture and history from a secular humanist persective. At St. Andrew's Junior High, 131 Fenn Ave. at 10:30 a.m. For information and RSVP 416-385-3910.

SINGLES BRUNCH

Dynamic Singles of Adath Israel Congregation in conjunction with the Intersynagogue Singles presents **Shona Scott** discussing Projecting Personal and Professional Presence at their Sunday brunch for singles 35+ at 11:30 a.m. $10 if pre-paid by noon April 25 or $15 at the door. 416-635-5340.

VANCOUVER PROGRAM

Canadian Jewish Congress presents Past Reflections, Future Insights Into Muslim-Jewish Relations with four speakers: **Rabbi Reuven Firestone**, professor at Hebrew Union College: Jewish Institute of Religion, on Jewish-Muslim Relations: Is There a Non-Politicized Assessment? **Emile Sahliyeh**, director of international studies at the University of North Texas, on The Limits of State Power in The Middle East, **Ibrahim A. Karawan**, director of the Middle East Centre at the University of Utah, on Militant Islamist Groups-Anatomy of Their Mindset, and **Elie Rekhess**, senior research fellow at the Moshe Dayan Center for Middle East and African Studies, on Jews and Arabs in Israel. 7 p.m. at Temple Shalom. Cost: adults $10, students and seniors $7. For information 604-257-5101.

AISH DISCOVERY

Aish Café presents Discovery for young professionals and students, a multi-media presentation that combines philosophy, psychology, history and computer science to teach audiences about the "why" of being Jewish at The Village Shul, 1072 Eglinton Ave. W. at 7 p.m. Cost $10. For more information **Michal** 905-764-1818 ext. 225.

JEWISH WOMEN'S WRITINGS

Danforth Jewish Circle presents **Rabbi Tina Grimberg** on life stories and writings of Jewish women of the 19th and early 20th centuries. 7-9 p.m. at Eastminster United Church, 310 Danforth Ave. For information 416-825-7431.

YOM HASHOAH MEMORIAL

Beit Rayim Synagogue presents their annual Yom Hashoah Memorial Evening at 8 p.m. to honour and remember those who perished and survived the Holocaust. **Sally Wasserman** will speak on A Hidden

Continued on page 33

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What's New

Continued from page 32

Child of the Holocaust. Recommended for adults and youth over 10. 9711 Bayview Ave. For information 905-770-7639 ext. 31 or visit www.beitrayim.org.

Monday, April 28

SUPPORT GROUP

Temple Har Zion is hosting A Support Group For Widows and Widowers. This is an opportunity for those who are grieving to benefit from sharing their experiences and feelings with others in similar circumstances and in a Jewish context. Moderator **Sim Greene** and presenters **Rabbi Michal Shekel** and **Dr. Cheryl Ackerman**. 7:30 p.m. 7360 Bayview Ave. For information 905 889-2252.

NAGILLAH CHAPTER-JWI

The Nagillah Chapter of Jewish Women International, for single women only '50+, is having a general meeting at the Pride of Israel Synagogue at 7:30 p.m. Includes a presentation on Colours To Suit Your Personality. Guests welcome. Refreshments $2. Call **Helen** 416-638-4326.

GENEALOGICAL SOCIETY

The Jewish Genealogical Society is holding a special monthly meeting at the Lipa Green Building, 4600 Bathurst St. **Ellen Scheinberg** will give an on-site tour of the Ontario Jewish Archives. 8 p.m. Pre-registration required. Call 905-882-2259 or e-mail program@igstoronto.ca. Guests welcome.

MEMORIAL LECTURE

Nishma is sponsoring the Harry Hecht Memorial Lecture entitled The Rebbe-Talmud Relationship at 8 p.m. at 322 Wilson Ave. 416-630-0588.

Tuesday, April 29

VOLUNTEERS OPEN HOUSE

Circle of Care is holding an open volunteer house between 1-3 p.m. at 530 Wilson Ave. Programs include Kosher Meals on Wheels, visiting hospices, specializing visiting, Phone Pals and escort and transportation. Call 416-635-2860 or drop by.

PHOTOGRAPHY EXHIBIT

The Holy Blossom Temple Fine Arts Committee presents a photography exhibit by **Daniel Abramson** entitled The Plagues. The photo series deals with images of conflict and violence. The opening reception is 7-9 p.m. The exhibit runs until May 30.

YOM HASHOAH SERVICE

Temple Har Zion is holding a Yom Hashoah Commemorative Service at 8 p.m. 7360 Bayview Ave. For information 905 889-2252. All welcome.

Wednesday, April 30

LUNCH AND LEARN

Holy Blossom Temple's Lunch & Learn in Retirement presents **Dr. A. Noyek** on Building Bridges for Peace. Dr. Noyek will talk about the work done by Canadians, Israelis, Palestinians and Jordanians despite these difficult times. Noon. Cost $1. Bring a dairy lunch. Coffee and tea will be served.

MEMORIAL IN SIMCOE

Am Shalom, Simcoe County's Reform Jewish Congregation, is participating in a Holocaust Memorial Program at 7 p.m. All welcome. For information 705-721-6126.

JEWISH JOKERS

Jewish Jokers and Humour Group is holding their monthly meeting 7 p.m. at the Antibes Community Centre. For information 416-661-2541.

WINGATE MEETING

The General Wingate Branch of the Royal Canadian Legion will elect their 2003-2004 officers at 7:30 p.m. at 788 Marlee Ave. 416 782-5024.

NIGHT OF JEWISH HUMOUR

The Mature Adult Get Together group of Kehillat Shaarei Torah Synagogue invites the public to hear **Rabbi Irwin Witty** speak on If It's So Funny, How Come You're Crying? An Evening of Jewish Humour, in English. 8 p.m. Refreshments and social hour follow. No charge. 416-229-2600.

MENOPAUSE: 2 VIEWPOINTS

Shaar Shalom Sisterhood presents A Discussion on Menopause: Two Viewpoints with **Dr. Elyse Lackie** and naturopath **Pat Rennie**. Presentations will be followed by question period. 8 p.m. Refreshments will be served. Admission $5. 2 Simonston Blvd. All welcome.

Other News

HOLOCAUST READINGS

In honour of Holocaust Education Week, **Vera Schiff** will do two readings and signing of her books *Hitler's Inferno* and *Teresienstadt: The Town The Nazis Gave to the Jews*. The first will be Sunday, Apr. 27 at 7 p.m. at Chapters at Yonge and Steeles, and the second, Wednesday Apr. 30 at Indigo at Yonge and Highway 7.

YIDDISH FOLKSONGS

Holy Blossom Temple presents folklorist and musican **Naomi Bell** in a four-part series, Yiddish Folksongs and the Stories They Tell. Thursdays at 11 a.m. May 1, 15, 22 and 29. No lecture May 8. Call 416-789-3291 ext. 238.

BETH TZEDEC WEEKEND

Join **Stephen Berk**, professor of history at Union College in Schenectady, N.Y., for a weekend of study May 2-4. Dinner Friday night with a lecture on Islam and Russia: Putin's Dilemma, and study luncheon Saturday on European Anti-Semitism: The Spectre of Hitler. Deadline for reservations is Tuesday, Apr. 29. Call 416-781-3511.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Join them on their theatre outing June 12 to see the Stage West Theatre's production of *The Sound of Music*. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Sunday dances, April 27, May 18 with a live band. $2 members, $3 guests. Casino Rama, April 30. Casino Niagara, May 22. Overnight trips to Thousand Islands, June 1-5, and Atlantic City, June 30-July 3. For information 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

An Introduction to Concepts in Philosophy with **Sid Soban**. Tuesdays from April 29 to June 17, 10-11:30 a.m. in the synagogue. Members $1, non-members $3.

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Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

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Coast to Coast

Remembering the Holocaust beyond space and time

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Petr Ginz, a gifted young artist and writer from Prague, perished in the Holocaust, but some of his writings and drawings survived. Ilan Ramon, Israel's first astronaut, chose one of the young artist's drawings, a moonscape, to take with him on his ill-fated flight aboard the Columbia.

In a lecture titled Beyond Space and Time: Holocaust Remembrance and the Historic Trip of Israeli Astronaut Ilan Ramon, given at the Asper Jewish Community Centre in Winnipeg, Irena Steinfeldt spoke of the link between Ginz and Ramon and changing Israeli attitudes towards the Holocaust.

The lecture, part of the Asper Foundation Lecture Series, was also the inaugural event of the newly created Asper International Holocaust Studies Program at Yad Vashem's International School for Holocaust Studies. The program is funded by income earned from a $4-million fund set up by the Asper Foundation and allows the International School to expand its programming in the form of biannual international conferences, international outreach professional development and training programs for educators, international seminars for educators from English-speaking countries and the Task Force for International Co-operation on Holocaust Education, Remembrance and Research (a joint venture between governments and educators dealing with Holocaust-denial, racism and xenophobia).

Steinfeldt, the executive assistant to the chair of Yad Vashem, worked with French film director Claude Lanzmann on his award-winning documentary *Shoah*, and has lectured around the world on Holocaust-related subjects. She has also edited several books and written educational programs.

Steinfeldt began her lecture with a brief overview of the life of Petr Ginz. He was born in Prague in 1928. Although his parents and his sister survived the war, he and his classmates were interned in Theresienstadt in 1942. While living in the ghetto, and later in the concentration camp, he kept a journal with reports and plans for the future, edited a children's magazine, wrote stories that he read aloud to children every Friday night, and drew.

Of the 140,000 Jews imprisoned in Theresienstadt, only about 20,000 survived the war, Steinfeldt noted.

Ginz was transported to Auschwitz on Sept. 28, 1944, and was probably murdered shortly after he arrived, she said.

At the time, Steinfeldt noted, there was a young girl in Birkenau, Tonya Kreppel, who was to survive the war. She made her way to Israel after the war and became the mother of Ilan Ramon.

"Despite what they had been through, the survivors had an unbelievable desire for life," Steinfeldt said. "They married and had children and worked to protect and build their new homeland in Israel. They put the past behind them and looked to the future. When one meets survivors today, one can't help but be awed by their enormous energy and strength."

Steinfeldt is also the child of Holocaust survivors. "When I was growing up, we used to think of our parents as coming from there somewhere," she said.

"Our parents tried to make a good life for their children without burdening them with the past. But the past was always present in the form of the absence of grandparents, a sigh, a look. There was always something hanging in the air."

In the early days, she said, the survivors filled the void by working to build the new state, with Hebrew replacing Yiddish. Young sabras, with their roots in the new state, regarded their parents with their accented Hebrew as an embarrassment.

The turning point came with the Eichmann trial in the early 1960s, she said. "For the first time, Israelis began to hear accounts of the Shoah as individual stories. The voices over the radio became embedded in the Israeli consciousness. That began the process of putting names and faces to the victims of the Shoah. The survivors came to be viewed in a new light – as members of our society with tremendous dignity – and the image of the survivors began to change from passive victims to heroes."

Furthermore, she continued, in searching for their roots, many Israelis had to come face to face with the Holocaust. The survivors became a living bridge connecting Israelis with the Diaspora and the Jewish Europe that was destroyed in the Holocaust.

"Today," she said, "the Shoah has become one of the formative events of Jewish and Israeli life."

She also noted that a growing number of European countries have established Holocaust centres and memorials and commissions to examine their own roles in the Holocaust.

She spoke of the work of Yad Vashem noting its leading role in Holocaust research and education worldwide. There are teacher training programs available in nine languages.

The International School for Holocaust Studies, she said, also hosted about 100,000 Israeli soldiers and officers last year for study days, despite the intensity of the conflict with the Palestinians.

"We have as complete a list as possible of the victims and we hope to have the list online by the next Yom Hashoah," she said.

She also reported that Yad Vashem is working on a plan developed 10 years ago to perpetuate the lessons of the Holocaust long after there are no longer any survivors left alive to bear witness.

Referring to the resurgence of anti-Semitism, Steinfeldt noted that while the most virulent anti-Semitism is coming out of the Arab World today, there is also a new wave of anti-Semitism in Europe. She sees this as a reaction to the self-examination taking place in many countries as to their role in World War II.

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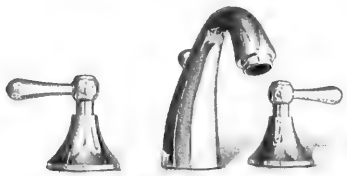

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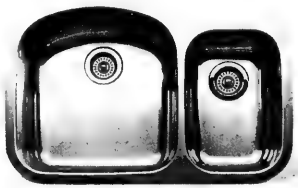

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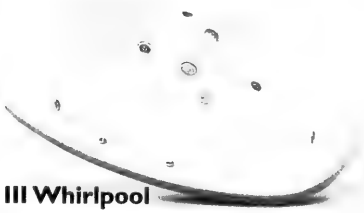

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Coast to Coast

Jewish leaders welcome Quebec Liberal victory

By JANICE ARNOLD
Staff Reporter

Liberal leader Jean Charest was hailed by FEDERATION CJA president Steven Cummings as "the next premier of Quebec" on March 10, at the groundbreaking of a Chabad centre in Hampstead.

Few people shared Cummings' optimism at the time. With Charest's victory, many in the community are hoping this could be the turning point that might stem the tide of the community's decline, confirmed by the 2001 census figures that show the population has dropped to 80,000.

Cummings said last week that he couldn't answer that. "We work with all parties and look forward to very good relations with the Liberal government. I'm confident we will be able to move our agendas forward."

Asked whether the election of the Liberals is good for the community, Canadian Jewish Congress, Quebec Region president Joseph Gabay said, "We always work with the government in place. We worked closely with the PQ, and hope to do so again with the Liberals... Every government is good for the Jewish community as long as it is responsive to our needs."

Lawrence Bergman, re-elected to a third term in predominantly Jewish D'Arcy McGee with a 23,000-vote plurality, said he finds the community "ecstatic" about the Liberal victory.

Charest, 44, enjoys a popularity in the community that goes beyond his being the Liberal leader. It's a relationship Charest has quietly cultivated since he arrived from Ottawa five years ago. Unlike outgoing Premier Bernard Landry, Charest could not claim to have had his first job in the Jewish community (Landry worked for the Jewish Labour Committee), to have close Jewish friends or to have visited Israel.

Charest's years in Brian Mulroney's government did not bring him in much contact with the community in his portfolios of youth, amateur sport and the environment.

But Charest did have contact with the Jewish community in his hometown, Sherbrooke, where he grew up near the since-closed synagogue. He has said he admired the contribution the small community made to that Eastern Townships city.

He had a similar message last month when he hailed the community for its "extraordinary contribution" to Montreal, Quebec and Canada, and expressed appreciation for its "continuing presence."

As Liberal leader, Charest has spoken to Jewish groups on several occasions, publicly and privately. He has often repeated his wish that Quebec be a society where everyone feels at home and that its government be inclusive in deed, not just word.

At a Jewish National Fund dinner three years ago, he received a standing ovation when he said: "This is one of the few places in the world where people of different origins live in peace, with shared values, building a common project that transcends the purposes of any single group." He also said the community's attachment to Israel is "not a contradiction" to its attachment to Quebec and Canada because being Canadian embraces such multiple identities.

He has shown an understanding of the community's concerns about health care and the loss of its young people, but has been firm on language. In November 1999, he told the Jewish Business Network he would make no changes to the language laws because they represent a "consensus" and "compromise." "The majority of anglophones are satisfied with [Bill 101] after the 30 years of debate we have had. I think most Quebecers want to live in peace."

Charest earned admiration from the community for his response to the Yves Michaud affair. In December 2000, Michaud, a PQ militant, was in trouble for saying Jews were not the only people who have suffered and for singling out Côte St. Luc voters for not casting a single "yes" vote in the 1995 sovereignty referendum.

Charest demanded that Lucien Bouchard explicitly say he did not want Michaud as a candidate in an upcoming byelection and blamed the premier for the whole controversy. Bouchard left the final say to the party executive, then when things escalated, resigned in January, 2001.

Bergman said Charest has always been responsive to community concerns or events. "When I proposed the bill to have Yom Hashoah recognized, he gave his unconditional support immediately."

Bergman, whose nomination was assured when he successfully led the campaign two years ago to save D'Arcy McGee from being eliminated in an electoral-map revision, said he is ready to serve the government in any capacity Charest sees fit.

Campaign worker Sid Margles, a veteran political mover-and-shaker, said before the election he was certain Bergman would be named to the cabinet, possibly the revenue post.

Gabay said the first issue the community will raise with Charest is funding for Jewish day schools. About two months ago, leaders presented their case to Charest that the per capita funding of students should be equal to that in the public sector. Government funding of Jewish schools now amounts to less than half of costs.

"He made no promises, but he said he recognized that something has to be done," said Gabay.

CJC met with about 20 candidates from the three major parties during the campaign. The other main issues raised were the need to combat anti-Semitism and racism, possibly through the schools; the shortage of long-term care beds, inadequate home care and the cost of drugs; the hiring of more non-francophones in the provincial civil service; and more flexibility in recognizing the professional qualifications of immigrants.

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Jeffrey Simpson, the multiple-award winning author and national affairs columnist for the *Globe and Mail*, wrote this noble definition in his recent review of *Rogue Nation: The America the Rest of the World Knows* by Peter Scowen (in the *Globe*'s Books section, April 12). Simpson faults Scowen for flouting sound journalistic practice in pursuit of a "reflexive" anti-Americanism.

According to Reports

By PAUL MICHAELS

If only Simpson had followed his own advice when writing about aspects of U.S. Middle East policy recently. Unfortunately, the understanding that Simpson extols is missing when he turns his guns on the "Likudnik hawks in Washington," who, he claims, are dictating foreign policy to U.S. President George W. Bush.

Simpson decries what he views as the "Bush administration's unconditional support for... Sharon," a man he has characterized as a "political thug." Simpson even asserts that the Bush administration has allowed Sharon to guide U.S. policy "and knew it had to work with a Congress that would ask how high when the Israelis yelled jump."

There is reason to be concerned when a writer of Simpson's calibre starts sounding like right-wing U.S. commentators Robert Novak and Pat Buchanan, who claim that prominent Jewish neo-conservatives are dictating U.S. policy toward the Middle East.

The reality is that Bush is no more controlled by Sharon or his "Likudnik" representatives (a suggestion of dual loyalty here?) than was former U.S. president Harry Truman under the sway of the scientists on the Manhattan Project, the majority of whom were Jews who first advocated the development of, and then created, the atomic bomb, fearful that the Nazis might produce one first.

The parallels are worth examining. Truman did not order the atomic bomb to be dropped on Hiroshima to please scientists such as Leo Szilard, Edward Teller, Eugene Wigner and Robert Oppenheimer any more than Bush initiated a war in Iraq to satisfy neo-conservatives such as Pentagon adviser Richard Perle and U.S. Deputy Defence Secretary Paul Wolfowitz.

In both cases – as in all such cases – U.S. policy is determined by U.S. national interests: Truman's desire to end World War II with as few U.S. combat casualties as possible in Japan, and Bush's hope to eliminate a threat from Iraq after the trauma of Sept. 11.

Historically, Jews have been over-represented in key American intellectual circles, but they have not controlled U.S. policy. The truth is that a confluence of talent and policy-planning has occasionally dovetailed with the course of world events.

Now, many in the American Jewish community are worried that British Prime Minister Tony Blair may be gaining a strong influence on Bush and that Israel could be served up on a platter to satisfy post-Iraq sentiment in Europe and the Arab Middle East.

Simpson, nevertheless, is convinced that the Bush administration will not "immerse itself in Israeli-Palestinian talks no matter what Mr. Blair pleads." If Simpson is wrong, as many fear, can we expect to see references to the "Blairites" running the U.S. State Department in his upcoming columns?

Paul Michaels is director of communications with the Canada-Israel Committee.

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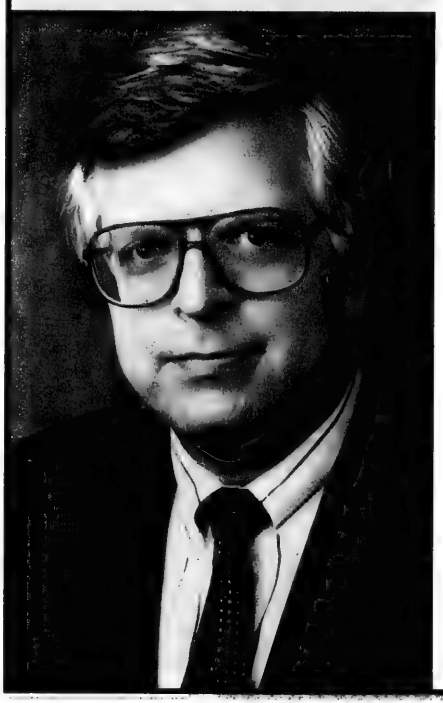

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New meets old at new Victoria cultural centre

By PETER CAULFIELD
Special to The CJN

VICTORIA — An overflow crowd of 300 attended the official opening earlier this month of Congregation Emanu-El's long-awaited new educational and cultural centre in downtown Victoria.

Attendees included members of the Victoria and Vancouver Island Jewish communities, local MPs, MLAs, mayors, and representatives from the First Nations, Muslim, Chinese and Christian communities in Victoria.

Grand Chief Ed John, of the First Nations Summit, earned a a standing ovation for his 20-minute speech in which he offered greetings and spoke of Jewish-First Nations reconciliation.

The new $1.3 million centre complements Congregation Emanu-El's historic synagogue, the oldest in Canada, which was built by 100 pioneer Jewish families in 1863.

The buildings are located at the corner of Blanshard and Pandora streets, about 1½ kilometres north of Victoria's Inner Harbour tourist district.

The April 6 grand opening/simchah gedolah featured tours of the new centre and synagogue, traditional klezmer and Middle-Eastern music, and an adult Jewish community choir that sang in Yiddish and English.

The 9,200-square-foot centre will contain classrooms, a licensed day-care, administrative office, reception hall, a library and archives, kosher kitchen, rabbi's office, rooftop outdoor playground and Vancouver Island's first mikvah.

Because the synagogue was designated a national historic site in 1982, when a renovation and restoration of the building was completed, the new centre's design had to be approved by Victoria's heritage design committee.

Charlotte Atlung Sutker, chair of the opening ceremonies committee, said planning for the centre began 18 years ago, and fundraising started in earnest in the mid-1990s. "Most of the $1.3 million came from the members of Congregation Emanu-El," she said. "A few Vancouver donors also contributed, and we received a BC 2000 grant of $40,000 from the B.C. government."

With a moderately growing membership of 200 families, the Conservative Congregation Emanu-El is one of four Jewish congregations in Victoria. The others are Congregation Aish HaTorah (Orthodox), The Victoria Society for Humanistic Judaism and Kolot Mayim Reform Temple.

The Jewish community of Victoria had its beginnings in the late 1850s, when the discovery of gold in what is now mainland British Columbia attracted a group of Jewish prospectors from San Francisco. In 1860, the fledgling community purchased land for a cemetery on the outskirts of Victoria, which is still in use.

In 1862, Congregation Emanu-El was organized and land for a synagogue was purchased and set aside. When construction of the synagogue was completed in 1863, all of Victoria attended the dedication.

Toward the end of the 19th century, Victoria's Jewish population began to decline as Vancouver became the economic centre of British Columbia. By the mid-1940's, Congregation Emanu-El's membership fell to a handful.

The synagogue, by then 80 years old, had also deteriorated. It was drafty and hard to heat and too expensive for the small congregation to maintain. Congregation Emanu-El made a decision to modernize the synagogue. Although the modernization compromised the architectural integrity of the building, it allowed the congregation to keep the building through its lean years.

The post-war years brought an economic boom to Victoria, and with it a new and energetic Jewish population. In 1978, a small group of volunteers decided to restore the synagogue to its original character and beauty. The restored synagogue was rededicated in 1982, and has remained in daily use since then.

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Volunteer has warm feelings for Pier 21

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Marianne Ferguson has rarely said no to a good cause.

The Halifax woman gives countless volunteer hours to many organizations, including Pier 21, the entry point on the Halifax waterfront that saw a million immigrants pass into Canada between 1928 and 1971 and has since been made into a museum.

Herself an immigrant in 1939 at age 13, Ferguson is also involved in Halifax Hadassah-WIZO, Shaar Shalom Synagogue, and is a devoted mother and grandmother. Last fall, she was honoured by the Atlantic Jewish Council with a well-earned community volunteer award.

But mention Pier 21 and her eyes light up. She is there almost every day during the heavy tourist season, from May through October, guiding tours, explaining the impact this building has had on her life. In winter, she helps in the office.

A just-announced $7 million expansion to Pier 21 will honour all immigrants to Canada - men, women and children who arrived between 1867 and the present day, but the ever-rosy Ferguson does not believe this will take away from recalling those who arrived though Pier 21.

"It's wonderful to enlarge. And it's nice to acknowledge all immigrants," says Ferguson, who arrived from Poland in 1939, escaping Nazi oppression in the nick of time. "Expansion to include all new Canadians certainly won't take away from those who came through here to establish new lives in Canada between 1928 and 1971."

Ferguson, her parents, sisters and grandmother were able to establish a new home near Milford, N.S., but she sadly relates that she lost 11 family members in the Holocaust.

She remembers seeing Nazis march by her house every Sunday, singing anti-Jewish songs.

"When we went outside, we were always afraid of being taken away [to concentration camps]."

Her parents, Otto and Meta Echt, made plans quietly to shepherd Ferguson, her sisters Renée and Brigette and their grandmother out of Poland to safety.

"My father was a pharmacist, but the Germans closed his business, telling people 'The Jewish pharmacist might poison you with his medications.'"

They fled from Poland, to Liverpool, England, then boarded the ship Andania to Halifax.

"We arrived March 7, 1939, and were very relieved, although we were so apprehensive about leaving relatives there," recalls Ferguson.

"We could have taken 11 others to Argentina, but Canada made the first offer to my father, for only immediate family. He took the offer, but always had guilty feelings because Hitler invaded Poland in the fall of 1939 and our relatives were never seen again."

She gazes fondly at Pier 21's exhibits and memorabilia.

"It was exciting arriving here. Coming from Danzig [a city then in the corridor between Germany and Poland, now called Gdansk], and being subjected to the racism we faced, we were greeted here by friendliness and comfort."

Ferguson has conducted tours and worked in the office since Pier 21 re-opened as a heritage museum in July 1999. More than 275,000 people have visited in the last 2½ years.

"I like to work with adults or small groups of children," she says. "While some small children are too young to take in all the information and realize the impact Pier 21 had, it's good for schoolchildren to see how things used to be."

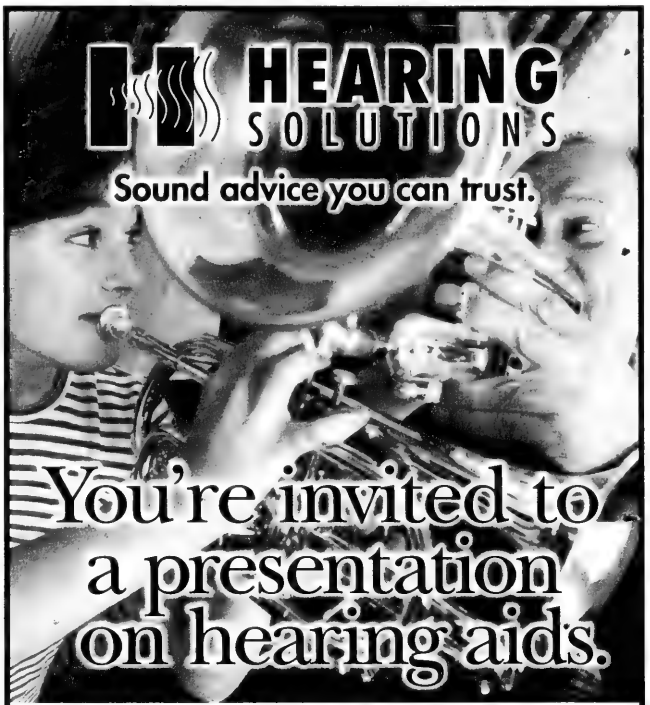
Even though her story is poignant and meaningful, Ferguson is reluctant to put too much of herself into the tour. "I feel embarrassed to tell my story but when I do, people are amazed these things could happen."

Three generations of Ferguson's family have volunteered at Pier 21, which makes her proud. "My daughter Lea [McKnight], her son Matthew, a college student, and [granddaughter] Becky [Ferguson, a high school student], have all helped here. It means a lot to me to see my family continue to take an interest in their history."

Ferguson says she will never tire of the historic site.

"Next to my home, Pier 21 is my favourite place, because this is where I came when I was 13. I felt welcome to a new country then and still feel welcome here today."

WORLD AFFAIRS CONFERENCE: Every year Bialik Day School participates in the World Affairs Conference at Upper Canada College. Seen here are the grade 8 delegates who attended this year's Conference on Globalization.



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THE COMMUNITY IS INVITED

Coast to Coast

Torontonian brings 'flavour of Jewish culture' to Atlantic youth

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Michael Anthony knew he faced a challenge when he started his new job last fall, but he feels he has met it and succeeded – so far.

Since September, the 24-year-old Toronto native has been the Atlantic Jewish Council's first full-time co-ordinator of youth programming. His goal during his two-year term, he says, is to provide a diverse Jewish and social experience for the couple of hundred Jewish young people across the region, most of whom live in in Halifax.

He says he's happy with his mix of programming thus far.

"For the younger children [ages five to eight], there is always a flavour of Jewish culture. For the others, we've tied in sports, drama and other things. The most popular activities have been day camps, where everyone gets a wide variety of activity including sports, Jewish music, drama, dance and arts and crafts."

Challenge to bring programs to smaller communities

While working on a history degree at York University, which he completed in 2002, Anthony was involved in a number of Jewish student activities, including Alpha Epsilon Pi fraternity, United Jewish Appeal campaigns and York's Jewish Student Federation.

"With three months left in my degree program, I changed my focus from history to concentrate on the interest in youth programming I had picked up in elective education courses. I heard about this job and jumped at the chance."

Anthony replaces Darcie Richler, who served part-time in the position for two years while attending Dalhousie University. She is now associate director of community development with the Canada-Israel Committee in Ottawa.

Filled with enthusiasm, Anthony runs at least one program a month for each of four age groups, serving a total of 150 youngsters ages five to 17. He has also given them a sense of community by helping them initiate clothing drives for Phoenix Youth Services (for homeless teens in Halifax), food collections for Metro Food Bank and a volunteer session at a Salvation Army shelter.

Using students from Dalhousie and Saint Mary's universities and University of King's College, many of whom are familiar with the youngsters from Camp Kadimah, Anthony ran a successful Shabbaton last fall that attracted young people from all over the region.

"One of the major challenges is generating programs in smaller communities in New Brunswick, Prince Edward Island and Newfoundland. It's very difficult to provide age-appropriate programs where the population in each group is so small."

But he's developing an online chat room that will enable those kids to talk with youth from major centres – "an outreach to youth," as he calls it.

"Chatting in real time is great for discussing issues that can bring them closer to the programs being held in Halifax."

Anthony is working hard to keep parents and children informed. "I send flyers to each home in Halifax, then call each family for every program. I'll talk to the kids and their parents. As the parents hear my voice more, and see what their kids are getting from the programs, they'll hopefully keep their children coming."

As part of his job, he'll stay in the region this summer as a section leader at Camp Kadimah in Barss Corner, about an hour outside Halifax. "That will enable me to see the children, and them me, in a different context."

He concludes, "We're getting more than half the available children to our programs and that's good. Now we can only grow."

Seifert extradition case adjourned

VANCOUVER — The extradition case of Michael Seifert, a one-time SS guard now living in Vancouver, has been adjourned until June.

Judge Selwyn Romilly agreed to the adjournment to allow a defence request that documents be translated into Seifert's native language, German.

The documents were originally in Italian and formed part of the court record of an Italian military court that convicted Seifert in absentia of murdering 11 people.

The Italian court found that Seifert served as a guard at the Bolzano transit camp in Italy during World War II.

One day prior to the adjournment, court heard testimony from one of Seifert's former SS colleagues, who now lives across the lane from him in east Vancouver.

The witness, Peter Makelke, identified Seifert as a guard at the camp and said he had been convicted in 1944 of sexually assaulting an Italian woman while on leave. Under cross-examination by defence lawyer Doug Christie, Makelke admitted he lied about his Nazi past when he applied to immigrate to Canada in 1952.

Justice Department officials said they would evaluate Makelke's Canadian status in light of his admission.

Coast to Coast

Supreme Court to hear appeal on balcony sukkot

By JANICE ARNOLD
Staff Reporter

The Supreme Court of Canada has agreed to hear an appeal from a group of Montreal condominium owners who want the right to erect sukkot on their balconies.

The plaintiffs are residents of the tony Le Sanctuaire condomimium apartments, whose management has forbidden residents to build the temporary huts associated with the week-long holiday of Sukkot.

They will argue that the policy limits their freedom to practise their religion.

The plaintiffs named are Moïse Amselem, Gladys Bouhadana, Antal Klein, Gabriel Fonfeder, Miguel Bernfield and Edith Jaul. The League for Human Rights of B'nai Brith Canada is co-party.

The case has been before the courts since 1998, when the condominium corporation, Syndicat Northcrest, won a permanent injunction in Quebec Superior Court against the sukkot, citing a clause in the contract signed by owners that forbids any construction on balconies. The residents say there was a sudden change in attitude by the corporation, which until that time had allowed sukkot.

The residents appealed to Quebec Court of Appeal and lost again in a 2-1 decision.

Steven Slimovitch, the League for Human Right's legal counsel, said a similar argument will be made in the Supreme Court as was made in the provincial appeal court – that is, that the lower court judge went beyond his competence by deciding what is a correct practice of Judaism.

The Superior Court judge heard conflicting testimonies from two rabbis serving as expert witnesses.

Rabbi Moise Ohana, spiritual leader of Congregation Or Hahayim, said putting up a sukkah is an essential practice in Judaism. He said the corporation's offer of one sukkah on common property did not fulfill this obligation because Sukkot is a festive holiday and if people are inconvenienced by having to leave their homes to visit the sukkah, that would detract from enjoyment and would, therefore, be contrary to the religion.

McGill University Jewish studies professor Barry Levy, a witness for the corporation, denied that erecting a sukkah was an obligation of Judaism, and rather is a tradition.

"The trial judge basically said he preferred Levy's version and ruled in favour of the corporation. Our appeal will be that a civil court should never make a ruling on dogma… It's a scary day when the state, through the judiciary, tells somebody what is the correct way to practice their religion," Slimovitch said.

"The courts cannot decide how we govern our relationship with a higher being."

In the Quebec Court of Appeal decision, the dissenting judge agreed with the plaintiffs on this point, but the other two did not touch on the religious freedom issue, basing their decision instead on the contract signed by the condominium owners.

"We believe that the charter guarantee of freedom of religion, including exercise of that religion, takes precedence over a civil contract," Slimovitch added.

Slimovitch said he assumes the Supreme Court will not hear the case for at least eight or nine months.

GROUNDBREAKING IN BARRIE: Am Shalom Congregation in Barrie, Ont., held a groundbreaking ceremony on April 6 at the new Huronia Road site that will become the permanent home of the Simcoe County Reform Jewish population. Construction is expected to begin shortly, with completion planned for the High Holy Days this fall. Attending were Henry Bernick and his family, who donated the land; MP Aileen Carroll and MPP Joe Tascona. During the ceremony, Barrie Mayor Jim Perri presented the congregation with an inscribed ceremonial shovel, local businessman Lou Kozlov made a substantial donation, and Marc Brenner read a prayer sent by Rabbi Bernard Baskin of Temple Anshe Shalom in Hamilton. Seen are members of the of Am Shalom board of directors, from left, Marshall Green, Gerald Levine, Eric Allen, Robin Hadfield, Marty Tanenbaum and Dror and Somi Feiner.

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Anti Israel Rally at York University January 2003

The Campus Then and Now

Campus life in the past may have had its stresses and strains but nothing compares to the difficult position Jewish students now find themselves in on campus. Anti-Israel anti-Semitic rhetoric is forcing Jewish students to face grave challenges.

Hillel of Greater Toronto in recognizing the urgent need for a significant presence at Canada's largest University is building the Wolfond Centre for Jewish Campus Life on the northwest corner of Harbord and Huron at the heart of the University of Toronto.

In developing this project Hillel of Greater Toronto is calling on all Jewish Alumni of the University of Toronto to identify with this initiative by becoming part of the upcoming alumni campaign. A series of events directed at U of T Jewish Alumni will be held in the coming months to build a relationship between past graduates of U of T and the Jewish students of today. To assist in the campaign, to share any memorabilia of your campus years or to help build the Jewish future at U of T please contact Michelle at 416-785-1465 or visit us online at www.hilleltoronto.org

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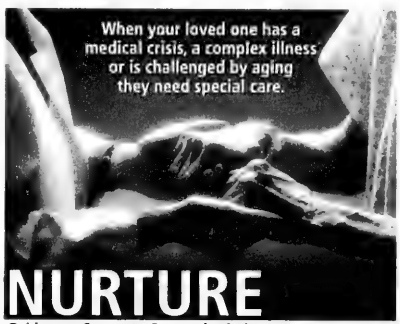

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Food, Scrumptious Food

Kick it up a notch – these guys can't cook

By PAUL LUNGEN
Staff Reporter

If you spend an evening watching the Food Network on cable TV, you might come to the conclusion that the world's best chefs – or at least the most telegenic – are men.

There's Emeril "Bam" Lagasse, Jamie "The Naked Chef" Oliver, Graham Kerr, Wolfgang Puck, Molto Mario Batale and "Hot Off the Grill" Bobby Flay, just to name a few. If you had just arrived from another planet, you might reasonably conclude that these Earth guys can really cook.

Ahh, but that would be an erroneous conclusion, to say the least.

Sure, most of us have some specialties we unveil when we entertain, particularly if you want to impress the opposite sex. An old friend of mine specialized in an Italian red dish, that is a pasta covered in a tomato sauce with lots of ingredients (when it's all red, it doesn't much matter what the ingredients are). When served with prodigious quantities of red wine, it was, let us say, guaranteed to make a lasting impression.

Food, Scrumptious Food

For my part, there's nothing quite like grilling over the open fire of a gas or charcoal barbecue. Just grill it and flip it; pretty much anything short of tossed salad tastes better on the 'cue.

For most guys I know, keeping it simple is an unfailing guide to cooking. Most wouldn't know a terrine from a taco, and mealtime is more an adventure in what you can find in the fridge than it is in creative culinary techniques. Cookbooks are nice, but for us the credo is, "I need to eat and I need to eat now!"

Years ago, when I was living in Vancouver, a friend came to visit from our hometown in Winnipeg.

Once, on returning home from work, I casually asked him what he'd had for lunch. I knew there wasn't much in the apartment to eat, but I was stunned into near silence when he told me, "a potato chip sandwich."

"A what?" I inquired.

"A potato chip sandwich," he repeated, as if the recipe could be found in all the great cookbooks of Europe.

"I couldn't find any food, so I took some potato chips, put them on a slice of bread, then took another slice of bread, and made a sandwich."

"It wasn't bad," he reassured me.

Thinking back on it, I now realize it was my fault I had left him alone, bereft of a prepared meal. There were hints that maybe he hadn't really had to manage on his own before. The night before, I had barbecued steaks, good sized 10-ouncers, and after serving him his, I was surprised to find he'd gobbled it up before I was halfway through mine. I was even more surprised when he casually asked where I'd left his other steak.

Clearly, at that point in his life, he didn't understand the concepts of shopping, food selection and preparation and not making a pig of oneself.

But I note that putting together a meal from whatever you can find in the house is a talent that more and more young men are developing, particularly as large numbers delay marriage and find that when they do become part of a couple, their wives are no more talented in the kitchen than they are.

Here at *The CJN*, you'll find as motley an assortment of culinarily challenged men as you'd want to find this side of a Bonnie Stern cooking class, yet none – well, maybe one – appears to be in dire need of a hot meal.

I would guess that the best cook in the bunch – at least the one who talks a good meal best – is José De Freitas, a production maven.

His "I just got home and I've got to eat now" meal is fried rice. "If you've got leftover rice, it takes two seconds," he said.

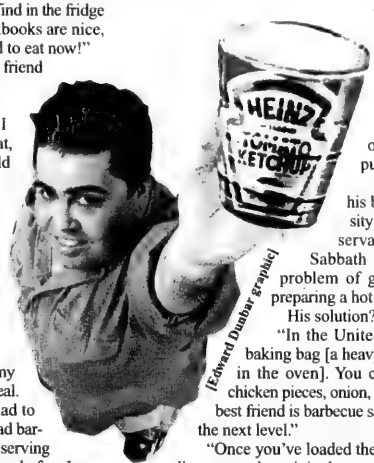
"What you can do is you can take some hot, spicy salsa sauce, mix it with tuna, boil it together and throw it over white rice. My mom makes something similar from scratch, but that's the easy way out of it."

Marshall Cohen, whose wife Ella is our Ask Ella columnist, specializes in pizza bread. As Ella describes it, "you take bread and then you take ketchup and you put the ketchup on the bread. It's not bad," she says, as others in the office begin to gag at her description.

"Then you take shredded mozzarella or a slice of processed cheese and you put it on top of the ketchup and then whatever you have in the house, like sliced pickles and onion, and you put it on top of the cheese. Then you put on top of that garlic powder, maybe oregano, basil and chili flakes, and you put it in the oven until the cheese melts.

"Then we have Fudgsicles for dessert."

Gary Laforet, *The CJN*'s general manager, picks up on the ketchup theme. It's part of his version of French toast – white bread well and truly soaked in egg wash, sprinkled liberally on both sides with onion salt, fried until golden brown and then smothered in ketchup.



[Edward Dunbar graphic]

"Ketchup," José says. "It's such a *mangia*-cake thing to do. I had to slap my uncle once when he was going to put it on eggs."

Michael Stavsky recalls his bachelor days at a university in Denver. As he is an observant Jew, the oncoming Sabbath presented the special problem of getting out of class and preparing a hot meal in time.

His solution?

"In the United States, you can buy a baking bag [a heavy duty plastic that can go in the oven]. You can put anything in it – chicken pieces, onion, potatoes. And a bachelor's best friend is barbecue sauce. It's ketchup taken to the next level."

"Once you've loaded the bag with all your ingredients, you shove it in the oven at 200 degrees and let it roast all day. "It's the frum bachelor's secret," he said.

Jared Ronski, a *CJN* sales rep, agrees that his "meals tend to be simpler. They tend to be on the easy-to-prepare side."

Peanut butter and banana sandwiches are a mainstay. "They sound a little weird, but they taste great."

"Once I actually tried to cook for my girlfriend. I went on the Internet and found a recipe for turkey scallopini with pasta. The pasta was alright, but the turkey ended up tasting like rubber."

He should have stuck to his other staple, one mentioned by many other men as their standard fallback meal: macaroni and cheese. "I eat boxes and boxes of it," Jared said.

Like other bachelors, Jared has also learned to gussy-up plain old tuna, using Italian dressing or mustard. Like other guys, he's also prepared to eat it straight out of the can, avoiding the untidy nuisance of actually having to clean plates.

Britta Montgomery, another production maven, recounts a meal prepared for her and her husband by a bachelor friend.

He cooked a couple of pieces of French toast and then sandwiched them around chocolate chips, the kind you use for baking. He poured maple syrup all over the concoction and then, "he ate it like a sandwich. It was really gross."

Gross indeed. I think I'll e-mail the recipe to my potato chip friend. For him, it will seem like haute cuisine.

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Palestinian woman arrested for plotting suicide mission

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Security forces operating in the West Bank city of Nablus on Monday arrested a Palestinian woman suspected of planning to carry out a suicide attack inside Israel.

The woman was arrested in the city's Balata refugee camp. The woman, who was named as Feyroz Ahmed Mahmoud Makhil and is in her twenties, was arrested along with another wanted Fatah activist in the dawn raid.

In the Ramallah area, forces arrested three Palestinian men wanted for questioning.

Security forces across the country remain on high alert Monday, the fourth day of Passover. Israel Defence Forces sources told Israel Radio the number of specific terror warnings remains unchanged.

In Hebron, the IDF imposed a curfew on Palestinian neighbourhoods adjacent to the Tomb of the Patriarchs, which is expected to draw thousands of Jewish pilgrims during Passover.

Security has also been beefed up in east Jerusalem, where thousands are expected to visit to mark the holiday, and at various points along the seam line with Palestinian areas.

IDF cameraman Cpl. Lior Ziv, 19, from Holon, was killed early Sunday and three other soldiers were wounded during an operation to destroy a Hamas smuggling tunnel in Rafah. Five Palestinians were killed and 30 others wounded in the operation.

The operation began late Saturday night when Givati brigade infantrymen and engineers in armoured vehicles including tanks, under the command of Givati commander Col. Imad Fares, rolled into the Sabora neighbourhood of Rafah to find and destroy tunnels used for smuggling from Egypt into Rafah.

The incursion was met by unusually stiff resistance, including light weapons, anti-tank grenades, hand grenades and home-made bombs. Early in the operation, soldiers killed and wounded some of the armed Palestinians.

Ziv, a still photographer from the IDF Spokesman's Office, was assigned, along with videographer Durel Gillerman, to a unit looking for tunnels. It is standard procedure for cameramen to remain inside an armoured vehicle until other troops clear an area of hostile elements.

But almost immediately after leaving the armoured personnel carrier, Ziv, who was wearing a flak jacket and helmet, was shot in the head and died instantly. Gillerman was wounded. When two medics began attending them, they also came under fire – one was seriously hurt and the other lightly. All three were evacuated to Soroka Hospital in Be'er Sheva.

Elsewhere in the area, soldiers uncovered a large tunnel, 30 metres deep, 300 metres long and 60 centimetres wide, which they blew up with 200 kilograms of explosives. According to military sources, the tunnel was used by Hamas, and its opening was under the home of Hamas activist Naim Abu Ubeid. A smaller tunnel was also uncovered and destroyed.

During the operation, three houses were demolished, including one owned by Muhamed Abu Shimala, the current head of the Hamas military wing in Gaza. At first he was believed to have been killed in the firefight, but it later turned out he survived. He is thought to be behind the killing of an IDF officer in Rafah in 1994, and was propelled to the leadership of the Hamas military wing after IDF successes against a series of predecessors.

A 30-metre-deep tunnel was discovered and destroyed by Israeli forces this week in a house in Rafah, in the Gaza Strip. It was used by Hamas for gun running from Egypt, the military said.
[Israel Sun photo]

Among the Palestinian casualties Sunday were known members of terror groups operating from Rafah, as well as a 14-year-old boy.

The IDF operation prompted a Hamas response – two Qassam rockets fired at Sderot in the Negev that slightly wounded an Israeli woman who suffered from smoke inhalation when a rocket started a fire in her apartment. A number of mortars were also fired at Israeli communities in Gaza, causing no casualties.

In a separate incident Sunday, a Palestinian teenager was killed by IDF fire near the village of Azun, east of Qalqiliya, when soldiers shot him after he was seen throwing Molotov cocktails at Israeli cars.

South of Jenin, a landmine went off near an IDF patrol, causing no injuries.

In another development, Islamic Jihad claimed it was responsible for an attack on the West Bank town of Shaked, where three Israelis were wounded. The gunman, from Jenin, was killed by soldiers during the attack.

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Nabil Sha'ath: No chance Abu Mazen will form gov't

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Senior Palestinian leader Nabil Sha'ath said Monday that the rejection by prime minister designate Mahmoud Abbas (Abu Mazen) of a compromise deal to settle a dispute about the cabinet's composition eliminated his chances of presenting his government to the Palestinian Legislative Council (PLC) by his deadline, the Israeli news agency Itim reported.

"Mahmoud Abbas has no chance of presenting a government due to the large gaps and the deep crisis between him and [Palestinian Authority President] Yasser Arafat," Itim quoted Sha'ath, the PA's foreign affairs spokesperson, as saying.

Since the efforts made Sunday and Monday to resolve the crisis did not yield positive results, Sha'ath reportedly said the talks had reached a dead end and it would be impossible for Abu Mazen to present his government to the PLC by the deadline – Tuesday evening.

Abu Mazen had rejected a compromise deal brokered by senior Palestinians involved in attempts to reach an agreement that would allow him to do this.

The proposal would have seen 24 ministers serving under Abu Mazen, 14 of whom were members of the previous cabinet. The list does not include, however, Mohammed Dahlan, whom Abu Mazen supports, but Arafat does not want in the new cabinet.

European and Arab leaders spoke to Arafat by phone, pressing him to get the new cabinet approved quickly. Among those exerting pressure were German Foreign Minister Joschka Fischer, Spanish Prime Minister Jose Maria Aznar, Egyptian President Hosni Mubarak, Jordan's King Abdullah and the European Union's Middle East envoy, Miguel Moratinos.

A European official, who spoke on condition of anonymity, said Moratinos told Arafat that European officials consider Abu Mazen the only acceptable choice as prime minister.

Quoting senior Palestinian sources, Israel Radio also reported that Abu Mazen is refusing to hold any further meetings with Arafat, and is determined not to commence his premiership until Arafat agrees to grant him real powers.

Mohammed Dahlan

The sources also claimed that Arafat's bureau has started to look for possible replacements for Abu Mazen, and they reported that the United States, the European Union and various Arab countries were all pressuring Arafat to show some flexibility toward Abu Mazen, to allow him to meet the deadline.

European officials consider Abu Mazen the only acceptable choice as prime minister

With the deadline looming, Abu Mazen repeated an ultimatum he had used before, according to Palestinian sources. He told Arafat he has no intention of being prime minister under imposed conditions.

The sources said Sunday night there was concern Abu Mazen would not meet the deadline to present a government and it was not clear if Arafat had anyone else he could ask to form a government.

The sources also said Arafat has received dozens of letters of support from residents of the West Bank, helping to revive his conviction that he can still determine who sits in the cabinet. But the PLC has voted into law a dramatic reduction in the PA president's authority, giving the PLC the authority to approve a cabinet.

The new Palestinian cabinet had to be approved by Wednesday. If leaders failed to meet the deadline, Arafat was likely to appoint another senior member of his own Fatah party.

Arafat and Abu Mazen held separate talks Sunday with Fatah members, Abu Mazen's aides said.

Abu Mazen stormed out of a PLO central committee meeting in Ramallah on Saturday night over Arafat's bid to block Dahlan's candidacy for a key ministerial portfolio.

The prime minister designate has threatened not to take up his post, political sources said. He wants the former Gaza security chief to be in charge of security in the new cabinet, but Arafat wants that responsibility to remain in the hands of the current interior minister, Hani el-Hasan, who is one of his loyalists.

Arafat wants Dahlan kept away from any security portfolio, because Dahlan has managed to establish a strong and independent security apparatus in the past.

Dahlan tried to defuse the crisis Sunday by offering to give up a seat in the cabinet if it would help the two reach an agreement, Israel Radio reported.

But Abu Mazen said Dahlan's disqualification constituted a red line for him, and he left the central committee meeting. Palestinian sources described the talks as "tense and stormy."

Arafat said Saturday that at most, Dahlan could be appointed as a minister dealing with peace negotiations. Arafat also demanded that between 14 and 17 of the new ministers in Abu Mazen's cabinet be former ministers of previous governments.

So far, Arafat seems victorious on the issue of the Dahlan appointment, with most Fatah and PLO groups supporting the Palestinian leader's objections to the nomination.

Israel wants to help remaining Jews leave Iraq

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Jewish Agency and the Mossad are looking into the possibility of bringing the remaining Jews in Iraq to Israel, according to official Israeli sources.

The same sources confirmed talks were being held with the U.S. administration in an effort to gain Washington's approval for an operation. At this time, U.S. military officials operating in Iraq are not inclined to allow the operation to take place.

"The message we are getting from the Americans is that there is no immediate danger. 'Give us a week or two in order to stabilize the situation and then we will see,' they are saying," the Israeli officials said.

Another problem organizers in Israel are facing is the unwillingness of Iraqi Jews to leave for Israel. This appears to be the message the Jewish Agency, the Mossad and third parties are receiving from the community.

The danger to the Jewish community in Baghdad has grown recently, not only because of the general anarchy in the city, but also because of the rising interest journalists are showing in them.

The Iraqi capital is home to 34 Jews, most of whom are elderly. The heads of the community moved to Britain a number of years ago.

Just over a week ago, the sole synagogue still operating in the city was closed down for fear of looting.

Israel faces suspected SARS cases

By HAIM SHADMI
Ha'aretz Daily Newspaper Ltd.

BE'ER SHEVA — Doctors at Soroka Hospital in Be'er Sheva were to find out Wednesday whether a 77-year-old man suspected of suffering from the deadly SARS virus does actually carry the disease, the hospital's director told Israel Radio Monday.

The man was hospitalized Monday after his return a week ago from a trip to China. He arrived suffering from a high fever, coughing and breathing difficulties, which are typical symtoms of severe acute respiratory syndrome (SARS). He was placed in isolation and put on antibiotics, and is being treated by a small staff. Although his lung X-ray was OK, he will remain in the hospital for the time being.

On Saturday, a two-year old girl from a kibbutz in the north was hospitalized in Haifa after being suspected of contracting SARS. By Monday morning, her temperature had dropped, and she was to be released later that day.

The girl's family recently returned from a long stay in Australia and flew back to Israel via Hong Kong.

Hong Kong's government said Monday the SARS virus had killed six more people in the city and infected 22 more people. The figures brought the Hong Kong death toll from SARS to 94 and a total of 1,402 cases, a government statement said.

SARS has infected more than 3,800 people worldwide, and killed 205, the World Health Organization said Monday.

As of that time, Canada had 304 probable and suspect cases in six provinces. Most – 253 cases – have been in Ontario, where 14 people – all in the Greater Toronto Area – have died of the disease.

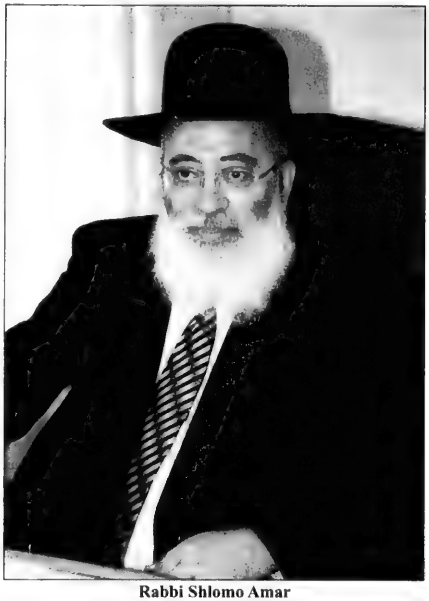
The flu-like illness, which is widely believed to have originated in southern China, hit Hong Kong in March and has been spread around the world by air travellers.

The World Health Organization (WHO) said Monday about half of the 402 suspected SARS cases in Beijing were most likely to be confirmed.

A team of WHO virologists that investigated the outbreak in Beijing thought that about 200 of the suspected cases could be classified as probable, or clinically confirmed, a WHO spokesperson in China said.

"We're still concerned about the number of suspected cases," Henk Bekedam said a day after the Chinese government said Beijing had 339 SARS cases, not the 37 reported previously.

"The expert team felt from the cases that they had seen that quite a percentage, let's say 50 per cent of the cases, most likely could be probable," Bekedam said.



Rabbi Shlomo Amar

Rabbi Yona Metzger

NEW CHIEF RABBIS: One of Israel's new chief rabbis pledged last week to work for a "progressive, open rabbinate." The new Ashkenazi chief rabbi, Rabbi Yona Metzger, 50, made the comments after being elected, along with Rabbi Shlomo Amar, 55, who was chosen Sephardi chief rabbi. They were selected for their 10-year terms by a 150-member electoral body made up of 80 rabbis and 70 politicians. Less than twenty-four hours after being elected, the pair presided over the symbolic sale of the country's chametz to Jabar Hussein from Abu Gosh. The election of Rabbi Metzger was not without controversy, however. Outspoken religious Zionist rabbi and former Meimad MK Yehuda Gilad, who heads a liberal Orthodox yeshiva, last week criticized the election of Rabbi Metzger, saying the choice alienates religious Zionists because his election was backed by non-chassidic haredim who don't recognize the Chief Rabbinate. Other critics said Rabbi Metzger lacks experience running a municipal rabbinate and as a rabbinical court judge. Many observers view the selection of the chief rabbis as political deals that do not sufficiently consider the qualifications the chief rabbis should possess. [Isranet photos]

The Week in Israel

April 14

• Israeli officials said Afghanistan is interested in normalizing relations. The Afghani foreign minister, Abdullah Abdullah, recently sent a message to his Israeli counterpart, Foreign Minister Silvan Shalom. *(Later in the week, the Afghani government denied it had established any contact with Israel aimed at normalizing relations.)*

April 15

• Two Israelis were killed and seven wounded at the Karni terminal, where goods move between Israel and the Gaza Strip, when a Palestinian gunman entered the terminal hurling grenades and spraying automatic weapons fire. Hamas claimed responsibility.

April 16

• The Israel Defence Forces imposed a complete closure on the West Bank and Gaza that was to be in effect over the Passover holiday, after receiving warnings of attacks planned by Palestinians.

April 17

• In an operation in Tulkarm, Israeli troops shot a Palestinian and arrested five militants planning suicide bombings during the Passover holiday.

April 18

• British Prime Minister Tony Blair has invited Israeli Prime Minister Ariel Sharon to London, but a date for the visit has not been set. A British Embassy spokesperson in Tel Aviv said Ambassador Sherard Cowper-Coles had sent a letter to Sharon's office, mentioning the invitation.

• Israel gave the United States a list of measures that it intends to implement following the swearing-in of the new Palestinian government under Prime Minister Mahmoud Abbas. The steps are meant to alleviate the plight of the Palestinian population and improve the functioning of the Palestinian Authority.

Files from JTA and Ha'aretz

PA daily ridicules race of U.S. soldier

By ITAMAR MARCUS

Palestinian Media Watch

In the past, *Al-Hayat Al-Jadida*, the official Palestinian Authority daily, has attacked U.S. national security advisor Condoleezza Rice and used her race as the vehicle to launch what were intended to be personal insults, calling her "coloured," "dark" and "the "Black Lady."

Now, Hafez Barghouthi, the editor of the PA daily, has ridiculed the race of the U.S. Marine who climbed the statue of deposed Iraqi leader Saddam Hussein, calling the soldier, because of his Asian appearance, a Mongol who was coming to finish the Mongol invasion of the area by Genghis Khan 700 years ago.

The following are excerpts from the text, which appeared April 10:

"Have you noticed the face of the Marine who climbed Saddam's statue to hang him with a rope pulled by a tank? Concentrate very closely: He has slanted eyes, a flat nose, smooth and hairless chin, thin lips. His face is round and his cheekbones protrude. He is not a Western American. He is of Chinese origin, or Japanese. He has a connection to Mongol origins. This Mongol arrived almost 700 years after the Mongol invasion of Baghdad to finish Holako's plan [Holako was a Tatar who invaded Baghdad in 13th Cent]. He has the same idea as Genghis Khan… The main target of the Mongols was Mecca, in order to exterminate the Islamic religion."

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Israel & the Jewish World

British Jews worry about far right

By ANDREW MORRIS
Jewish Telegraphic Agency

LONDON — Until recently, Britain was one of the few countries in Europe that did not have a significant far-right movement. Last year, however, the far-right British National Party (BNP) won five seats in local elections.

With a new round of municipal elections approaching, some observers here fear the party will further advance into mainstream politics. A record 218 BNP candidates will stand in the May 1 elections in England and Wales. At a time when war in Iraq, the terrorist threat from militant Islam and the issue of asylum seekers have led to ethnic tensions in some cities, the BNP has been accused of exacerbating the situation by playing on the fears of local populations.

Jewish officials say the BNP is run and supported by people who have made virulently anti-Semitic and racist comments, and at least one party leader has been convicted for attacking a Jewish teacher. Some party activists are known Holocaust deniers.

The party supports repatriation of asylum seekers and a "whites-first" employment and housing policy, yet some worry that the far right could expand its power base.

The BNP recently signaled its intention to openly play the race card when, for the first time, it presented a candidate for local elections in an area with a large Jewish population.

In the northeast London ward of Barkingside, postal worker Julian Leppert sought Jewish votes by claiming that only the BNP was defending the Jewish community from supposed attacks by Muslims and asylum seekers. The tactic alarmed Jewish defence groups and observers of the far-right scene, who say there is no evidence of such attacks.

Local synagogues, mosques, churches and race-relations groups mounted a co-ordinated campaign to highlight the threat from the BNP.

A spokesperson for the Board of Deputies – the umbrella organization that represents most British Jews – was dismissive of Leppert's outreach to the Jews.

The BNP's "policy is one of historic hostility to all minorities, and they are certainly no friends of the Jewish community," the spokesperson said. "They may seek to persuade voters otherwise, but in reality they represent a major threat to our community [and seek to create] discord among others."

The rise of the BNP as an electoral force has been closely watched by British investigative journalist Nick Ryan, whose recent book *Homeland: Into a World of Hate* describes his six-year odyssey into the heart of the BNP and European and American neo-Nazi groups.

Ryan is skeptical about BNP claims that the party expects to win ethnic votes. "They're looking for the shock headlines," he said. "I would like to see them prove this. They once said they had great support from the Sikh community in one election, and it turned out to be one maverick Sikh guy."

Ryan acknowledged, however, that there is anecdotal evidence that Jews in other parts of Europe have voted for right-wing parties.

"I've heard from some of my contacts that a few Jews in Antwerp voted for the Vlaams Bloc [a Belgium Flemish nationalist party], because of the perceived militant Islamic threat of recently arrived North African immigrants," he said.

But though the extreme right frequently uses the argument that "the enemy of my enemy is my friend," Ryan doesn't expect to find Jews and other minorities voting for the BNP.

The Board of Deputies' spokesperson was equally unconcerned: "Who knows what way certain individuals vote in a secret ballot?" But the claim that the party has significant Jewish support "is nothing but fanciful."

Both Ryan and the Board of Deputies say voter apathy is far more likely than Jewish votes to produce seats for the BNP. Historically, local elections in Britain have seen very low levels of voter turnout. The average is a dismal 25 per cent.

Mainstream British voters are usually not involved in local politics, a phenomenon that aids single-issue and protest parties. The mainstream parties' failure to mobilize their voters has allowed the BNP – whose predecessor, the National Front, saw minor electoral success in the 1970s – to win five seats on local councils in economically deprived, largely white towns and cities in England's north.

With the BNP aggressively focusing on issues such as local housing and employment, which they claim the mainstream parties neglect, protest voters may mark their ballots for the BNP without realizing the ramifications of their vote.

"The BNP play on fear. They want people to think they are the only force that will stand up for them against asylum seekers, high crime, lack of housing and the failure of the major parties to address these issues," Ryan said. "But what the protest voters often don't realize is that underlying this is the race card. A vote for the BNP is, above all else, a vote against black people, Asians and, of course, Jews."

Belgian Jews relieved after law changed

By JONATHAN FISK
Jewish Telegraphic Agency

BRUSSELS — Belgian Jews are breathing a sigh of relief after the country revised a controversial law that allowed Belgian courts to try foreigners for alleged crimes against humanity.

"Belgium has come to its senses. It has realized that its position was becoming awkward because of international reactions to this law," said Julien Klener of the Consistoire Central Israelite de Belgique, the official body representing Jews. "Let's hope that the negative criticism Belgium is facing will calm down."

The amendments to the law, passed April 5, bring an end to the lawsuit filed against Israeli Prime Minister Ariel Sharon by a group of Palestinians over his alleged role in the 1982 massacre of Palestinians by Lebanese Christian militias in the Sabra and Shatila refugee camps.

The law, which aims to prosecute war crimes and genocide wherever they occur, remains unique for its principle of "universal jurisdiction." That extends the reach of Belgian courts to complaints against people with no direct link to the country.

The recent changes, however, will allow the judiciary to reject complaints in which there are no victims of Belgian nationality or in which the plaintiffs have lived in Belgium for less than three years.

The government also will be able to reject cases in which the accused comes from a democratic country where he or she can receive a serious trial.

High-profile cases were becoming increasingly embarrassing to Prime Minister Guy Verhofstadt's government. The Sharon case, for example, soured relations between Belgium and Israel and even led to the recall of the Israeli ambassador.

The final straw came last month when a group of Iraqis used the law to file a complaint against former U.S. president George Bush, current U.S. vice-president Dick Cheney, U.S. Secretary of State Colin Powell and U.S. Gen. Norman Schwartzkopf, accusing them of war crimes during the 1991 Persian Gulf War.

The lawsuit infuriated the current Bush administration and alerted Belgian lawmakers to the dangers of the law.

But Belgian Jews are especially relieved by the dismissal of the case against Sharon.

On the one hand, Belgian Jews were concerned by the deterioration of relations between Israel and Belgium. On the other, they wanted to ensure that the law did not strain their dialogue with Belgian authorities.

"The crisis in the Middle East creates so much confusion in this country already that we do not want to mix things up even more," said Michele Szwarcburt, president of the Centre Communautaire Laic Juif, the secular Jewish community in Brussels.

Szwarcburt said she believes that the law is misunderstood.

"It stems from a generous feeling to fight war crimes," she explained. "But it is unjust to try Sharon. Israel is a democratic country and can try its own nationals. This law would be perfectly acceptable if it were only applied to non-democratic states."

Belgian Jewish officials said they believed they made a difference on the issue.

"Our role here is to ease tensions that have risen between Belgium and the State of Israel," said Philippe Markiewicz, head of the Co-ordinating Committee of Belgian Jewish Organizations.

"But we have absolutely no problem with the authorities," he insisted. "Belgium's international role on the political stage has been saved."

Israel has said that it will return its ambassador, Jehudi Kinar, after Passover.

Kinar was recalled to Jerusalem in February after Belgium's Supreme Court declined to invalidate the law, which would have allowed Sharon to be prosecuted when he left office and lost his diplomatic immunity.

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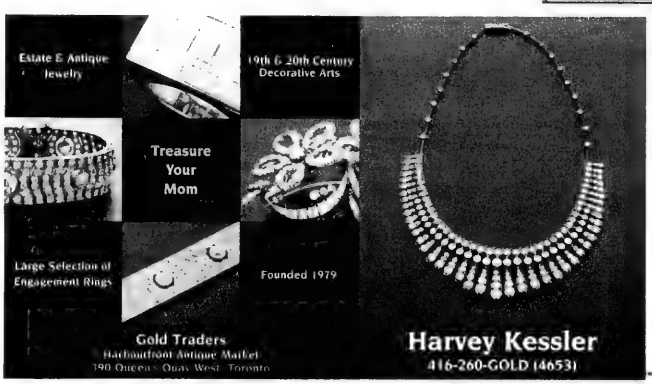

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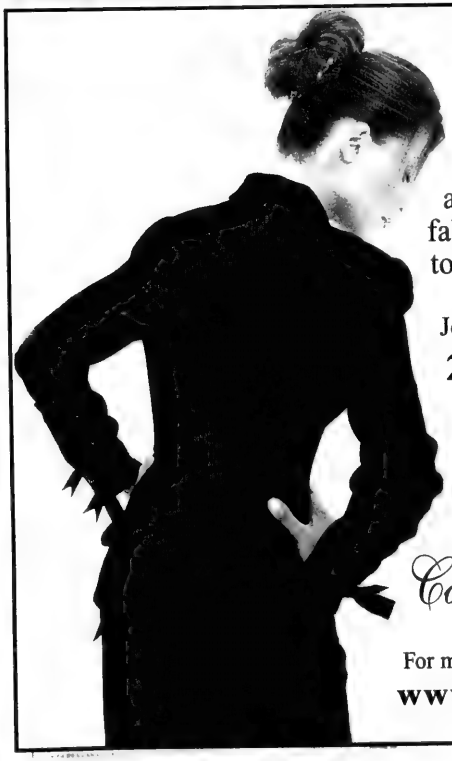

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Arts & Travel

Film fest takes audiences around the Jewish world

By SHELDON KIRSHNER
Staff Reporter

This year's Toronto Jewish Film Festival runs May 3-11 at the Bloor Cinema, 506 Bloor St. W [416- 324-9121] Over the next few weeks, The CJN *will be previewing some of the films.*

* * *

Long before Arab hijackers crashed commercial airliners into the World Trade Center in Manhattan and the Pentagon in Washington, D.C., terrorists attacked the Israeli embassy and the AMIA Jewish community centre in Buenos Aires, Argentina. The bombings, which took place in March 1992 and July 1994, respectively, killed 114 people and were the worst anti-Semitic outrages since the Holocaust.

To Live With Terror, an accusatory documentary by Ton Vriens, to be shown Wednesday, May 7 at 3 p.m., explores these twin acts of terrorism. Pulling no punches, this muckraking film claims that the Argentine authorities have botched the investigation.

Although Carlos Menem, then president of Argentina, promised to hunt down the perpetrators, they remain at large to this day.

Recently, however, Juan Jose Galeano, the judge in charge of the case, issued arrest warrants for four high-ranking Iranian government officials who, he says, helped plan the crimes. Among them are Ali Fallahian, a former minister of security and intelligence, and Ali Akbar Parvaresh, a former deputy speaker of Iran's parliament.

To Live With Terror has little faith in Argentina's judicial system or its federal police force. For example: police removed forensic evidence from the ruins of AMIA, and the government did not establish a proper investigative unit until 1997.

Menem, a Syrian-born Muslim who converted to Christianity in his youth, is portrayed as an ambivalent figure. Although he never bothered to visit the AMIA site, he commiserated with the Jewish community's grief.

According to an Argentine newspaper editor, Menem has "something to hide." Reports suggest he accepted a multi-million dollar bribe to hush up the affair.

He is not the only one who comes off looking badly. A radio talk show host claims that timid local Jewish leaders did not press the government sufficiently hard to resolve the cases.

* * *

Amira Hass is an iconoclast. A tough, opinionated reporter who covers the West Bank and the Gaza Strip for the Israeli daily *Ha'aretz* , she is the subject of Yifat Kedar's *Between the Lines*, a hard-hitting documentary that explores her background and her beliefs. It will be screened on Friday, May 9 at 1 p.m.

Israeli journalist Amira Hass at work.

Described as a rebellious person who enjoys annoying the powers that-be, Hass is currently the only Israeli Jewish journalist who reports from the territories. She is based in Ramallah. Before being posted to the West Bank, she reported from the Gaza Strip.

Hass, whose mother was a Holocaust survivor, was raised in a communist household. No wonder she has been at odds with Israel's Palestinian policy. Hass claims that the Oslo peace process was doomed and that the intifadah was preordained because Israel's objective is to dominate the Palestinians. She claims that Israelis pay attention to the Palestinians only when violence envelops them.

Between the Lines follows her on assignment in the West Bank and Gaza, where she dodges bullets, has a run-in with Jewish settlers, navigates Israeli checkpoints and pointedly questions a senior Palestinian official about the lack of democracy in the Palestinian Authority.

The film also zeroes in on her brief visit to Berlin, where Hass' old friend speculates that she has alienated many Israelis by virtue of her sympathy for the Palestinians and her strong stories. Contrary to the view espoused by the current Israeli government, Hass believes that Israel has a negotiating partner in the current Palestinian leadership.

A "riddle" to even her mother, Hass is depicted as a single-minded and fearless person whose quest for the truth trumps everything else.

* * *

The Bombay Jews, by Rajesh Latkar, focuses on India's largest Jewish community, where about half of India's 5,000 Jews live today. This small, charming film, set to be screened Sunday, May 4 at 3 p.m., only glosses the surface, but as an introduction to Bombay Jewry, it is adequate.

The Bombay Jews unfolds mainly through interviews with communal leaders. Virtually all of them speak highly of India's multicultural society, of the mutual respect that Jews, Hindus and Muslims show to each other (this is a flight of fancy, given last year's Hindu-Muslim clashes) and of the absence of anti-Semitism.

The three main streams of Indian Jewry – the Bene Israel, the Baghdadis and the Cochin Jews – are fleetingly identified, but Latkar stops short of providing a historical survey of this culturally intriguing community.

Shorn drastically by emigration, this is a community that accentuates the importance of Jewish education. But can it survive the perils of attrition and the allure of Israel and the West?

***

Jews of Armenia: The Hidden Diaspora, by Vartan Akchyan, is the little-known story of a remote Jewish community in the former Soviet Union that has waxed and waned over the centuries.

It boasts a fascinating pedigree, and if its present leader can be believed, Ashkenaz referred originally to Armenia.

Armenia's chief rabbi claims that the Armenians are of partial Semitic stock. It is also claimed that Armenia's ancient Jews, the so-called Zoks, converted to Christianity. Weathered tombstones with Hebrew markings attest to the fact that Jews lived here hundreds of years ago. The current community, which is described as secular and assimilationist, was formed in the 1930s.

This short, atmospheric film, which will be screened Monday, May 5 at 11 a.m., is a window into an exotic Diaspora outpost.

* * *

Amen, the newest movie from acclaimed director Constantin Costa-Gavras, deals with the Holocaust, and is a blend of fact and fiction. It is adapted from Rolf Hochhuth's explosive 1964 play, *The Deputy*, which dwells on Pope Pius XII's refusal to denounce the Nazi extermination of European Jews. It is also based on the biography of Kurt Gerstein, an SS officer who blew the whistle on German crimes.

In *Amen*, Gerstein (Ulrich Tukur) informs Swedish diplomats and the Vatican that Germany is using Zyklon B gas to slaughter Jews in concentration camps in Poland. As well, he enlists the aid of a well-placed Jesuit priest (Mathieu Kassovitz) to press his case.

To Gerstein's shock, the Vatican is largely indifferent to the plight of the Jews. The United States is not that eager to help either.

There is a vitally important story struggling to emerge in *Amen*, which will be screened on Saturday, May 3 at 9: 15 p.m. Unfortunately, the film is hobbled by melodrama and never really springs to life.

* * *

Valerie Lapin Ganley's *Shalom Ireland* (Sunday, May 4 at 3 p.m.) celebrates a declining community, one that produced Chaim Herzog, an Israeli president. We're introduced to Joe Briscoe, whose father was Dublin's first Jewish mayor. We're told about the synagogue that was rebuilt with frozen Nazi funds. We also learn about an early 20th century anti-Semitic outbreak in Limerick that temporarily clouded Ireland's otherwise cordial relationship with its Jewish citizens.

* * *

The John Garfield Story (Sunday, May 11 at 11 a.m.) is a nine-minute short about the illustrious 1940s Hollywood actor (*The Postman Always Rings Twice* and *Body and Soul*) who played brash, cynical characters and whose meteoric career was tragically cut short by the McCarthyite witchhunt.

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Eye on Arts

By Bill Gladstone

TORONTO JEWISH FILM FESTIVAL IS NORTH AMERICA'S LARGEST

This season's Toronto Jewish Film Festival (TJFF), which runs at the Bloor Cinema May 3 to 11, is the result of at least six months of intense planning and film screenings, according to **Shlomo Schwartzberg**, the fest's director of programming.

With about 60 films in its schedule, the 11-year-old TJFF is the biggest Jewish film festival in North America, and operates on a budget of $500,000, Schwartzberg says.

Subsidies come from the Toronto Arts Council, the Trillium Foundation, the Zukerman Foundation, the Israeli and French consulates, the Goethe Institute and other patrons.

Sponsors of individual films include Goodman and Carr, the Edward Bronfman Family Foundation, Delaney Capital Management and the Gerald Schwartz and Heather Reisman Foundation.

The TJFF is hosting at least a dozen out-of-town directors, actors and other guests this year. Since the fest usually pays for airfare and accommodation, hosting is one of its biggest expenses.

Schwartzberg, a Montreal-born freelance journalist who contributes to the *Jerusalem Report*, *Festival* magazine and numerous film industry publications in the United States and Britain, says he has been evaluating an unending parade of films, and negotiating for many of them, since last August.

"Just because you want a film doesn't mean you get it – there are a lot of variables," he says.

Some filmmakers prefer not to submit a work to the TJFF for fear it will be pegged as "too Jewish," thus potentially limiting its audience for general release. And many would rather submit to the much more prominent Toronto International Film Festival (TIFF), which commences in September.

But while the TIFF inevitably draws a few entries away, it may also help the TJFF attract good films, Schwartzberg explains.

"The TIFF has given the city such a cachet that when I request films, it's easier sometimes to get them. Because of the TIFF, Toronto has now been put on the map – we benefit from the credibility that they established. The TIFF has made Toronto more famous and filmmakers start thinking that any festival in the city is good."

Between the Saturday evening opening (the French film *Amen* by director **Costa-Gavras**) and the Sunday night closing (the Czech film *Nicky's Children*, about **Nicholas Winton's** wartime kindertransports), the festival is expected to attract some 21,000 audience members.

The festival's All-You-Can-Sit Pass ($200) gives access to all showings, while the Regular Deal ($125) is good for 20 films. The Weekday Special ($60) permits entrance into all films prior to 5 p.m. on weekdays.

Tickets: opening night $20, general admission $10, seniors/students $6, weekday matinees $6. Box office, 17 Madison Ave. Web site, www.tjff.com. Festival hotline, 416-324-9121. Festival programs are available at numerous locations around the city.

* * *

Spring Art Show: The Willowdale Group of Artists presents its Spring Juried Art Show, with 90 water colours, acrylics, oils and mixed media paintings. North York YMCA, 567 Sheppard Ave. E. April 26 to May 10.

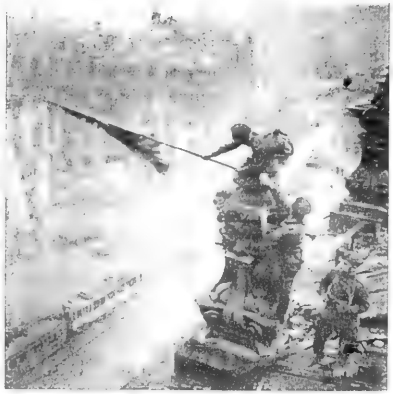
* * *

Toronto Jewish Film Society: The Society screens *Evgueni Khaldei: Photographer Under Stalin* (Belgium, 1997), a 60-minute film by director **Marc-Henri Wajnberg** that chronicles the story of Stalin's official photographer. With *Madam Jacques sur la Croisette* (France, 1995), director **Emmanuel Finkiel's** award-winning 38-minute short about a group of elderly Yiddish-speaking French Jews that gather in Cannes to reminisce about their lives.

Jackman Hall, Art Gallery of Ontario. Sunday, April 27, 5:15 p.m. (members only) and 7:45 p.m. $9 at the door. Single tickets go on sale 15 minutes before show time.

* * *

Yom Hashoah Play: A Christian congregation at a pro-Israel church is staging the premiere of *In the Shadow of Death*, on Yom Hashoah. Produced and directed by **Stephen Puddle**, the multimedia performance traces the disintegration of a Jewish family in Stuttgart, Germany, during the Nazi era. The Jewish community is invited to attend. Toronto Airport Church, 272 Attwell Dr., Etobicoke. April 29, 7:30 p.m.



Evgueni Khaldei's most famous photograph depicting the fall of Berlin.

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Arts & Travel

Hot Docs films explore some Mideast and Jewish themes

By SHELDON KIRSHNER
Staff Reporter

The 10th annual edition of Hot Docs, the Canadian International Documentary Festival, gets under way April 25 and runs until May 4.

Films will be screened at the Royal Cinema, Bloor Cinema, Innis Town Hall and the Royal Ontario Museum.

Here is a preview:

* * *

Aviv Gefen may be Israel's answer to Bob Dylan or Kurt Cobain.

A smouldering rock star whose songs reflect his personal insecurities and his unwavering commitment to peace, Gefen is the subject of Tomer Heymann's absorbing profile, *F***ed Up Generation* (Saturday, May 3 at 11:30 p.m., Royal Cinema).

The charismatic grandson of the legendary Moshe Dayan, he was supposedly the last person to embrace Yitzhak Rabin before his assassination in 1995. On that horrible night in Tel Aviv, Gefen sang his now-famous *A Song for Peace* ("We'll conquer peace/ and not the territories/We'll bury the guns/not our kids.")

The film – a celluloid catalogue of his life – opens as Gefen, wracked by self-doubt, converses with his flower-child mother. She assures him he is intelligent and sexy and has a great future.

He need not have worried. At a rock concert, his smitten fans swoon and sing along, carried along by the flow and depth of his lyrics.

Devastated by the breakup of his parents' marriage, Gefen composed his first song out of sheer loneliness. Now he has a special place in his heart for his empathetic grandmother, who raised him. ("Thanks for letting me be/what I wanted to be.")

*Fu***ed Up Generation* exposes a viewer to a soulful artist and a segment of Israeli society rarely seen in the Diaspora.

* * *

Visitors arriving at Ben Gurion Airport speed past the adjacent town of Lod (Lydda), bound for brighter, more alluring destinations. Populated by some 50,000 Jews and 25,000 Arabs, Lod, once renowned for its olive groves, is now rundown and neglected, and a centre of Israel's drug trade.

Tsipi Reibenbach, who grew up in Lod as the daughter of Polish Holocaust survivors, returns for a visit. In *A City Without Pity* (Thursday, May 1 at 9:45 p.m., Royal Cinema), she recalls her childhood, talks to local residents and suggests that Lod has lost the lustre of its civic pride.

Bereft of even a movie theatre, with open sewers despoiling the Arab neighbourhood, Lod looks desolate and forlorn, a template of urban degeneration. To emphasize this point, Reibenbach juxtaposes images of delicate flowers and lemon trees against the harsh reality of Lod's current status.

She leaves us with the impression that the past was better and that relations between Jews and Arabs in Lod leave much to be desired.

* * *

Avi Mograbi, the Israeli comedian, offers a snapshot of Israel in *August* (Monday, April 28 at 4:30 p.m., Royal Cinema.

For Mograbi, August is a mixed blessing – the hottest time of the year, it's also the month in which his son was born. In general, August is a metaphor for Israel's less redeeming qualities.

August begins as Benjamin Netanyahu, the former prime minister, renounces his leadership of the Likud party. Judging by these excerpts, Mograbi dislikes politicians like Netanyahu.

The camera pans on a busy Kupat Cholim clinic where patients grate on each other's nerves; on Palestinian guest workers denouncing African foreign workers; on rude soccer fans shouting obscenities; on a laid-off employee cursing her former employer; on a mock political demonstration in which West Bank settlers pretend to be Arabs coveting Tel Aviv.

In a film-within-a-film, Mograbi attempts to cast an actress who will play the wife of Baruch Goldstein, the Kiryat Arba medical doctor who single-handedly killed 29 Palestinians in a murderous rampage in 1994.

The Israel that emerges in *August* is almost uniformly unflattering.

* * *

Shelley Saywell's *Generation of Hate* (Tuesday, April 29, 7 p.m., Royal Cinema) is extremely timely, being an examination of the effect United Nations economic sanctions had on Iraq before last month's U.S.-led invasion of that bedraggled country.

In her estimation, the embargo reduced Iraq to penury, though this did not stop Saddam Hussein from building gilded palaces.

Saywell claims that while most Iraqis were hardly enamored of Saddam, they were equally critical of the United States.

She lists the regime's human rights violations and exposes its utter disregard of the environment.

In a prescient observation, Saywell states, "The regime can't buy the loyalty of the people." Wise words.

* * *

Saywell's shocking film, *Crimes of Honour* (Wednesday, April 30 at 4:30 p.m., Royal Cinema), deals with the issue of "honour" killings in Jordan and the West Bank.

"Honour" crimes, which highlight the festering conflict between tradition and modernity in Muslim societies, are perpetrated by male relatives (brothers and fathers). The victims are hapless women deemed to have dishonoured their families.

A woman can "dishonour" a family by falling in love with the wrong person, by engaging in premarital sex or by having been raped, even in a case of incest.

Although "honour" crimes are not sanctioned by the Koran, they are deeply embedded in ancient tribal codes, and often occur when pride trumps simple common sense and humanity. More often than not, "honour" killings take place in poorer families, where honour seems more important than wealth.

Saywell tells the stories of several women who have felt the wrath of their aggrieved families, including 23-year-old Rania Arafat of Amman, who was disinherited and condemned to death when she bowed out of a marriage with a cousin and fled with a boyfriend.

Continued on page 51

Festival features three films about Righteous Gentiles

By BILL GLADSTONE
Special to The CJN

This year's Toronto Jewish Film Festival runs May 3-11 at the Bloor Cinema, 506 Bloor St. W. [416- 324-9121] Over the next few weeks, The CJN will be previewing some of the films.

MONSIEUR BATIGNOLE

Monsieur Batignole (France 2002) is a simple, deeply satisfying feature film about one man's efforts, despite his otherwise unheroic life, to rescue three children from the Nazis.

Batignole, a middle-class butcher in wartime Paris, hardly seems to care when his upstairs neighbours, the Bernsteins, are deported for being Jewish; after all, it was his own daughter's fiancé who denounced them.

His main goal seems to be to become chief purveyor of meats and other goods to the occupying Nazi forces. But when young Simon Bernstein shows up three days later at the Bernstein's former apartment, which the Batignoles have taken for themselves, the ordinary butcher unhesitatingly rearranges his allegiances and hides the boy at considerable risk to himself.

He swears it it just until morning, but as new complications arise, Batignole goes to increasingly greater lengths to protect the boy – as well as the two girls, Simon's cousins, who materialize one evening in his basement.

The Batignoles stand proudly outside the butcher shop.

And thus the stage is set for the unfolding of this mostly realistic fable about the remarkable transformation of Citizen Batignole from bourgeois opportunist to Righteous Gentile.

Actually, Batignole's transformation is somewhat trickier than that. As he attempts to smuggle the children to freedom in neighbouring Switzerland, he starts to identify fully with the Jews whose tragic fate he had previously regarded as none of his business. Fate has now given him this rescue mission, and he commits himself to it despite the various setbacks, including Simon's sometimes annoying behaviour, that test his resolve along the way.

Some moviegoers may be torn over the appropriateness of a film set in Nazi-occupied Paris that purports to be a warm-hearted dramatic comedy, and glosses over the cruelty and inhumanity of the deportations and the death camps.

Doesn't this violate our sombre and sacred duty to remember? But like *Life Is Beautiful*, *Monsieur Batignole* demonstrates that laughter also has its place in the genre, and that Holocaust films need not always be grim and heroic.

For Gerard Jugnot, who wrote and directed as well as played the title role – brilliantly, in all instances – the film may be a way of indulging in some wishful thinking: the wish is that more citizens could have been like this ordinary man who behaves nobly when faced with a difficult moral choice. In the meantime, the film sidesteps many painful realities about Vichy France's complicity with the Germans – a forgiveable lapse, once you recognize Jugnot was attempting much more than a history lesson.

The young actor Jules Sitrok charms us as Simon: he reminded me of the young Alexander in the Bergman film *Fanny and Alexander*. Like that Bergman masterpiece, *Monsieur Batignole* seems to project a certain mystical aura around the Jews, as though they benefit, even in the darkest moments of their history, from some sort of miraculous intervention. What else is it, after all, that pulls the strings of fate and puts the unwary Simon and his cousins into the hands of so unlikely a protector as Monsieur Batignole?

Jugnot felt the need to temper the happy ending with a postscript that his fictional children were never reunited with their parents, who were presumably slaughtered on the Nazi's immense butcher's-block.

It is the underlying bleakness and despair, rarely alluded to in this film but a defining element of the genre, that make the drama so real and the comic moments so poignant.

The TJFF screens *Monsieur Batignole* on Thursday May 8 at 1 p.m.

* * *

NICKY'S CHILDREN

This rousing, feature-length documentary focuses on the life of the Righteous Gentile Nicholas Winton, who, as a 29-year-old London stockbroker on vacation in Czechoslovakia in 1938, was driven to action after seeing the plight of Czech Jewish children facing death at the hands of the Nazis. It was Winton who established the Kindertransport trains that brought 669 Jewish children to safety in England.

Nicholas Winton and one of his 'children'.

Modestly, he kept his remarkable accomplishments to himself; his wife brought his great heroism to world attention after discovering his hidden scrapbooks in 1988. Veteran CBC reporter Joe Schlesinger, who was among the children Winton rescued, narrates the film, which includes a memorable reunion of Winton and many of the people he saved.

Schlesinger and other Kindertransport survivors will be in attendance at the TJFF screening of *Nicky's Children*, which closes the festival on Sunday May 11 at 9 p.m.

* * *

SECRET LIVES: HIDDEN CHILDREN AND THEIR RESCUERS DURING WWII

Herself hidden by Lithuanians as a baby, Academy award-winning director Aviva Slesin profiles numerous Righteous Gentiles from France, Lithuania, Poland, Belgium and Holland, along with the children they sheltered in this inspirational 71-minute film.

Emerging from varying political and religious backgrounds and social classes, each of the rescuers acted according to their consciences, without worrying about the consequences. Many speak out for the first time about what compelled them to risk so much in the service of decency.

Director Aviva Slesin is scheduled to attend the TJFF screening of *Secret Lives: Hidden Children and Their Rescuers During WWII*, on Thursday May 8 at 7:15 p.m.

Hot Doc festival

Continued from page 50

According to Saywell, King Abdullah II of Jordan is trying to discourage "honour" crimes, while liberated Jordanian women are fighting back by staging protests and founding movements to combat these killings.

* * *

Behind the Camera (Wednesday, April 30 at noon, Royal Cinema) is essentially a family album of a German-Jewish family in Weimar Germany from 1927 to 1936.

Joanna Mexellon's brief film is based on the flickering home movies of Rachel Rockstein, who recorded picnics, weddings and vacations.

Rockstein, who later immigrated to New York City, recreates an era shattered by the iron fist of fascism and anti-Semitism.

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Arts & Travel

Curacao's Jews have a long, rich history

By MELANIE REFFES
Special to The CJN

CURACAO — Sitting on the shores of the warm Caribbean Sea, Curacao is the largest of the six islands that make up the Netherland Antilles and one of the most picturesque.

Just 61 kilometres long and 12 kilometres wide, this pastel-coloured piece of paradise is north of Venezuela and under three hours, by air, from Miami. It's a sophisticated island with a cosmopolitan history and one of the best-kept secrets in the Caribbean. But what really sets Curacao apart from any other island in the Caribbean is its Jewish history.

Called the "Cradle of Judaism in the Americas," Curacao is home to the oldest Jewish synagogue in continuous use in the Western Hemisphere.

The Mikve Israel-Emanuel Synagogue, or the "Snoa," which means synagogue in the local Creole language Papiamentu, is located at the northeastern corner of the walled capital city of Willemstad and takes up most of the block. Founded in 1651 and consecrated in 1732, the Snoa is older than the more famous Touro Synagogue in Rhode Island, which was actually founded in 1763 by several congregants from Curacao.

Today, the Curacao Snoa is affiliated with the Jewish Reconstructionist Federation and the World Union for Progressive Judaism and, along with its adjoining museum, is one of the top tourist attractions on the island.

The first Jew to arrive in Curacao was Samuel Cohen. He served as an interpreter on board the Dutch fleet that conquered the island from the Spaniards in 1634. A few years later in 1651, a dozen more Jewish families from the Amsterdam Portuguese community immigrated to Curacao with a second wave following in 1659.

Most of the early settlers were from Spain and Portugal and had fled the Inquisition, at first finding refuge in Holland and Brazil and later in Curacao. Through the centuries, the Jews flourished in banking, shipping and commerce, and today still own many of the island's businesses.

By the end of the 18th century, the Jews made up more than half of the white population in Curacao. At the turn of the 19th century, the Jewish community was the largest and wealthiest in the New World, supporting synagogues in Caracas, Panama, Jamaica, South Carolina, Philadelphia and New York. Some of those congregations still offer a special prayer for the Curacao community every year on Yom Kippur.

Today, there are just 427 Jewish souls left on the island out of a total population of fewer than 200,000. Heske Zelermyer is one of them. Born and raised in Curacao, she is married to the Snoa's rabbi, Gerald Zelermyer.

"When I was little, I would go to services with my aunts and sit upstairs in the woman's gallery and throw sand downstairs, which gathered on the rims of the hats the men wore," she remembers. "It's a very powerful emotion to realize that our ancestors from the Inquisition did exactly the same thing."

Today a thick white carpet of that fine white sand covers the Snoa's entire floor. According to Rene Madura, the synagogue's past president, the reasons are both practical and symbolic.

"The first reason is to remind us of the Sinai desert and our forefathers 40 years of wandering there," he says, "Secondly, many of our ancestors were secret Jews in Spain and Portugal and they'd put sand on their rooms of worship to help muffle the sounds during services."

The Snoa is typical of the Sephardi synagogues of the period, with old Spanish tiles lining the courtyard, a magnificent mahogany Theba where the rabbi conducts services, and walls that are some 70 centimetres thick and made of limestone and coral and filled with sea sand.

The adjoining museum, which was the original rabbi's house and a mikvah, houses some of the rarest Jewish artifacts in the world, including a Torah scroll brought from Amsterdam by the island's original settlers and a large battered 200-year-old silver tray from Holland that is still used for the smashing of the wine-glass during wedding ceremonies. (The custom in Curacao is a bit different than elsewhere: the groom crashes the crystal goblet down onto the tray rather than crushing it beneath his foot.)

Also in the Snoa's collection are hand-wrought silver K'tarim (Torah crowns) from the first half of the 18th century, colourful hand-decorated ketubot (marriage contracts) from 1739 and a silver havdalah spice box dating to 1704. But perhaps the most magnificent piece of the past is an exquisite Dutch-made pipe organ that used to be played during services.

Today, music remains a major part of the Snoa, says Gideon Zelermyer, Heske Zelermyer's oldest son and the cantor at Montreal's Shaare Zion congregation. At just 27 years old, he is not only one of the only Curacaoans in Montreal (if not the only one!), but he's also one of the world's foremost experts on Dutch Jewish music.

The exterior (top) and interior of the Mikve Israel Emanuel 'Snoa.'

"I began researching the unique music of Curacao's Jewish community in Israel in 1999 and continued by going through the archives in Curacao a year later," Gideon says. "The music is typical of the Spanish Portuguese school, supremely lyrical and melodic with hints of the island's dance rhythms."

Along with his Israeli teacher Raymond Goldstein, Gideon rescued many cantorial tunes from dusty boxes in the Snoa and has recorded a CD of Curacao's Jewish music, which will be available this spring.

To his mother, the restoration of the music of her island gives her great pride.

"God gave Gideon a gift," she says. "He loves and lives music and has talent and a gorgeous voice. Now others will get to hear it on his CD."

The spirit of the Sephardi Jews who came to Curacao all those years ago in search of religious freedom is still evident after 350 years. With the fiery determination of the island's contemporary Jewish community, that spirit will surely be alive and well for at least another 350 years.

The following phone numbers and Web site addresses will provide more information on Curacao and the Mikve Israel-Emanuel Synagogue: 1-800-3-CURACAO, www.curacao-tourism.com; Mikve Israel-Emanuel Synagogue at 1-599-9-461-1067, www.snoa.com; Cantor Gideon Zelermyer at Shaare Zion in Montreal, 514-481-7727.

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Is there a place for humour and laughter when it comes to religion? Can one be a devout follower of Islam and still have a sense of humour? Is humour holy? Are the Simpsons good Christian role models?

These questions are answered in the informative one-hour documentary *Righteous Humour*, airing on Vision TV on April 28 at 8 p.m.

Over the past year, interviews have been conducted with leaders of major faith groups to get their take on the role that humour plays in their religion. Interviews were also conducted with some up-and-coming comedians who incorporate religion into their acts.

One Muslim comedian is very candid with the response to his act. A Jewish comedian talks about being Jewish and his special Jewish comedy nights, as well as the way he handled a heckler who attempted to make a vicious anti-Semitic joke. Another Jewish comedian with a Muslim wife discusses how he incorporates their situation into his act, and the responses he gets.

Executive producer Marion Schwarz says *Righteous Humour* is both timely and important. "It shows that our similarities are far greater than our differences. It is vital to remember in these trying times how important humour and laughter are."

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Rabbi says Jewish-Jewish marriage has higher 'happiness factor'

By FRANCES KRAFT
Staff Reporter

When it comes to intermarriage, prevention is the best medicine, according to Rabbi Doron Kornbluth.

"It's like eating right, and exercise," he said in an interview.

A 33-year-old Montrealer who made aliyah in 1991, Rabbi Kornbluth is the author of *Why Marry Jewish? Surprising Reasons for Jews to Marry Jews*, a new book published by Targum/Feldheim. He spoke recently at Toronto's Pride of Israel Synagogue on Helping Our Kids Marry Jewish.

A graduate of the Université de Montréal, where he studied political science, sociology and economics, Rabbi Kornbluth received private smichah in Israel, where he now teaches Jewish thought at Neve Yerushalayim, a women's yeshivah.

He started researching intermarriage two years ago, after being asked to work on an educational project for Heritage House, an independent organization that has free Jewish youth hostels in Israel and where Rabbi Kornbluth works part-time.

"Everybody I know has relatives or friends intermarrying or dating non-Jews," Rabbi Kornbluth told *The CJN* at the Thornhill headquarters of Aish HaTorah. He is not affiliated with the Orthodox outreach organization, but spoke in a private home at an event organized by the group.

"To just say intermarriage is wrong doesn't get you very far," said Rabbi Kornbluth. He said he wrote the book to create a user-friendly volume for the "modern Jewish single" and to help other interested parties understand how to deal with the issues.

Many parents hesitate to say they prefer their children to marry Jewish, because they "have a gut feeling it's racist," he said. Acknowledging differences between people is not racist, but demanding that someone give up part of his or her heritage is, he told parents later that evening.

"The truth is, the best thing you can do for your kids is to wisely and carefully encourage them to marry Jewish."

Statistically, he noted, a marriage between two people of the same religion is more likely to last and generally has a higher "marital happiness factor." It is also better for children's self-esteem and sense of identity, he said.

The average Jew in his or her twenties is not as involved Jewishly as they were in childhood and doesn't realize that his or her Jewish involvement is likely to rise again, he said. "People change."

Parents can minimize the chances of their children intermarrying by living a strong, committed Jewish life, he said. "The earlier you start, the easier it is."

Some of the ways parents can boost the odds of their children marrying a Jew include articulating their views on intermarriage, role modelling Jewish involvement, facilitating their children's Jewish involvement, and creating positive Jewish memories, said Rabbi Kornbluth, who has three sons ranging from 6 months to 4 years old.

Sometimes, he said, parents are afraid of being hypocritical and hesitate to make a Shabbat dinner, for example, because they don't keep kosher. "It's not hypocritical," he said. "Everything counts."

Parents of teens should be careful not to force anything on them, he said. "Pick things that work… When parents know their kids, they will know what to push and what not to push."

If the parent-child relationship is tenuous, he added, "do not push Jewish stuff." Instead, he recommended continuing to be an example of a committed Jew.

If parents feel they are part of a special legacy and that each Jew counts, he said, they will naturally give that to their kids.

Rabbi Kornbluth added that it's not necessarily too late for parents of older children who have not taken "preventative" measures. "Talk about it sincerely... being honest is a starting point. Start to get involved yourselves."

About Nutrition

By LISA WEINBERG

Q. Can you tell me which fruits and vegetables have the most nutrients or vitamins?

A. As a rule, the best way to choose the most healthful fruits and vegetables is to look for the ones most brightly coloured – rich, dark red peppers, cantaloupes, strawberries, broccoli, spinach, blueberries and sweet potatoes are all excellent choices. One exception is cauliflower, which, while pale in colour is rich in nutrients.

The other important factor is freshness. Always try to choose produce that is at the height of its season and that is locally grown, as these will contain the highest number of vitamins. Lastly, remember that frozen and canned vegetables are also good choices as they are often picked at the peak of their freshness.

Q. I like to eat eggs often, and I find they really fill me up, but I am concerned about their fat and cholesterol content. Should I cut back?

A. You are right. Eggs are high in fat and cholesterol, but they can be filling and satisfying because they are an excellent source of protein. The good news is all of the protein is in the white and all of the fat is in the yolk. My suggestion is to keep eating eggs, but use more whites and fewer or no yolks to reduce the fat content. Also be mindful of the amount of butter or oil you use in the pan if you really want to be fat conscious.

Lisa Weinberg is a registered dietitian/nutritionist specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, please send them to The CJN.

Loved ones leave us with sense of legacy

By CAROLYN BLACKMAN
Staff Reporter

When a loved one dies, our assumptions are destroyed, says Stephen Fleming, a psychologist who specializes in grief counselling.

"Our expectations of justice are challenged and shattered and we are faced with the demands of restructuring ourselves," said Fleming at a recent lecture co-sponsored by Temple Sinai's young family's committee and Bereaved Jewish Families of Ontario.

Facing a loss can be a daunting challenge, "but it is the price you pay for loving. When you lose someone, you never get over it," said Fleming, also a lecturer at York University's Atkinson College.

When someone dies, he said, people left behind see the world as a more dangerous place. "If someone you love dies, than someone else can die as well. Your world suddenly begins to shrink."

He rejected the traditional stages of grief – denial, anger, bargaining, depression and acceptance – arguing instead that death is never accepted.

"Maybe there is resignation, but there is no acceptance. There is no such thing as recovery."

After a loss, people need to restructure their behaviour, he said. "Too much time is spent talking about emotional responses to a loss, and physical responses are ignored."

Fleming spoke of one woman who had always driven to work with her husband. "When she returned to work after he died, she automatically entered the car through the passenger side. The old behaviour didn't work anymore. She needed to learn a whole new set of behaviours."

When people grieve, they feel shattered, he said. "When you lose a loved one, parts of yourself are lost as well."

With every relationship we lose, however, we are left with a legacy, he said. "There are lessons learned in living and loving, and these transform us irrevocably. As we change, we become different, and maybe even better."

By changing, he said, we revise our assumptions and the world becomes more accurate. "When our belief in justice is shattered, we realize that our perspective was all an illusion. When we finally begin to rebuild our assumptive world, we rebuild it more accurately."

By recognizing a legacy, "an ongoing relationship with the deceased is maintained. You are forever transformed through this relationship. If there are six family members, there will be six different relationships with the person."

People who are grieving are not necessarily depressed, Fleming said.

"The symptoms that do overlap include being down, and feeling no energy. What is distinguishable about depression, though, are feelings of self-condemnation, worthlessness and feeling unlovable. There is no internal sense of self-condemnation in grief."

He said grief is not made any easier if a loved one's death is expected. "There is no such thing as anticipatory grief. Every death is perceived as sudden because as long as you can reach out and touch someone, you cannot imagine their absence."

Trauma victims, Fleming said, experience similar symptoms to those who are grieving. "Grief and trauma closely resemble one another; each has profound implications."

Problems arise when grief is attached to the trauma, he said. "The implication is that the trauma needs to be dealt with in order to appreciate the legacy of the loved one."

That's because trauma complicates the issues of grief, he said. "There are often police investigations, and litigation is ongoing. Trauma victims suffer from post-traumatic estrangement. They do not feel connected to the world. They have trouble feeling connected to someone whose life is intact."

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By
Paul F. Slavens
Manager-Broker, Paul Slavens Real Estate Inc.

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But what can one say of those properties that sit there month after month? The "For Sale" Sign lingers out on the front lawn, as though there is something wrong with the house. After 34 years in the real estate business, I can offer one insight about those signs and that is: **It isn't always the fault of the property.**

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In addition, my role is as MANAGER-BROKER; I do not compete against my representatives. Instead, my sole function is to lend my marketing skills, experience and prestige to help our agents negotiate a satisfactory sale. I am proud to state that I do not sell real estate directly; I help close deals. And making deals is what this business is all about.

Perhaps this Spring, you will be contemplating selling your home. You've heard some talk about the market, and it's been some time since you've had an updated opinion of the value of your property.

Here are several points to consider when selecting a BROKER: all of them are reasons you should call the "SLAVENS TEAM".

Longevity: Is there a proven track record behind the Real Estate Broker you are considering? How many years has the Agency been in business? For how many properties have they successfully negotiated and completed the sale on behalf of satisfied clients?

Owner/Manager: does the principal Broker sell, in competition with his own Sales Representatives? In there someone in the organization who can provide objective, impartial analysis concerning your transaction?

Agents: Are there expenenced, professional sales representatives in the office? How long have they been with the Company? The longer they stay with the Company, the greater likelihood that they are skillful and successful producers.

Advice: Have you been given a thorough "look" at your property, with insights on all of the many small marketing tips that can help make it sell quicker, and for a better price?

Price: Is the offering price realistic, and are you knowledgeable about comparable sales in your area, determining whether your home is comparable, or not, to these other properties?

Mortgage Financing: Can your Broker provide you with sources of funds for your next transaction, and make the sale of your present property more attractive to the buyer?

If the answers to the above are NOT in the AFFIRMATIVE, then you should talk to an agent at Paul Slavens Real Estate. If you call our office and mention this column, a qualified representative will give you a free, no-cost, no-obligation property market evaluation.

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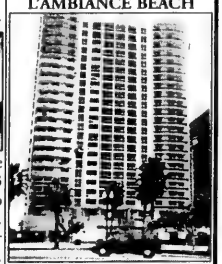

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330 OBITUARIES

CARR, Sally – on March 31, 2003, late of 44 Jackes Ave.
LOKIEC, Mira – on March 31, 2003, late of 550 Cummer Ave.
ROSTOKER, Michael – on March 31, 2003, late of 2 Kootenay Ridge.
BERNSTEIN, Morton – on April 1, 2003, late of 2601 Bathurst St., #303.
NOBLE, Kay – on March 28, 2003, late of 2195 Jane St., #211.
APPELTON, Sam – on March 31, 2003, late of 10 Burncrest Dr.
SKOPIT, Frederick – on April 1, 2003, late of 183 Torresdale Ave.
HANSHER, Ralph – on April 2, 2003, late of 19 Edgar Woods Rd.
OBERLANDER, Ron – on April 2, 2003, late of 5 Rosedale Rd.
KATZ, William – on April 4, 2003, late of 718 Sheppard Ave. W.
KATZ, Percy – on April 3, 2003, late of 867 Tuscarora St.
GODFREY, Wilfred – on April 6, 2003, late of 17 Kingsbride Rd.
MILLER, Bertha – on April 6, 2003, late of 1035 Eglinton Ave. W.
MEKLER, Charles – on April 7, 2003, late of 425 Walmer Rd., #5B

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BALLET, Pless, May – on April 7, 2003.
SCHELBERG, Albert – on April 9, 2003, late of 133 Torresdale Ave.
BOCHER, Reuben – on April 9, 2003, late of 36 King High Ave.
BIRCH, Rose – on April 10, 2003.
YASKIEL, Harry – on April 10, 2003, late of 1035 Eglinton Ave. W.
MARTIN, Abraham – on April 11, 2003, late of 1201 Steeles Ave. W.
ROTER, Marvin Steven – on April 11, 2003, late of 1 Harpers Croft.
SZTARKMAN, Kopel – on April 12, 2003, late of 775 Steeles Ave. W.
MAGDER, Wilfred – on April 13, 2003, late of 15 Tangreen Crt.
OWSLANY, Paul – on April 12, 2003, late of 89 Beverly Glen Blvd.
TAPIERO, Sol – on April 13, 2003.
GILARY, Israel – on April 11, 2003, late of 330 Joicey Blvd.
GROSZBERGER, Rose – on April 12, 2003, late of 5 Marwill St.
LERMAN, Harry – on April 2, 2003, late of 135 Antibes Dr.
KATZ, Lev – on April 3, 2003.
WHITE, Harry – on April 2, 2003, late of 26 Craigmont Dr.
DINETZ, Sidney – on April 3, 2003, late of 65 Skymark Dr.
JACOBS, Gertrude – on April 3, 2003, late of 15 Canyon Ave.
WAKS, Morris – on April 5, 2003.
KATZ, Haim – on April 5, 2003, late of 63 Patrice Cres.
PILCH, Helen – on April 6, 2003.
LAZAR, Morris – on April 7, 2003, late of 40 Bryant St.
RISMAN, (GERSTON), HELEN – on April 6, 2003.
PRESGOW, Cacilie – on April 6, 2003.
YAFFE, Bella – on April 7, 2003, late of 20 Walmer Rd.

Steeles Memorial Chapel

GOLDBERG, Sam (Sender) – on April 7, 2003, late of 1101 Steeles Ave. W.
STERN, Leonard – on April 8, 2003, late of 35 Wynford Heights Cres.
HOLLENBERG, Charles – on April 7, 2003, late of 10 Connable Dr.
FEDDER, Maxine – on April 7, 2003, late of 3560 Bathurst St.
LEAN, Lilyan – on April 9, 2003, late of 20 Bail Blvd., #610.

BENJAMIN'S PARK MEMORIAL CHAPEL

STEINHART, Yetta – on March 30, 2003, late of 34 Carscadden Dr., #3.

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The unveiling of a monument to the memory of the late
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will take place
Sunday, May 4th at 11:00 a.m.
Dawes Road Cemetery
Beth David Section Four
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The unveiling of a monument to the memory of the late
JACOB GOLDFEIN ז"ל
will take place
Sunday, May 4th at 11:00 a.m.
Mount Sinai Memorial Park
986 Wilson Ave.
Farband Labour Zionist Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ELLEN PROSSERMAN ז"ל
will take place
Sunday, May 4th at 11:30 a.m.
Mount Sinai Memorial Park
986 Wilson Avenue, Toronto, ON
Beth Sholom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HARRY GOODMAN ז"ל
will take place
Sunday, April 27th, 10:30 a.m.
Mount Sinai Memorial Park
(986 Wilson Ave.)
Kiever Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
WOLF KAMPELMACHER ז"ל
will take place
Sunday, April 27th, 11:00 a.m.
Pardes Shalom Cemetery
Labour Zionist Alliance Section
Relatives and friends are invited to attend

The unveiling of a monument to the beloved memory of the late
LOUIS KIRSHENBAUM ז"ל
will take place
Sunday, May 4th, 12 noon
Pardes Shalom Cemetery
(Dufferin St. N. of Major Mackenzie)
Farband Labour Zionist Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ARON STARKMAN ז"ל
will take place
Sunday, April 27th 11:30 a.m.
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Fitness guru promotes short, intense workouts

By PAUL LUNGEN
Staff Reporter

Harley Pasternak has a message for anybody who thinks they can't really get into shape unless they put in at least an hour a day at a gym or sports club.

Think again, says the physical fitness expert and personal trainer. You don't have to ride a bike for an hour or more, or pound the rubber on a treadmill until the next guy in line says time's up.

If you adopt a multivariable training (MVT) technique, but perform the exercises with the proper intensity and variety, you can experience great results after relatively short workouts, he says.

That means performing a number of different exercises, constantly changing the routine, and using "ultra-high resistance" cables or barbells in short, intense workouts that could last half an hour. The results will amaze you, he says.

Lunges, leg curls, ab crunches, shoulder presses, tricep pushdowns are all common exercises and when combined with cable-resistant machines, can work to give you quick results. The exercises should mimic the body's natural, everyday movements while stimulating muscle growth and promoting fat loss.

Exercises mimic natural movements

The theory behind the program is a synthesis of the general adaptation syndrome, pioneered by Hans Selye, which holds that the body reacts to stress but less so as it adapts to a particular stimulus. Once it gets used to a particular stress, the body's reaction lessens.

By constantly changing your exercise routine – the exercises, the number of repetitions, the time between sets – you can keep stimulating your body and improve its performance.

Pasternak's approach to exercise has found an appreciative and glamourous market segment that promises to continue growing. As his Web site notes (www.harleypasternak.com), he has become known as the fitness guru for Hollywood north.

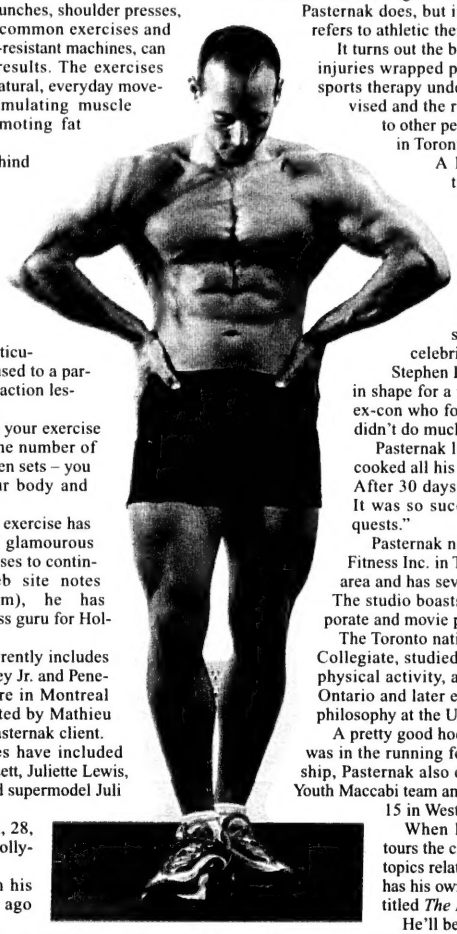
His roster of clients currently includes Halle Barre, Robert Downey Jr. and Penelope Cruz, all of whom are in Montreal working on a movie directed by Mathieu Kassovitz, who is also a Pasternak client.

Other celebrity trainees have included Stephen Dorff, Angela Bassett, Juliette Lewis, Bai Ling, Eliza Dushku and supermodel Juli Ordon.

At this point, Pasternak, 28, is limiting himself to the Hollywood glamour set.

Pasternak happened on his career four or five years ago somewhat by accident.

At the time, rock band Limp Biscuit was in Toronto for a concert and a couple of the performers had injuries that needed attention. He was contacted by a band representative, who was looking for an athletic trainer. That's what Pasternak does, but in the United States the term refers to athletic therapists.



It turns out the boys in the band wanted some injuries wrapped prior to the show. With some sports therapy under his belt, Pasternak improvised and the result was a recommendation to other performers who happened to be in Toronto.

A little while later, Pasternak trained actor James Caviezel (*The Count of Monte Christo*) for a film, *Angel Eyes*, that also featured Jennifer Lopez.

Word spread that there's a guy in Toronto who can whip you into shape quickly. His roster of celebrity clients quickly grew.

Stephen Dorff, for instance, had to get in shape for a movie in which he played an ex-con who for eight years in the slammer didn't do much beyond getting in shape.

Pasternak lived with Dorff for a month, cooked all his meals and trained him daily. After 30 days, "he looked phenomenal... It was so successful, I got a load of requests."

Pasternak now runs Bodiworx Health & Fitness Inc. in Toronto's Yonge and Eglinton area and has seven trainers working for him. The studio boasts a roster of individual, corporate and movie production clients.

The Toronto native, who attended York Mills Collegiate, studied kinesiology, the science of physical activity, at the University of Western Ontario and later earned a master's in exercise philosophy at the University of Toronto.

A pretty good hockey player who at one point was in the running for a college hockey scholarship, Pasternak also excelled at golf, making the Youth Maccabi team and representing Toronto at age 15 in West Bloomfield, Mich.

When he's not training others, he tours the country and speaks on various topics related to physical fitness, and he has his own TV show on the W network titled *The Right Fit*.

He'll be appearing at the Fitness and Model Expo (FAME) at the Metro Toronto Convention Centre May 2-3.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 59.

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Inside Back

ספרותנו

יעל זליגר

"נגיעה עם נמשים" מאת: רות סגל, הוצאת עם עובד

הסיפור הוא סיפורה האישי של רות סגל על ילדותה בפולניה בזמן מלחמת העולם השנייה. כידוע, סגל היא היום שחקנית תיאטרון בישראל. הספר מתאים לכולם, מבוגרים ונוער כאחד; מעין דיווח ישיר של ילדה שמביאה עובדות מבלי לרצות לגרום לזעזוע אלא לספר את הסיפור כפשוטו. קורות סיפור הישרדותה של רות סגל, ילדה יהודייה בפולניה רחוק מלהיות פשוט אלא שהוא מובא מנקודת מבטה ובשמה של ילדה שאיננה יודעת עדיין כיצד לעשות מניפולאציות רגשיות.

זכרונותיה של רות (רותציקו) מתחילים בעיירה קטובִיץ, ברחוב מריאצקה, שם היה לה בית חם ומשפחה אוהבת. אבי, אם ואחות. עד *1939* היא ידעה שמחה ושלוות חיים. כשרון המשחק שלה מתגלה כבר בילדותה; כשאמא שמה תקליט מאוסף האופרות שלה, כולם היו מבקשים: "יעכשיו את רותציקו" והיא הייתה עוטפת עצמה במפת שולחן או וילון ורוקדת לקולותיהם של בנימינו ג'ילי או יוזף שמידט. אחרי *1939* הכל השתנה. אף אחד לא היה מעוניין יותר בהצגות שלה, לא שמים לב אליה, אבא דבוק לרדיו ואמא בחרדה מתמדת.

לאביה של רות היה ברור בעוד מועד שאם יחכו לבואם של הגרמנים, המשפחה אבודה. כך נפתח מסע גלגוליה של המשפחה מבית, לבית ממקום מסתור אחד לשני. תחילה נפרדים מהעזרת הגוייה שתרשה לעצמה לגנוב את כל חפצי הבית שהותירה המשפחה ואחר כך נוסעים לסבתא בלומה באולקוש. שם כבר קוראים בעיתונים שהגרמנים פלשו לפולין. לזמן מה תושבי המקום בטוחים ש"חצבה הפולני עומד בגבורה בפני התוקפים." אשליה זו כמובן תתנפץ מהר מאוד. שוב האב, בנגוד לדעת אשתו, מתעקש שחייבים להמשיך לנדוד; לצורך זה הוא רוכש סוס ועגלה. למרות כל המורא, הסבל והחשכה בעולמה של הילדה היא לא תאבד את אישיותה החזקה, אומץ לבה ואפילו את חוש ההומור.

הקורבן הראשון היא אחותה של רות, הלינה שהתעקשה לנסוע לאהובה וסופה שתשלח למחנה השמדה. מאז לאבא ואמא, לדברי הילדה יש פרצופים של "אני יודע משהו, אבל לא יכול לספר." דווקא רב-סרן גרמני שהאב מיודד עמו מזרז את המשפחה להימלט מהאזור ולנסות להתבולל בקרב האוכלוסיה הלא-יהודית בעיר הגדולה וורשה. האם צובעת את שערה ואת רות מתרגלים להחפץ לילדה קתולית. מעתה שמה: אירנקה. "אל תשתמשי בכלל בשמות הקודמים, אפילו לא בבית ואפילו לא בחלום! השמות החם מתו!... מה המקצוע של אבא שלך? הוא היה סוחר. לא! לא! לא! אבא שלך היה מורה. סוחר זה מקצוע יהודי! אבא שלך היה מורה!"

קצב המעבר מדירה, לדירה, וממקום סתר אחד לשני גובר. האם כבר לא יוצאת אף פעם ממקום המחבוא שכן על אף צבע השער החדש, "האף שלה בשרני והעיניים עצובות; כל הגורל היהודי משתקף בעיניים שלה." לילדה, כך אומרים, מראה לא רע; האף קטן ועכשיו יש לה צמות. "ממש שיקסלה קטנה, רק חבל שהנמשים היהודיים נשארו." כך אומרים עליה והיא תוהה: "עם נמשים זה דבר יהודי?" מיום ליום נאלצים בני המשפחה לחוות יותר רעב ויותר השפלה ומגיע אף היום בו מסוכן להמשיך לחיות כמשפחה; כל אחד נאלץ לחיות בנפרד. רות מסתתרת עם בנות נוצריות ולומדת בקומפלט, "מין בית ספר שמתנהל בבתים פרטיים, במחתרת." היא מתאהבת בנער אנטישמי ועליה ללמוד אצל כומר שונא יהודים. קרן אור בחייה היא חברתה אולה.

השלגים נמסים, האביב פורץ בשלל צבעיו וחייה של רות-אירנקה קשים מנשוא. לאחר מרד המחתרת הפולנית בוורשה נשלחים הפולנים למחנה עבודה בגרמניה. אירנקה וארבעת חברותיה הנוצריות (לאחר המלחמה יסתבר שכולן יהודיות!) נשלחות למחנה בעיר בריג. הן עובדות בתנאים אוימים בבית חרושת לסוכר אך הן שורדות. סבלן לא תם גם לאחר שחרור המחנה על-ידי הצבא הרוסי; חייל רוסי אונס את חברתה הטובה, אולה.

למזלה של רות, גם הוריה נמלטו ממכונת הרצח הגרמנית. תחליך השיקום מתנהל בהדרגה. קודם "אני מגיעה למסקנה שצריך להגיד שלום לזיוס קריסטוס ולמריה הקדושה..." ולבסוף, "אנחנו עולים על מונית, משפחה, בדרכנו לתל אביב, ואני חושבת שהנעתי הביתה."

(כתבה זו מוקדשת לחברתי הטובה חנה גליקמן.)

SPINACH SALAD W/ORANGES & ALMONDS

6 tblsps. vegetable oil	1 tblsp. honey
1/4 cup fresh orange juice	1 tblsp. chopped fresh tarragon
3 green onions, minced	1 tsp. grated orange peel
3 tblsps. unseasoned rice vinegar	4 oranges
1 pkg. spinach	2/3 cup sliced almonds, toasted

Whisk first 7 ingredients in small bowl. Season with salt & pepper. Cut peel and white pith from oranges and cut into segments. (Dressing and oranges can be made 1 day ahead. Cover separately and chill. Rewhisk dressing before using.)

Combine spinach, half of almonds, and all orange segments in large bowl with enough dressing to coat. Divide among plates. Sprinkle with almonds. Makes 6 servings.

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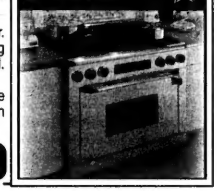


About Food

Dear Norene

Hana Greenfield was liberated from the Bergen-Belsen concentration camp in 1945. She returned to Kolin, Czechoslovakia, hoping to find her family, who had lived there for generations. There she found her sister Irena and her rabbi, who had lost his entire family. The rabbi was trying to resurrect the synagogue and prepare it for Rosh Hashanah. He told the sisters to cut up an apple and dip it in honey.

"I'll never forget his words," said Greenfield. He told us, "As bitter as was our past life, we should have a sweet future."

Before World War II, the Jews of Czechoslovakia numbered 380,000; only eight per cent survived. A writer, Greenfield divides her time between Tel Aviv and Prague, where she runs a program teaching Czech youth about tolerance and educating them about the Holocaust. The program is funded from the proceeds of her book, *Fragments of memory* (1992).

When she was a young girl, Greenfield learned this recipe from her family's maid. She said, "Years later, when I married and had children in Israel, I wrote Anka asking for the recipes for the wonderful food I had in my memory, like this apple kugel."

It's just a tiny sampling of the treasures found in *The Foods of Israel Today* by Joan Nathan (Knopf, $60 Cdn), a wonderful book that deserves a place in every Jewish cookbook collection.

CZECH APPLE-NOODLE KUGEL

1/4 cup raisins
1/4 cup orange or apricot liqueur
8 oz. egg noodles
1/4 lb. (1/2 stick) unsalted butter or pareve margarine
2 lb. Granny smith or other flavourful apples (about 6), cored, peeled and grated
1/2 cup light brown sugar
1/4 cup apricot jam
1/2 cup roughly chopped walnuts (optional)
1 tsp. salt
4 large eggs

Put raisins in a small bowl with liqueur. Let sit for about 30 minutes while you prepare the kugel, until raisins are plumped.

Preheat oven to 350. Grease a 9x12-inch baking pan. Cook noodles according to package directions and drain.

Meanwhile, heat butter or margarine in a frying pan. Add apples, brown sugar and jam. Saute until the apples are soft. Remove from pan, reserving a few tablespoons of the liquid.

Place noodles in a large bowl with the apples, walnuts, salt, raisins and any liqueur not absorbed. In a separate bowl, beat eggs well; mix with noodles, then pour into prepared pan. Brush top with reserved liquid from apples. Yield: 8 to 10 servings.

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeaniYumm! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com.*

CROSSWORD PUZZLE

The Canadian Jewish news

(Answers to the crossword are on page 58.)

A Few Nobel Laureates

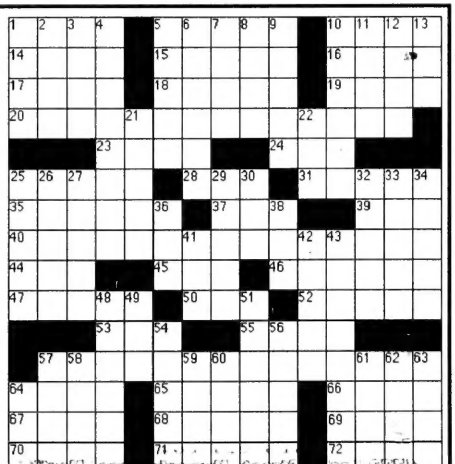
© 2003, R. Bernard Mann

Across

1. ____ of lentils (Esau traded his birthright to Jacob for this)
5. Nuclear trial explosion
10. Station, as in diplomatic assignment
14. Epstein-____ Virus
15. Prefix meaning celestial
16. Singing voice
17. Scandinavian girl's name
18. Throat, in Hebrew
19. Melee
20. Albert (1921) / Saul (1976)
23. Snarl up
24. Oh-Wah-___, 'pit and pebble' game
25. About to occur (abbrev.)
28. Federal agency, lends to start-ups
31. "_____ a monkey's uncle!"
35. Pollutes
37. Perform
39. Grp. that kidnapped Patty Hearst
40. Isaac Bashevis (1978) / Sir Hans (1953) / Isador (1944)
44. One, in Rome
45. Transgression
46. Running _____
47. Basil-based sauce
50. Lao-___
52. Religious ceremonies
53. Purge or clear away
55. Ancient Chinese capital
57. Ehrlich (1908) / Shmuel ____ Agnon (1966) / Pasternak (1958)
64. Abode
65. Abrasive
66. Mid-day
67. Horvitz (2002 discoverer of genetic reg. of organ devt.)
68. Short for 'regarding' or 'compared to'
69. Da Vinci subject first name
70. Vivacity
71. G.I. acronym for things gone wrong
72. Peruvian singer Sumac & others

Down

1. ___'s Irish Rose
2. Polish form of address
3. Short for group or association
4. Vandalizing
5. Boring tool
6. Paths
7. Get a wage
8. Haughty type
9. Copying machine conditioner
10. To speak, in Strasbourg
11. Mixture
12. Cache, store
13. Little kid
21. Aunt, in Nimes
22. Writer Rosten, popularized Yiddish
25. Positive words on the stock market
26. Bangor is a port city here
27. King of Crete
29. Farm structures
30. Top gun
32. What ____? (question for those who wonder about painting, sculpture, etc.)
33. American playwright
34. Domestic help
36. Elderly (abbrev.)
38. Ted's airwaves network
41. Frontiersman Carson
42. Letter-tiles game, for short
43. "Don't ____ parade!"
48. ____ form (consistent)
49. Black gold
51. Exercise power (using initial for second word)
54. Clothes colorers
56. "____ follow my meaning"
57. Destitute
58. ___-dextrous
59. Portent
60. Word that often follows "Amen"
61. House component
62. Island, Inner Hebrides
63. John Wayne Airport (near L.A.) and others
64. Store-front acctg. company



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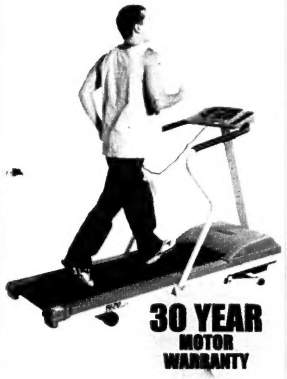

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